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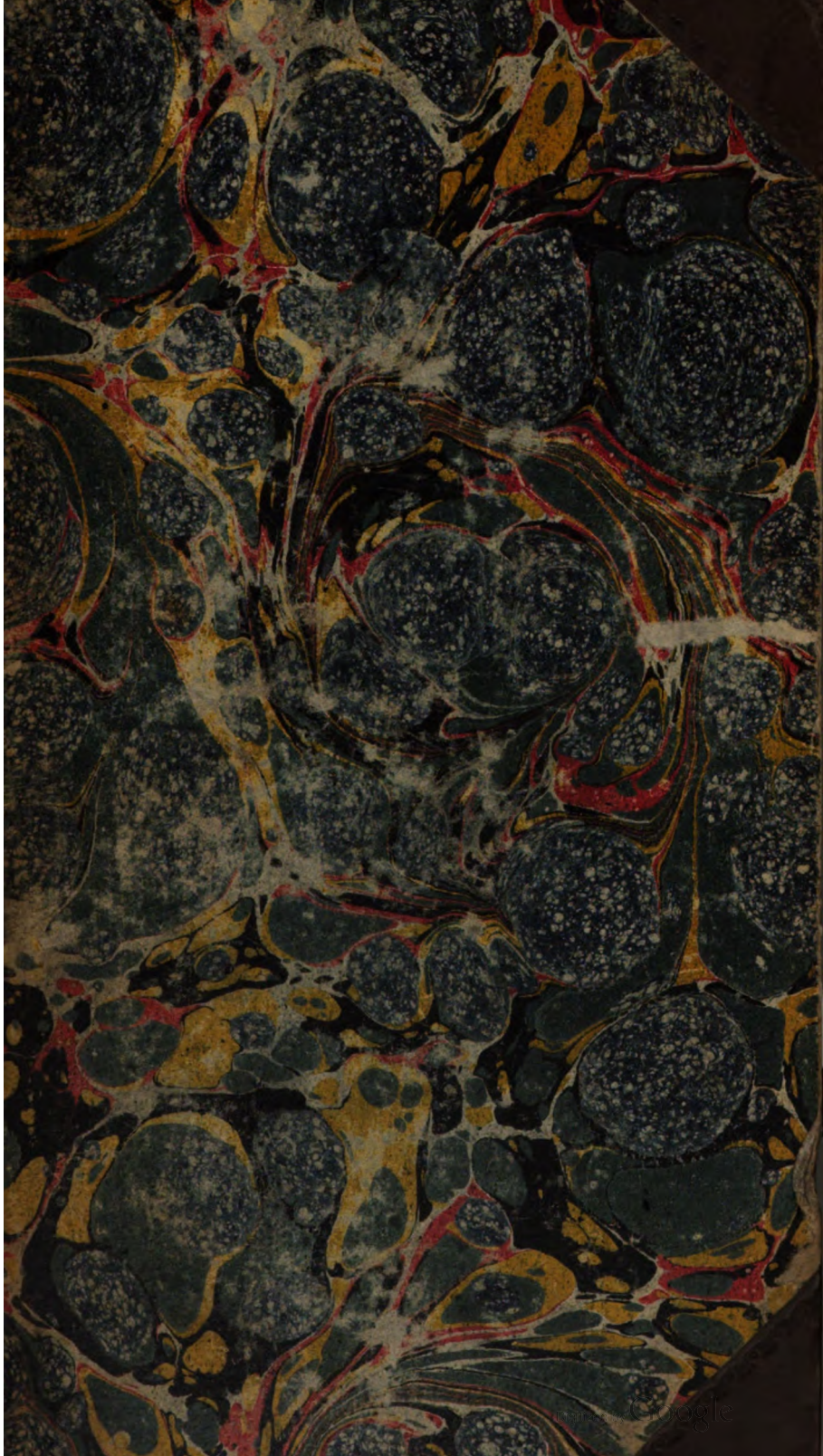
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THE
Eclectic Review,

MDCCGXIV.

JULY—DECEMBER.

NEW SERIES.

VOL. II.

Φιλοσοφίαν δι' ου τῆν Στωικὴν λέγου, οὐδὲ τῆν Πλάτωνικην, ἢ τῆν Εἰλικουρίαν τοῦ
καὶ Ἀριστοτελικὴν· ἀλλ' ὅσα μέρη καὶ ἰκαστὴ τῶν αἰρίστων τούτων καλῶς,
διακρίστων μὲντα ἐνθ' ἑαυτοῖς ἐπιστήμης παιδαγωγίᾳ, τούτο συμπὰς τοῦ ΕΚΛΕΚΤΙΚΟΝ
φιλοσοφίαν φημι.

CLEM. ALEX. *Strom. Lib. 1.*

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THE ECLECTIC REVIEW,

FOR JULY, 1814.

- Art. I.—1. *An Inquiry into the Causes of the general Poverty and Dependence of Mankind.* Including a full Investigation of the Corn Laws. By William Dawson. 8vo. pp. 230. Edinburgh, 1814. Longman, and Co.
- 2.—*A Letter on the Corn Laws.* By the Earl of Lauderdale. 8vo. pp. 89. London, 1814. Longman and Co.
- 3.—*The Speech of the Right Hon. George Rose, in the House of Commons, on the 5th of May, 1814, on the Subject of the Corn Laws.* 8vo. pp. 79. London, 1814. Cadell and Davies.
- 4.—*Observations on the Effects of the Corn Laws, and of a Rise or Fall in the Price of Corn, on the Agriculture and general Wealth of the Country.* By the Rev. T. R. Malthus, 8vo. pp. 44. London, 1814. Johnson and Co.

WE might have conceived ourselves entitled to expect that, after the progress which the science of political economy has made, we should not, in a country which boasts of its knowledge and liberality, have had the misfortune to witness another attempt to disturb, by acts of parliament, the established order of nature in regulating the supply of the people's food.

Since the same ideas, however, and the same interests are now likely to prevail, that have prevailed in former times, what remains is, to endeavour to remove the ignorance on which false measures are always grounded; ignorance either among those who produce, or those who endure them. It is our duty, as well as the duty of all who write, to explain the subject so completely, and to make the community so well acquainted with the fallacies by which they have been misled, that we may be in no danger of seeing our country injured again by laws tending to diminish the sources which supply its sustenance.

VOL. II. N. S.

B

To the eye of plain reason, which looks straight forward to the established concatenations of events, it does appear strange policy in the legislature of any country, to pass laws for the express purpose of making provision scarce; that is, to retard the increase both of its wealth and of its population; and to render it less great and less prosperous than it would otherwise become.

The established order of events we should imagine to be so obvious as to suggest itself to the thoughts of every one, and to be placed far beyond the reach of controversy. Men can live only by food. They can multiply only in proportion as it is increased. Food can be procured only by labour, and a community of men enjoy comforts exactly in proportion as their necessary food can be supplied by means of a greater or a less proportion of their labour; in other words, as a greater or less proportion of that labour, after providing for the supply of food, can be spared for providing a supply of comforts. If we suppose a situation in which the whole of the labour of the whole community is required to procure the necessary supply of food, that community must be deprived of comforts; and if, on the other hand, we suppose a situation, in which necessary food were spontaneously supplied to the community, the whole of its labour would be devoted to the multiplication of comforts.

The argument is so clear and so conclusive, that it seems hardly necessary to put it in words. The law which imposes any burthen upon the importation of corn, is a law, the undisputed effect of which, is to make a greater quantity of labour requisite for the acquisition of the necessary quantity of food; it is, therefore, a law to diminish the amount of comforts to the community. But the diminution of comforts is not the only result. If there be a proportion of the community already deprived of comforts, whose labour can barely procure sustenance, it will deprive them of a part of that sustenance, and afflict them with the miseries of want. And further, if there be now a proportion of the community whose labour is actually insufficient to provide them with necessary food, it will deprive them of a still greater part of the necessary quantity, and unless they are supplied by charity, will reduce them to the most deplorable of deaths—death by famine.

This is a view of the subject which does indeed to us appear calculated to strike the hearts of men more regardless of the interests of their fellow-creatures, as compared with their own, than are the owners of the land in Great Britain. The two classes of persons, consisting of those whose labour is now barely sufficient, and of those whose labour is not sufficient, to supply them with necessary food, form by far the greater proportion of the community, almost the whole of the labouring and produc-

tive classes. Every event, therefore, which renders additional labour necessary for the acquisition of a given quantity of food, deprives that greater proportion of the community of a part of that necessary food, and plunges them into the miseries of want. When we hear it said, as we do hear it so often and so loudly said, that a free importation of corn will diminish the land-owner's rent, and the farmer's profit, and when we hear the necessity proclaimed of a law for the prevention of these deplorable effects, we ask for the voices which are raised in behalf of the infinitely more numerous classes of persons, whose *loaf* will be diminished, not their rent or profit, by a law to increase the quantity of labour necessary for the acquisition of bare sustenance. Is there no difference to the feelings of the individual, between a diminution of rent, and a deficiency of necessary food? between the diminution of the rent of a number of persons comparatively very small, and the deficiency of the necessary food of a number comparatively very great? Who, in a civilized country, could endure, for one moment, a man who could treat, as upon a footing of equality, the evils of a diminished rent-roll, and the evils of an insufficient quantity of food? And if so, what can be thought of a law, which, to keep up the rent-roll of one man, deprives thousands of bread.

Much has been lately said to excite in our breasts as strong sympathy *as possible*, for those who, we are told, will suffer a diminution of rent and profits. The owners of rent and profits have an advantage ground; they can make their voices be heard; and they have never been slow in making them be heard on the score of their *own* grievances. They are, moreover, the law-makers; and it is no wonder that, in the ages of darkness which are past, the case of those whose bread, and the bread of whose children, is apt to be cut short by a law which strikes at the supply of food, has been but little regarded in the places where laws have been made. It is only the progress of civilization, the progress of knowledge and of humanity, which gives the interests of the most numerous, the most needy class, and the class the most easily injured, a chance of equal treatment in the hands of legislators. This progress, in our own country, has already done much. Never, during any former age, were the interests of the most numerous order attended to by the legislature in any degree equal to what they are at present. The gradual pressure of knowledge will daily augment that happy regard, and could we only remove some deplorable obstructions, the procedure would be very rapid, and the beneficial results numerous and important. Never has a corn law, which was intended to obstruct, for the benefit of the land-holder, the supply of food, met with so much opposition as

the present. Never, we may rest well assured, will it, from this time forward, be possible, in this country, to make another.

The hollowness of the cause of those who have pressed forward a law for obstructing the supply of food, is sufficiently betrayed by the contradictory nature of their pleas and pretexts. The following may be taken as an example. The present low prices, they say, will ruin the farmer : we must have a law to prevent that ruin :—that is to say, they must have a law to make corn dearer. Again, they say,—Be not alarmed by sinister auguries respecting the operation of our corn law ; the effect will be to make corn more plentiful, and consequently cheaper. Thus, we see, that, to meet all tastes, they make their corn law productive of contradictory effects, according as their occasions present a demand for them. But let us not, at any rate, be deluded by so gross a treatment as this. If this bill is beneficial to the farmer, it must raise the prices, and if it raises the prices, it cannot lower them. It is avowedly for the sake of raising them, of keeping them up at a higher pitch than they would otherwise attain, that the law is avowedly proposed. They cannot, however, be kept up, except at the expense of all that misery, and all that national loss which we have just described. The law to keep them up is a law to produce gain to a small proportion of the community, by producing loss to the whole, and misery to the greater part.

It really shows a strange confidence in our ignorance to suppose it possible that we should avoid seeing this. It is implied in the very supposition, that we should import corn if we were not prevented. For why should we import it rather than raise it at home. If we import, we must pay for what we import, with the produce of a portion of our labour exported. But why not employ that labour in raising the same portion at home ? The answer is, because it will procure more corn by going in the shape of commodities to purchase corn abroad, than if it had been employed in raising it at home. The national labour is thus more efficient. A quantity of it less considerable, is required for the supply of necessary food. And a quantity of it more considerable, remains for the production of other commodities ; for augmenting the comforts of the people, and the population and wealth of the state. The reasoning is so plain that any farther illustration of it may appear almost superfluous. For, suppose we have it at our option to buy corn either at home or abroad, the desire of the nation will be to purchase or acquire it where it is cheapest. It can be purchased at home only by cultivating the ground. It can be purchased abroad only by sending goods to pay for it. The cultivation of the ground is performed by a portion of labour. The goods also which are sent abroad are provided by a portion of labour. In fact, then,

it is by labour, and by labour alone, that the food is purchased in both cases. And where freedom exists, it will be raised at home, or imported from abroad, just as the same quantity of labour will produce a greater quantity of food, by cultivating the ground, or preparing manufactures to pay for imported corn. It is the quantity of labour necessary to provide a quantity of corn at home, that constitutes the price of corn raised at home. And it is the quantity of labour necessary to pay by goods for an equal quantity of corn imported, that constitutes the price of imported corn. But it is manifest, that it is only when the price abroad is less than the price at home, that corn will be imported. A law, therefore, to prevent the importation of corn, can have only one effect,—to make a greater portion of the labour of the community necessary for the production of its food. And whatever may be the value of that additional quantity of labour, that is to say, whatever be the quantity of goods, if applied to the manufacture of them, which that portion of labour would have produced, a law to prevent the importation of corn, is exactly the same as a law annually to burn or to throw into the sea an equal quantity of the matter of wealth, as the annual produce of the community; and thus burning or throwing away, to take the greatest part by far of the goods so destroyed from the mouths of the poorest of the people, none from the landlords and farmers, whose circumstances, on the other hand, are improved by a tax laid upon the rest of the community.

Having thus seen, by evidence which is quite irresistible, what are the necessary effects of a law to prevent the importation of corn, it is necessary to examine the pretexts by which the advocates for diminished food have endeavoured to withdraw our attention from these effects, and to fix it upon certain imaginary results of their own fabrication.

The strongest ground which they have taken, is the pretence of making a provision against uncertainty of supply. They have represented, that a nation which derives a portion of its subsistence from another nation, becomes dependent upon that nation for that subsistence; and if the nation upon which you have thus become dependent, should choose to forbid the exportation of its corn, or to forbid the exporting of it to you, in this case you become deprived of a portion of your supply, and reduced, at the will of other nations, to all the disadvantages of scarcity. Upon this point of the subject, we observe, that much use is made of the words ‘dependence upon other nations,’ and ‘independence upon other nations;’ and the reason is plain,—they are words to which popularity and unpopularity are strongly attached. ‘Dependence!’ and ‘dependence for our food!’ this is a state of things from which our imaginations are expected to revolt. But before we permit our minds to be finally

carried away by the sound, let us consider for a little, the sense. What, in this case, they mean, is, that the portion of its supply which a nation derives from foreign countries, is more precarious and uncertain than that which it raises at home ; is more apt to be deficient at one time, and plentiful at another, than the home supply ; and that if a nation wholly provides its own corn by its own growth, it is more secure of an equable provision and steadiness of price, than when it receives any portion from abroad.

The very reverse is, in reality, the truth. If a wise nation were to proceed to make laws for producing the greatest possible regularity in the supply of food, and the greatest possible steadiness in the price of corn, so far from using extraordinary endeavours to make it draw the whole of its supply from any one country, it would rather endeavour, where no special reason dissuaded, to make it draw its supply from several countries ; from as great a number as the balance of other advantages and disadvantages would permit. It would consider it as useful, at least, in a fully-peopled country, to *prevent* the whole of its food from being provided at home ; and would desire that a very considerable proportion of it should be imported from abroad. The reason is obvious. The crop of any one country is, to a vast extent, dependent upon the seasons : fluctuating from the medium standard to nearly one half above, or one half below. This variation in point of plenty and want, in point of dearness and cheapness, is prodigious ; and must be productive of great inconveniences. To prevent these inconveniences, (always excepting peculiar cases, such as that of a nation with a vast supply of new land in proportion to its population,) the only effectual expedient is to derive a considerable proportion of the regular annual supply from foreign countries, when the quantity imported, being always a *voluntary* quantity, will always accommodate itself with great exactness to the demand.

The facts, about which no one thinks of raising any dispute, are these. Though from the variety of the seasons, the crop of one nation is perpetually uncertain, perpetually varying to the extent of one fourth, one third, or one half of the whole, the produce of several nations taken altogether, varies little or nothing from year to year ; because the fluctuations of one country counterbalance those of another ; when the one has a defective, another enjoys a plentiful crop ; and the total amount is almost always very nearly the same. In order, therefore, to enjoy any thing like an equable supply of grain, it is necessary for a nation to draw from an equable source ; necessary at least for highly peopled countries to draw a proportion of their supply from abroad, and such a proportion as may be sufficient to counterbalance the fluctuations of the home growth by the

Corn Laws.

more steady growth of a number of nations all taken together.

But if the nations, we are told, from whom you derive your supply, should think fit to withhold it, you may be exposed at once to the calamities of famine. We reply, that in order to carry false measures, it is commonly necessary to excite the passions; and the passion of *fear* is the most powerful of all the instruments of delusion. Contrive to give existence to alarm, and there is hardly any thing so remote from reason, of which you may not ensure the adoption. We perceive that much use has been lately made of the supposition, that an importing nation is liable to be deprived of food by the ill-will of the exporting nations. Never was any imagination of evil more completely gratuitous. Never was any ground of action more completely chimerical. If one nation refuse you, go to another; the world is wide, and the places from which supplies of grain may be obtained, are numerous in every quarter of the globe. Were there but one country in the world from which food, in any of its kinds, could be procured, it might be possible to foresee a chance of evil from their refusing to export. But if there is hardly a nation, either civilized or barbarous, in Europe, Asia, Africa, or America, excepting some rude tribes still unacquainted with the cultivation of the ground, from which grain might not be procured, how absurd must it be to anticipate any serious danger from a refusal to supply us with a portion of grain, if it were likely to happen, and it is perfectly the reverse, on the part of any one or more of them?

If people who are incapable of reasoning, or whose interests or prejudices will not permit them to reason, would but sometimes consult facts of their own or of other men's experience, they would be saved from many ridiculous conclusions. The mercantile republics of Holland and Venice, having a territory very inadequate to the maintenance of their population, depended almost entirely for food upon corn imported. According to the doctrine which we are taught with so much zeal, by the wise men who inform us gravely, that in order to have corn cheap, we must have it dear, these two countries ought to have been exposed to great danger from their dependence upon other nations for food. No dependence, in this respect, could easily parallel, not to speak of surpassing, theirs. Could their supplies of foreign grain have been cut off, they might, at any time, have been absolutely starved. The experiment, therefore, is decisive. Not only they were not starved, (and few states have had more extensive combinations of hostile nations seeking to destroy them,) but hardly ever did they sustain any inconvenience. We may venture, without any hesitation, to affirm, that none ever enjoyed so steady a regularity of prices in the

article of grain, as the two we have just specified. Yet observe, how much more unfavourably situated both of them were, than is the empire of Great Britain! How much was commerce in its infancy, when Venice began to flourish! how much less extensive was the intercourse of nations! how much more difficult was it to supply what was not to be found in one country, by repairing to another! Again, Holland, for the greater part of her time, was only a second rate maritime power; her ports were exposed to be blockaded, and her fleets, both mercantile and belligerent, to be hunted up and down upon the ocean by the ships of a superior power; yet it was not by depriving her of provisions that her enemies ever found themselves able to do her any considerable evil, nor was it in this way that they made their attempts. When one contemplates the unparalleled powers of the British commerce, to which every corner of the globe is open, and which brings its stores with so much ease, and celerity, and constancy, from the most distant parts of the earth, one cannot suppress a smile of ineffable contempt at those who would persuade us to deprive ourselves of cheap corn by importation, in dread of the mighty danger, lest one or two nations should think proper to deny us their portion of our supply.

This argument of the lovers of dear corn, drew, we should imagine, most of its power to delude, from the terrors with which we were lately agitated by Buonaparte. So portentous an aspect did his power present to us, and so prone was the state of our imaginations to fear and alarm, that any effect, however miraculous, ascribed to his endeavours, had a pretty sure chance of being believed. When we can review the circumstances entirely and without trepidation, we shall, together with our fears, get delivered also, it is to be hoped, from some of the many false opinions which owed their production to these same fears. One thing we should certainly expect, that the effects of his attempt to shut up the ports of Europe, and to compel the nations to exclude the commerce of one other nation from their markets, were too extraordinary, and too memorable, to allow pernicious prejudices and measures to be ever again erected upon the dread of an excluded commerce. But not to speak of the calamities which this frantic measure brought down upon Buonaparte, for it was the cause of his last war with the Russians, and the subversion of his throne, had it not been for the conduct which we ourselves, to our infinite loss and disadvantage, pursued against neutrals, harrassing and molesting their trade, and at last driving them from the ocean, the laws of Buonaparte, for shutting even his own ports against us, would have remained a dead letter; and our commerce would have had ingress into, and egress from the Continent, hardly

more difficult, than if no edict against it had ever been promulgated. To shew the multiplied absurdities of supposing that it ever could be in the power of any state, or any combination of states, to prevent us from importing food, if Buonaparte could have shut against us every port on the continent, we should have been under no difficulty in importing food. Under all the enormous disadvantages of a monopolizing company, we actually imported corn and rice from the most distant parts of Europe; and, under proper regulations of commerce, might import in any quantity, at a price, compared with our late prices of corn, by no means immoderate. The vast countries of North and South America, daily improving in their productive powers, and possessing in superabundance the fruits of the earth, presented a resource; and, but for our own acts and deeds in quarrelling with the United States, a resource far more abundant than our wants. Even the coasts of Africa are productive of food; and, with the encouragement of a market, would export large quantities of rice. The ports of Barbary; if a vent for corn were created in them, would draw corn for its supply, from almost any country in Europe. In fact, wherever the vent is created, there the corn of all the world will go; and nothing but the strict execution of a law absolutely to prevent all exportation of corn from every country in Europe, could prevent the corn of Europe from coming to this country, if we should present a demand for it.

Surely, then, we shall be weak in the extreme, if we allow ourselves to be deluded by that most unfounded of all pretexts, the pretext, that by importing a proportion of our food, we render ourselves more liable to accidental deficiencies than by confining ourselves to the produce of our own country, when the very reverse is the fact, and when real wisdom would dictate to us the importation of a portion of food, as the best means for avoiding uncertainty and irregularity in the annual supply. And there is also another circumstance, and one of great importance, which all this time we have overlooked. If we accustomed ourselves to take a regular quantity of corn from certain countries, the cultivators of the land in those countries would be induced to raise an additional quantity of corn to meet our demand. In that case, our demand would be almost as necessary to them, as their supply would be to us. It would be not only their interest, but their interest to an extraordinary degree, to provide us with that corn, since all the corn which they raised for our supply, would otherwise be comparatively useless; and the land-owners, the most powerful class in every country in Europe, (Holland perhaps excepted,) would suffer a mighty loss. A regular connexion, therefore, in the article of corn, would be a powerful bond of peace, and would

be one of the very best of antidotes against the deplorable propensity of governments, as they have yet existed, for going to war.

We shall now, therefore, pass from this miserable, this hypocritical pretence of the men who wish to obtain the most destructive of all monopolies, the monopoly of a country's food, that it is the benefit of the rest of the community, for which they are so very anxious, for which they take so much trouble, for which they press so vehemently the bill for shutting up that great source of food, importation; and we shall proceed to the next of their great arguments, in which they tell us, that because many branches of our manufactures are favoured by duties on the importation of similar commodities, it is necessary that the land-owner should be favoured in a similar manner. This, now, we approve. Here, there is no hypocrisy. It is their own advantage, and that alone, to which our consent is thus partly solicited, and partly demanded. They tell us, Lord Lauderdale at least tells us, and he is one of the most strenuous, as he is one of the most ingenious of the tribe, that they are real friends, upon the whole, to the doctrine of restraints and encouragements in trade; but as the merchants have got certain favours, they demand that the landlords shall obtain similar, in reality, much greater advantages.

Now this, from the lips of some of them, some who are really the friends of their country, is truly astonishing, and proves, what is every day proved to so deplorable an extent, the mischief which this country sustains from the enormous imperfection of its institutions of education, and the miserable instruction which the minds of its leading men receive. For what is this strange argument of theirs, but a claim, that if an injury is done to the community in favour of one set of men, another and a greater injury shall be done to it in favour of another set of men, namely, themselves? What is this but an argument to say that evil, whenever any portion of it exists, ought to be augmented, not to be retrenched? What is this but an argument to say, that if an injury is done to the community in favour of any other set of men, the land-owners may be rendered perfectly quiet if a similar injury is only done to it in favour of them? Give them a share to content them, in the profit of any evil that is going forward, and according to the spirit of this argument, you may reconcile the land-owners to evil of any amount.

How much more patriotic and noble in those men, how much more worthy of the advantages which they enjoy in their country, would it have been, to have stood forward, and have declared,—No! we will not partake, for our own benefit, in the injuries done to our country. For ourselves we disclaim, and

we renounce, the advantages which may be bestowed upon particular bodies of the community, by restraints and monopolies operating to the detriment of the great body. Freedom of trade is, to our conviction, a good. Shackles upon trade are, to our conviction, an evil. We will not assent to the continuance of those shackles, on the unworthy inducement of being allowed to put on shackles profitable to ourselves; on the base condition of being allowed to add to the national wrongs.

This argument, thus disgracefully employed, that because restraint is wrongfully laid upon other trades, it should also be laid upon the corn trade, was first invented by Mr. Malthus; and one is rather surprised that upon a mind so candid as his, and so free from similar bias, it should have so far imposed, as to make him overlook the odious consequences which it involves. Lord Lauderdale embraces it with greediness, and founds upon it the principal argumentation of his pamphlet. Blot out from his pages this selfish, this sordid plea, together with the unfounded pretext, that importation is unfavourable to steadiness of supply, and you expunge the whole of his pamphlet. Yet upon this foundation does that noble Lord, with his usual strength of confidence, proceed, not only to establish his conclusion, that importation should be prohibited, and exportation encouraged, but to treat with no little disdain all those who shall presume to dispute them.

The shape in which they put their plea for the multiplication in their own favour of the evils of restraint, is very plausible and delusive. If you encourage manufacturing industry, they say, by laying duties upon the importation of manufactured goods, you ought to encourage agricultural industry, by laying duties upon the importation of corn. That is to say, because the nation is rendered poorer, by being obliged to expend more labour upon the making of certain commodities at home, than it would be necessary to expend for the importation of similar commodities from abroad, it ought to be sunk another degree in poverty, by being obliged to expend also more labour in producing its food, than it would be necessary to expend if a portion of its food were freely imported from other countries. With great submission to the learning of the land-owners, and great tenderness to their exquisite sensibility to their own gains, we should proceed to the directly opposite conclusion; that if our country is labouring under the disadvantages of an impoverishing measure, it is less able to bear the calamity of another, and the more is such calamity to be deprecated. It is remarkable enough to observe the land-owners, calling our attention to a measure under which the community generally suffer, and instead of asking for a repeal of that measure, only asking that an indemnity shall be given to them, at the ex-

pense of the rest of the community, for their particular share of the injury sustained ; an indemnity to the *richest* portion of the community, at the expense of the *poorest*.

If they say, that duties upon the importation of manufactures are a greater injury to them, than to the rest of the community, it is an unfounded pretext. They allege that by reason of these duties, a portion of capital is withheld from the land which, under perfect freedom of trade, would otherwise go to it. But this is not true. If the importation of manufactured goods were under no sort of restraint, if the quantity of goods imported were increased to any extent, it would not follow, that less capital, to the amount of a single farthing, would be employed in the manufacturing branch of industry ; because manufactures must be made, and must be exported, to pay for every article of importation. The quantity of goods which it would be necessary to export, would then, as now, exactly balance the quantity which we should import ; and the only difference would be, that with the same quantity of labour expended upon certain goods exported, we should be able to bring from abroad a greater quantity of some other kind of goods, than that labour would have produced in making the goods at home. The same quantity of labour, or in other words, the same quantity of capital, would continue to be employed in manufactures ; only that labour and that capital would be more productive ; just as they become more productive by a more judicious division and distribution, or by the invention of important machines. Is it understood, that the invention of machines, and the improvement in the productive powers of our manufacturers have had a tendency to throw capital out of the manufacturing branch of industry, or to augment its capital ? It is, therefore, in the highest degree, absurd and improper to say, that because the manufacturer is aided by duties on imported goods, therefore the farmer needs to be protected by duties imposed on imported corn. The duties on imported manufactures, are no injury to the farmer in any other way, or in any other degree, than they are to the members of the community at large. Do they affect the demand for his commodity ? and is not the demand for the commodity the true measure of its encouragement ? But if the duties on imported goods have no peculiar tendency, either to affect the capital employed in agriculture, or the demand for its produce, whence can arise the plea or the belief, that the farmer needs protection, as against them ?

Neither is it true, it is any thing rather than true, that the manufacturing class derive any advantage from the duties imposed on the importation of goods. Is this restraint calculated to raise the profit of mercantile or manufacturing stock ? No,

not in the smallest degree, as is well known to every body who has any, even the slightest knowledge, of the subject. The profit of manufacturing stock, is as much independent of the existence or non-existence of duties upon imported manufactures, as the profit of growing stock. The profit upon mercantile and manufacturing stock, is regulated by competition; and even if it departs in the smallest degree from the level of other employments of stock, is always speedily brought back to it.

The duties upon imported manufactures, cause this or that *branch* of them to be carried on, which would not be carried on at all, or not in an equal degree, if the goods were allowed to be imported from abroad. But what is the consequence of this? Only to prevent the existence of some other manufacture, the produce of which would be exported to pay for the imported goods. The manufacturing labour of the country, would, in this last case, be more productive, but the proportion of manufacturing-capital, would be exactly the same. Not a farthing of capital would, on that account, be withdrawn from manufactures. When a population are supplied with a requisite quantity of food, the measure of the consumption is full. But of the consumption of manufactures, the measure never is full; for the more a man has to expend, beyond the supply of food, the more he enlarges his consumption of the articles of taste and luxury, to the supply of which, manufacturing capital is subservient. Less money will not be expended in manufactures, because the same sum of money will command more. 'People will be only better supplied.'

But if duties upon imported manufactures have no tendency, either to raise the profit of manufacturing stock, or to increase the quantity of capital employed in manufactures, how can these duties place the farmer under any relative disadvantage? How perfectly unfounded is the pretext, that he needs protection as against the manufacturer, by duties, the design of which is habitually to prevent importation, and to maintain a high price of the necessaries of life?

Thus we have seen that corn laws, the tendency of which is to narrow the channels of supply, are not only mischievous by their direct operation, but mischievous to the highest degree; that is, they are productive of the most extensive and exquisite misery; misery not the less to be deplored, because it falls upon that class of persons, whose interests the rude state of the human mind has hitherto enabled legislation very imperfectly to protect. Not only have we seen this tendency to mischief, but we have seen that every one of the collateral advantages which, it is pretended, arise from restraint is altogether chimerical;

and that the pretence, if good in any shape, is unfounded, delusive, and false.

There is one thing too, which we have not yet mentioned, and of which it is impossible that the land-owners should be ignorant; their universal omission of it, therefore, in their speakings and writings on the subject, is a suspicious circumstance. Their commodity is subject to no tax in the consumption, and very little in the production. Almost all sorts of manufactures are subject to very heavy taxes. Does this deserve no consideration in comparing their calculations with those of the manufacturers? To what burthens are the commodities subject which the manufacturer produces, compared with those which the commodity of the land in any way endures? How vexatious and burthensome in the case of many of the manufactures are the fiscal regulations and visitations to which they must submit; and to what obstruction and retardation do these interferences often subject their proceedings! And do the land-owners, without the smallest consideration for these things, come forward in full cry, at the end of a series of years which have more than doubled the value and rent of land, and call for a law to keep up the price of corn at a fixed and unnatural height, because a duty is laid upon manufactures imported? Do they not see, that whatever be the duty imposed upon goods imported, so long as it is not greater than the taxes levied upon the same sort of commodity at home, there is no encouragement to the home manufacture? Are the land-owners prepared to tell us how much, in all the different cases of importation, goes merely as an equivalent for the home duties on home commodities; and how much, if any thing, exceeds and operates as a prohibition? Not they indeed. And why? Because they have trusted more to the strength of their votes, than of their arguments, in the decision of this most important question.

There is another set of circumstances which places the rapacity and injustice displayed on this occasion by the land-owners in a striking and odious light. Since the commencement of the war, the price of corn, and along with it, the rent and the value of land, have more nearly tripled, than doubled themselves. During that time, the manufacturers have been subject to distressing fluctuations, almost unexampled. And during that time, according to tables accurately made, and of which no one will dare dispute the results, the wages of tradesmen's labour in London, have sunk in the power of purchasing bread, in the ratio of 36 to 23, and the wages of agricultural labour, in the ratio of 15 to 9. Not contented with having enjoyed these advantages, while these other classes have been subject to disadvantages, which form so remarkable a contrast, the

land-owners, with a modesty and equity all their own, come forward, and say,—No! You shall not permit things to return to their old and natural level, a level from which they have been removed by circumstances which have operated so greatly to our advantage, and to your disadvantage. For these advantages we have contracted a taste; and we are resolved, if possible, to make them perpetual; and as things will no longer do this of their own accord, we must tax you, all of you, to make them do so. The poorest among you shall be deprived of a portion of his bread, that we may not be deprived of these our extraordinary, and, in their own nature, only temporary and accidental, advantages.

Observe, too, the guise in which we are addressed by these same disinterested legislators. They come to us mumping, that is, like sturdy beggars, half threatening, half imploring, not in their own names; that would be more honest, but far less delusive; no, they come to us with all the airs of tender and melting humanity, in the name of the farmers. ‘Oh,’ they cry, ‘the poor farmers! You would not wish to see the farmers ruined, would you?’ No, certainly. We are so far from wishing to see any body ruined, that whatever is best for preventing any body’s ruin, we shall always be earnest to see performed. Now we are most decidedly of opinion, that the very worst of all ways for preventing that inconvenience, at present denominated ruin, to which low prices expose the farming body, is the proposed plan of keeping prices high, by prohibitory duties on importation. What is it that has brought the farming body into that situation in which the prices of former times will be hurtful to them? Not the acts of the people; but the acts of the landlords; the augmentation of their rents; rents which the landlords have put into their pockets; put blamelessly, we most readily allow; but why should the landlords come forward with a call upon the people, to redeem the unfavourable consequences of their acts, acts by which they alone have profited, while, so far from taking any share in the burthen of the redemption, they desire that the people shall be taxed, retrenched of their food, not merely to protect the farmer, but to enrich the landlords, by upholding the extraordinary rents? The evil would not be very great, if the owners of land were placed in the same situation in which they stood in 1790; considering how much since that time the manufacturing and labouring bodies have sunk. But the land-owners would stand considerably above that situation, if every existing lease were declared at an end, and the most perfect freedom of importation were allowed; because the land, during the intervening space, has been improved, the benefit of which improvements they would retain. There is also another expedient for the proteo-

tion of the farmer, who can only be injured to the extent to which he is bound by a lease to pay a higher rent than the prices of former times would allow. But the fact is, that the practice among landlords has become so general, as to be almost universal, of not giving leases at all, or only giving them for two or three years, for the sake of being able to squeeze more rent out of the farmers as fast as prices rise, or to squeeze servility out of them along with rent. It would not be a very great sum, therefore, which would be required to redeem all the existing rents in the kingdom. A single year's subsidy, to one foreign emperor, or king, who ought to have done his own business upon his own means, would much more than suffice. The farmers would then stand exempt from inconvenience. And all that would ensue, would be simply this; that a part of those extraordinary advantages which the land-owners have been enjoying during the war, during which the principal classes of the people have severely suffered, would cease. And so will the advantages of the officers of the army and the navy cease; so will the advantages of army contractors, navy contractors, and loan contractors cease. So will the extraordinary advantages of ship owners, and ship builders, of army agents, navy agents, and navy proctors, cease; together with the advantages of all those classes of manufacturers, a very numerous body, whose principal employment has arisen from the demand of the army and navy. Why should the nation be taxed in its bread, to render perennial the extraordinary and casual advantages of the land-owners alone?

To these, a great number of other considerations of great weight might be added, to prove the impolicy and injustice of a law to prevent or obstruct the importation of corn. But it is impossible for us to carry the argument to a greater length. Of the publications, placed at the head of this article, we recommend the first, the work of Dawson, with the greatest warmth. The author places the question of the corn laws in several new and very important lights. He does not, on every point, reason with perfect accuracy from the established principles of political economy; but he has put together a variety of very just, and frequently, very profound observations. Those who wish to see all that can be said in favour of the prohibitory duties, forcibly and very confidently stated, may peruse Lord Lauderdale's pamphlet. George Rose, as usual, sees infinite advantages in the existing state of things, and infinite danger in any alteration. Mr. Malthus professes to state the argument on both sides, and to leave the decision to the reader; but of several of the determining circumstances, he seems to us, during the writing of his pamphlet, to have had no recollection; and with him the balance remains unturned; or inclines with difficulty,

if it inclines at all, to the side of freedom. He is still imposed upon by the fallacy of the argument which formerly misled him, and of which, in this article, we have fully exposed the weakness; the argument, we mean, that because taxes are laid upon the importation of manufactured commodities, they ought also to be laid upon that of corn; which is just about as wise as if you were to say, because you have a disease in one eye, it will be a great compensation to you; if you cause a similar disease to affect the other.

Art II. *A Series of Popular Essays, illustrative of Principles essentially connected with the Improvement of the Understanding, the Imagination, and the Heart.* By Elizabeth Hamilton, Author of *Letters on the Elementary Principles of Education*, Cottagers of Glenburnie, &c. 8vo. 2 vols. pp. 882. Edin. Manners and Miller: London. Longman, Hurst, Rees, Orme, and Brown; and Cadell and Davies. 1813.

'YOUNG Ladies or Gentlemen completely educated,' is a profession with which we meet continually. From the Square and Crescent, downward through the nice gradations of Terraces, Places, Rows, and Lanes, we observe innumerable practitioners, who think themselves, and, which is still more surprising, who are frequently thought by others, competent to form and regulate the human character. From the numbers thus employed, and the readiness with which, when other employments fail, this is resorted to, it would be natural to suppose, either that education were a work of little difficulty, or that every rank of life and style of character, abounded with persons qualified to correct the evil dispositions, and to promote the virtuous and vigorous growth of the infant mind: persons who understand its nature, who are steadily intent upon its ultimate design, and who, from observation, reflection, and experiment, are become skilful in operating upon that nature, with this design constantly in view. But the disordered condition of society, after submitting to the entire discipline of such practitioners, inclines us to doubt whether this can be the case. Depraved as human nature is, we yet believe, that the effect would, in some degree at least, resemble its cause; that, if education were generally conducted by Christian philosophers, we should see something more like Christianity and intellect in the beings it has formed; and that there would be more benevolence and more rationality observable in the conduct of mankind. Those who believe that education is *omnipotent*, will undoubtedly find themselves mistaken when they reduce their theories to practice, even if they make the experiment with every possible advantage; and will be obliged to confess,

or at least to believe, either that they set out upon wrong principles, operated upon materials unusually refractory, or, which may probably be nearer the truth, that even under circumstances the most favourable, education is *not* omnipotent, because the subjects of it have fallen,—‘fallen from their high estate,’—and have sustained too much injury for merely *human* effort ever again to set them perfectly upright.

But if there are limits which education cannot pass, it is lamentable to see it stop far short of those at which it might arrive: to see (with regard to one sex at least) exterior form and accomplishment, made the sole or the principal objects of cultivation, while every trifle that can degrade the intellect, and every passion that disorders the heart, is suffered to gain early ascendancy, and, by habit long undisturbed, to maintain perpetual dominion. The principle assumed by Miss Hamilton in the present volumes, and supported by the reflection of every intelligent mind, is, that education is an important work, entirely distinct from these trifling *additional*s:—a work which may be respectably executed without once regarding them. ‘The mind, the standard of the man,’ and the heart, the spring of his moral life, are the primary objects of education, and to these she endeavours to turn the attention of her readers. In this writer, we perceive a plain good sense and a beaming benevolence, which carry her observations and reflections home to the heart. We discover no indications of *self*, dictating and pervading her productions; no vain desire of exhibition as the moving principle; but we are courted to attention as if by the representations of a judicious friend, and listen with confidence to admonitions most plainly designed for our benefit. It is this purity of motive and kindness of disposition, which render Miss Hamilton's remarks peculiarly acceptable, and dispose us to confide in the result of her experience. Hostility is disarmed by her unpretending humility; or if it retains a weapon, it is repelled by her sober good sense. These, rather than frequent novelty of thought, or strength, or felicity of expression, recommend her works to candid perusal, and to the confidence of those who, sensible of the vital importance and harassing difficulties of education, look around, for assistance, to the better informed.

The first essay, which the author announces as not necessarily connected with the succeeding ones, is intended to prove the utility of the study of mind to those whose business education is. And here we may pause for a moment to inquire—whose business is it not? The mass of society is formed of parents; and of those who are not thus set apart by the seal of heaven, who is it, whose knowledge or whose ignorance, does not affect a small circle of the young? While we are so often

compelled to witness the ill-treatment of some virtuous feeling, the encouragement of some dangerous propensity, or even the fostering of some viper passion, by the injudicious remarks or the ill-timed smiles of a good-natured company, we can scarcely select an individual to whose conduct the study of mind would not be an advantage,—is not indeed almost indispensable, to prevent the ruin, as far as his influence extends, of those families which are unfortunately exposed to his visits. Let not the admirer of a sweet complexion, of a pretty curl, or of a sparkling eye,—nay, let not him who administers other than a kind and sober approbation even of amiable conduct, or of worthy acquirements, suppose that the study of mind is unnecessary to him. If the look that praises, swims with admiration; rather than beams approval, it is doing mischief. If the *well-earned* plaudit is but a tone too lively, it is doing mischief. Actions thus repaid, will rarely spring again from honest principle, or from simple feeling. False motives and false views; will acquire an early and fatal ascendancy; the eye of the world will become incentive, its praise, sufficient reward;—and oh, the ruin which is implied in such a change!—which accrues from such ignorance of the treatment by which character is formed, and of the conscientious delicacy which is required in all who approach even to witness the interesting process! Obvious, therefore, to every thoughtful mind, as must be the utility of this primary study, it seems almost unnecessary to devote an essay to prove it, and to meet objections which appear at a glance untenable:—we say *almost*, for perhaps, while a simple objector remains, it is not altogether needless labour. While an individual may be found who fancies that it is as safe to travel in the dark as in the daylight, it may be necessary to explain the utility of the sun, and to support the explanation by illustrations not less obvious than just.

Having thus, by way of introduction, recommended the study of mind as indispensable to those who are entrusted with the cultivation of it, our author proceeds to form a more connected chain, continued through the two volumes of which her work consists. Her first design is to illustrate the necessity of exciting early and continued attention to the appropriate objects of affection and intellect, in order to the due expansion of both. The benevolent affections, forming the spring and vitality of moral character, are then represented as obstructed in their exercise, by a principle which is distinguished by Miss Hamilton, both from selfishness and from self-love, and which she defines, ‘a propensity to magnify the idea of self,’ the nature and operations of which are amply illustrated. The cultivation of the benevolent affections is afterwards recommended; as

forming the natural antidote against this propensity; the necessity of *attention* is more fully explained, in order to their cultivation; and the work concludes with a view of the supernatural means, afforded by revelation, to facilitate their growth.

In commencing this course, Miss Hamilton introduces the second essay, as,

'Intending first to examine what are the effects produced by directing the attention to certain classes of the objects of perception in impeding or enlarging the use of our senses, and secondly, to examine whether each of the intellectual faculties be not so entirely dependent on the power of attention for their (*its*) development, as to be either operative or torpid, according as in the mind of the individual, attention has in early life been directed to the objects which are calculated to exercise and improve them' (*it*). Vol. I. p. 56.

The first of these inquiries is solvable by the least intelligent observer. The fact, that, by appropriate exercise, the senses are improved to extreme acuteness, will be confirmed by the recollection of every reader; and it is illustrated by Miss Hamilton in a variety of familiar examples.

'Hence the peculiar delicacy of touch observable in the blind, the quick sightedness of the deaf, who in many instances seem intuitively at a glance to comprehend what could not, without circumlocution, be explained to persons whose power of attention had not been thus concentrated. The same observations apply to the other organs of sense; to a cultivated ear, many sounds appear harsh and unpleasant, which the vulgar pass unnoticed: nor is this altogether the effect of association; it is produced by attention to that class of perceptions. Call the attention of your servants to the creaking of a door, they will not say that the sound is a pleasant one; yet will they perhaps acknowledge, that the door might have thus creaked for a month without their having once observed it.' pp. 58, 59.

These observations naturally lead to others of much practical importance, especially to those who superintend the education of the lower classes, and are influenced by a benevolent solicitude to render them respectable in that line of duties to which they are confined. It is probable, that were the persons who are thus engaged, to pay a due regard to the sensible remarks which occur here, the number of bad servants would not, in future, be so great; and those who are already bad, might be, in some degree, improved, if mistresses who are annoyed by them, would attend to these simple principles: at least, the feeling of provocation almost hourly excited, would be softened into that of compassion. As it is in a want of early cultivated attention that the stupidity of many domestic servants appears to originate, it is, of course, in the culture of this faculty that

the remedy must be found. It is obvious that the children of low and totally unmanaging parents, seldom afford even materials for making competent servants. They have been pushed, and dragged, and beaten, into the few lazy duties which the mother's necessities peremptorily required them to fulfil; and have been compelled to loiter about with the baby, to scrape up sticks for the fire, and occasionally even to put the stool in its place, provided that just at that moment the mother had nearly fallen over it, and most provokingly hurt herself; but that quick perception of disorder which would have prevented the mischief, and to which confusion and litters are absolutely painful, independent of the inconveniences arising from them, is never awakened, nor, after long habits of negligence, can it be, except in a very small degree.

'Let us consider,' says our author, 'the situation of the female children of the poor, where habits of dirt and sloth prevail. Their attention never having been directed to any of the objects around them, but in a slight and superficial way, these objects afford not any exercise to the perceptions. Their perceptions, of consequence, become so languid, that they have no power of observing what is placed before their eyes. They know no distinction between black and white, clean and dirty; and as the stupidity that arises from languid perceptions renders every species of exertion painful, such habits of sloth are formed as frequently prove incorrigible, and are not without difficulty to be even partially conquered. Thus prepared, they are sent into the world to earn their bread in service; and at a period of life when the power of observation ought to have been vigorous, they have still to learn to observe: compelled by necessity, however, they do so far learn, as to acquire the method of employing their hands in such branches of domestic work as they are disposed to engage in: but, from want of perception, are incapable of observing the advantages to be derived from any improvement of the method they have first been taught, and from their slothful habits, are rendered so averse to the trouble of learning farther, that time and experience adds (*add*) nothing to their skill. Having once attained the power of going through a certain routine mechanically, they continue to go through it with as little fatigue of attention as possible; and as in every department of household economy, thorough cleanliness requires that perception which depends upon attention, in every department in which they engage, they will, in that material point, be found deficient.' pp. 68. 70.

The truth of this description, innumerable harassed and disorderly families will attest; but of those who suffer from the consequence, how few give themselves any trouble to remove the cause, though, by looking attentively at this, and its opposite character, that cause is easily ascertained, and, by a judicious superintendence of the education of the poor, might so often be counteracted. It seems sufficiently clear that,

'The attention requisite for preserving cleanness, and neatness, and order, awakens the perceptions, and gives them perpetual exercise. The consequence is, that the daughter of the cleanly peasant, having been taught from infancy to observe every slight alteration produced in the appearance of the objects around her, by any casual spot or stain; and having been compelled to attend to the proper place and situation of every article that pertains to the homely dwelling, acquires habits of observation and activity, which remain with her through every period of life. Destined as she is to labour for subsistence, those habits are to her of obvious advantage. By the cultivated state of her perceptions, she is enabled quickly to learn, and accurately to perform, every species of domestic work, as far as the performance of it requires only the use of her hands and eyes; and though, in many branches of household economy, there is so much minute detail, and the objects of attention are so numerous, as to seem, at first view, extremely intricate, we find from experience, that where the perceptions are quick and accurate, none of those various branches escape attention.' pp. 67, 68.

The subject of educating the lower classes, has, within the last few years, been so much agitated, and the improvements which the indefatigable benevolence of an individual, (or of individuals,) has recently introduced, are so general, that it is less needful to enter largely into it, than it would lately have been. Nevertheless, we cannot but recommend the following observations to those whom they most essentially concern :

'There are still many schools in which, by the method of teaching, the perceptions are never exercised, but in the shape and sound of letters, and combination of letters. Let the scholars in such schools be examined on their conception of the meaning of what they read, and it will be found, (as far as my experience extends, it has been invariably found,) that the conception is accurate in exact proportion to the degree in which the power of perception had been exercised in infancy, by attention to surrounding objects,' p. 73.—

'Why not then engage the teacher to try other methods besides the stated lesson, to awaken the perceptions of the stupid? This, I conceive would, to a certainty, be effected by methods so simple, that they are, for that very reason, held in contempt. But if, in tracing the cause of stupidity in children of a certain class, it is found to originate in circumstances which have prevented attention to the objects of perception, it is only by producing attention to those objects that the defect can be remedied. In this respect infinitely more will be done, by teaching a child to notice every object within the reach of vision, and to mark every minute change that takes place in the form, colour, or situation of the things around him, than by fixing his attention to the mere form of letters.'—pp. 76, 77.

To these observations a sensible note is subjoined :

'In appreciating the superior advantages to be derived from this or that mode of teaching, the degree in which it is calculated to

awaken and exercise the perceptions is too seldom taken into the account. Between two plans that are in other respects equal, the preference seems to me to be undoubtedly due to that, which, while it keeps the attention in a state of perpetual requisition, gives it that direction most favourable for the development of the infant faculties.'—p. 76.

It is probable, that the persons who visit the large public schools for the instruction of the poor, which are at present establishing in every part of the country, may not, at first, perceive the beneficial tendency of that system of perpetual exercise which they exhibit. A cursory glance may discover something too much resembling play, and waste of time. Evolutions are continually performed, which seem to have little connexion with reading, writing, and arithmetic. But the intelligent observer will not fail to perceive the ultimate advantage of these exercises, in the constant play of attention which is hereby preserved. No one can nod over his lesson, or, for more than a few minutes, suffer his mind to settle upon other objects than those employed in instructing him; and, from habits of attention thus early formed, a degree of mental vigilance will be produced, from which, combined as it is with a proportionate regard to good order and good morals, the happiest results may be anticipated. National education thus conducted, must issue, unless there be a forcible disunion of cause and effect, in visible national improvement. By thus exciting and preserving attention, we have ourselves witnessed, in the children of a Sunday school, a degree of mental vigour produced, so great as almost to raise a suspicion of their being a different species from others of the same vicinity, whose education had been conducted upon a less intelligent plan.

From the effects of attention upon the lower orders, particularly upon the large and important class consisting of female servants, Miss Hamilton makes an easy transition to the consequence of neglecting it, or of improving and properly directing it, in those females who are placed at the head of domestic arrangement. It has, we confess, been, in some degree, the fashion to regard the cultivation of intellect, and a due attention to employments strictly feminine, as being incompatible with each other; and, not only the intemperate, avowed opinions of some, who, at a time when the rights of man were misunderstood and caricatured, fell into mistakes equally pernicious, and more absurd, with regard to the rights of women;—but even the conduct of others (a few only we should hope) who, in the ardour of literary pursuits, have appeared to forget, that the first character any woman has to sustain, is that which pertains to her as a woman, may have given ground for the inference, and afforded a shew of reason to the dogmas of

ignorance. But that mental cultivation in the female sex is not necessarily inimical to what may be deemed, in some respects, inferior duties,—nay, that it tends, unless it be confined and partial, directly to the more consistent and respectable discharge of them, we think. Miss Hamilton has ably shewn in her writings; for we have not been so privileged as to enjoy an opportunity of contemplating this amiable and intelligent female, in any but her public character. From the expression of good sense and genuine principle which pervades her writings, we should expect a fair transcript of these excellencies in her life; for she is the last female author to whose conduct we should expect to trace the scandal of the blue stocking. Unless we greatly mistake, she is no Bridgetina.

But we feel inclined to explain and to qualify, before we proceed, an epithet which has just escaped us. It is that of *inferior* duties, for we doubt whether, in such a connexion, it ought to be employed. It appears, indeed, that to the term *duty*, the qualifications, great and small, can never, with strict propriety, be applied. The *due* occupation of the passing hour, is the uniform demand which the Giver of that hour makes upon the receiver of it, and, in his sight, the nature of that occupation neither elevates nor degrades the servant to whom it is given. To all within the sound of his word, the injunction is addressed, "Be ye holy; for I am holy!" but to none, not to the most intelligent of his creatures, does he say, Be ye great; for I am great. In the scale of intellect, we take the place assigned to us by presiding wisdom, and are only enjoined to improve the few or the many talents, without repining and without sloth. In the scale of morality, we are, if the expression may be allowed, to find our own place, and never to rest satisfied with an inferior station. The female, therefore, who feels herself confined, by the appointments of Providence, to a narrow mental range, and who is permitted to expatiate in those humble regions only, which comprise, perhaps, little more than the nursery and the kitchen, has no need to feel ashamed of the rank she holds, or to repine at the limits by which her walk in life is circumscribed. She is an agent in the hand of God, and should be estimated, not according to the place she occupies, but the skill and industry with which her particular part is performed. In the sight of God, the moral appears to be far more valuable than the intellectual principle. It is that mode of approach by which finite beings are encouraged to advance towards infinite perfection. The great fallen spirit possesses a superiority of intellect, which once classed him high among the angelic host; but crushed and grovelling as it lies under moral abasement, he is become the most degraded

of intelligent beings. Amazing intellect cannot elevate a Satan; and, though gifted only with the humblest portion of mind, a Christian is not degraded. He rises, in the dignity of the moral principle, into esteem and consideration even with the Most High. "To this man will I look, even to him that is poor, and of a contrite spirit, and that trembleth at my word."

It appears, therefore, to be a false view of things,—a view taken, not in the light of scripture, but by the flashing of human pride, that regards the performance of any *duty* as degrading, or even as inferior. Ascertain only that it is duty, and it is *that*, the right discharge of which, God will honour. The Christian female, who can reflect upon a laborious life of domestic *duty*, looks back upon a scene of true virtue; and if, in order to perform the whole of her allotted task, she was obliged to repress a taste for pursuits more intellectual, the character of magnanimity is inscribed upon her conduct, however retired, or, in human estimation, insignificant, may have been the daily exercises to which she was appointed. This, however, cannot be said of her, who, placed by Providence above the necessity of domestic drudgery, voluntarily confines herself to its then humble offices. We respect the woman who, in obedience to the dictate of Providence, continues, day after day, through a length of years, a sempstress, or even a cook: but we should little esteem her who, when at liberty to employ inferior hands, would prefer thus to occupy her own. For a female who has servants at command, not to be satisfied with due superintendence, but to spend her life in occupations to which they are equally competent, discovers, we think, a bad taste, and a false judgement, and though, perhaps, more clever than even her cleverest servant, she deprives herself of esteem, by seeking it among what are indeed to her, *inferior* employments. Where intellect is allowed, by providential favour, to improve and expatiate, it were criminal to confine it. A life devoted to merely household avocations, would be, in this case, degrading; and from being cumbered with unnecessary serving, this misimprover of time and talent, must take her place at last as an "unprofitable servant." She has done, indeed, precisely the same that has been done by her humble neighbour, who receives the plaudit of "good and faithful;" but to the one, it was duty,—to the other, it was not duty. Endowed with higher talents, placed in a larger sphere, and within reach of extensive means of mental cultivation, she treated them with wilful neglect. She chose to busy her fingers and stifle her mind; and the choice degrades her. But to return,

The principle, it must be observed, which Miss Hamilton is illustrating in this part of her work, is, that the cultivation of *attention* is indispensable to the clearness of perception, what-

ever the object of that perception may be; and that the mind becomes irregular or correct in its proportions, according as this faculty has been partially or generally exercised. This idea is successfully exemplified in the different but confined perceptions of the landscape painter, the mineralogist, and the botanist, upon precisely the same spot, each surrounded by objects which attract the undivided regard of the others, although, by him, entirely unperceived. But these instances have usually brought no disgrace upon the dominant study. It is only when the same effect is observed under certain circumstances in the female character, that it raises popular outcry. Undoubtedly, the natural consequence of partial cultivation is, in this instance, peculiarly lamentable, and, in extreme cases, offensive: but it is the design of our author, in this place, to prove that conclusions hastily drawn from it, fatal to the improvement of female intellect, are falsely drawn.

‘Among the vain, frivolous, and uncultivated of my own sex, attention is chiefly directed to dress. The perceptions with regard to every change of fashion, and every minute particular in the form, colour, and arrangement of personal ornaments and decorations, with, in such persons, be found astonishingly acute. Neither bead nor bugle will escape their notice. But let us not imagine that, if the attention has been thus engrossed, the perceptions with regard to other objects will be found equally lively. No. The same person whose perceptions, with regard to every article of dress, are in the utmost perfection, may possibly be so void of perception, with regard to other objects, as to pass many of the most striking, both in the works of nature and of art, without perceiving their existence. Nay, so deficient may she be in point of observation, even with regard to objects that are continually before her eyes, as to be unconscious of the existence of those articles with which the carelessness of servants or children may have littered her apartments.’—pp. 80, 81.

‘The same want of perception, exemplified in the woman whose attention has been occupied by dress, may, alas! be sometimes observed in minds of higher order. How often, with grieved heart, have we listened to comments on the effects of this deficiency, produced in triumph as decided proof of the pernicious, but inevitable, consequences of directing the female mind to the acquirement of superior knowledge or superior taste!

If, in order to obtain superior knowledge, or superior taste, it were absolutely necessary to forego attention to common and familiar objects, the argument would be indeed conclusive. But if, by directing the attention to such objects, a quick perception with regard to them may, even in infancy, be acquired, and, if once acquired, will be constantly and habitually exercised without effort, and even without consciousness, may we not reasonably conclude, that in all such instances as those to which I have alluded, the deficiency complained of is the consequence, not of any application of the mind to literary acquirement, or of the cultivation of its higher faculties, but

to the little pains that have been taken in early life to swaken the perceptions. Never shall we find reason to conclude that the all-wise Creator, has formed the human mind on so limited a plan, as to render it necessary to annihilate one faculty, in order to make room for the operation of another !"—pp. 81---83.

In chapters 3, 4, and 5, of this Essay, Miss Hamilton proceeds to shew, by a variety of familiar facts, the efficacy of attention, in producing facility of conception, accuracy of judgement, and strength in the reasoning powers ; and maintains her principle, if not with the vivacity, and in the day-light of genius, yet with that justness of observation and inference, which instructs and convinces. This, as well as every other part of her work, will be read with care by those, upon whom the early excitement and direction of attention devolves. Many, as they peruse these sensible pages, will feel that, from ignorance of the science of mind; they have but partially discharged parental duties, at what expence, or even with what solicitude soever their children may have been reared : and many, we trust, who are but now beginning the arduous process, will be led to consider the real objects of education, and the rational means to be employed in order to accomplish it, before early mistake or negligence, shall render an alteration of system of no avail.

Not much less important, when applied to practical uses, will be deemed the third essay; which traces ' the effects resulting from a peculiar direction of the attention on the power of the imagination, and in producing the emotions of taste.'

' Imagination,' says our author, ' is not a simple faculty, but a complex power, in which all the faculties of the mind occasionally operate. The operation of these faculties upon the power of imagination, bears an exact proportion to the degree in which the objects of these faculties have been objects of attention; or, in other words, to the degree in which these several faculties have been previously cultivated. There can be no doubt, that the imagination of the person in whom they have all been cultivated will be rich and vigorous.'—pp. 157, 158.

' In the mind of the person whose primary faculties have been no farther cultivated, than as impelled by necessity, or excited by some selfish impulse, the imagination may be equally active as in minds of a superior order : but, when the attention has never been directed towards subjects of an intellectual nature, we may easily conceive how little its utmost activity can produce.' pp. 159, 160.

' But in minds destitute of cultivation, the combinations of imagination are frequently worse than useless; they are *positively pernicious*. They debase the mind, by rendering it familiar with low and grovelling objects, and even while the conduct remains without reproach, deprave the character by polluting the purity of the heart.'—pp. 173, 174.

Few persons, perhaps, are sufficiently watchful to restrict the imaginations of their children from a certain kind of useless, agreeable roving, and to call in the truant faculty before its excursions defy control. Even when the channel in which their reveries delight to flow, is unpolluted, the effect of these romantic wanderings is pernicious to a degree little suspected by many who sit by and observe, occasionally, the look of abstraction, or attend, with misjudging interest, to narrations of what the little vagrant has beheld during the wild, excursive range. The mind, if the indulgence is frequent, is fatigued by these pleasing exercises, and enervated to a state of alarming imbecility: external objects lose all hold of the perceptions; active duties are forgotten, or neglected from sore distaste; and the whole being occupies an ideal world, indebted to the present for little more than the simple elements of which it is composed. When habits of this kind have been confirmed by time, the difficulty of awakening the mind to passing things, and of exciting it either to real diligence in acquiring knowledge, or to regular energy in employing it, is great indeed: nor is it probable that the habit will be effectually broken, till some impressive call in the dispensations of Providence arrest the attention, and constrain it to meet the realities of life; and even then, the waste of mind which it has occasioned, can never be repaired!

In proceeding, throughout the remainder of this essay, to consider the emotions of taste, our author subscribes, without reserve, (though, of course, with the saving clause that the subject is not yet exhausted,) to the system already before the public, in the elegant work of Mr. Alison. This circumstance, together with the greater importance of topics that are afterwards treated of much more at length, induces us to make here but little comment. These emotions, of which the investigation has occasioned an undue warmth of dispute, are represented by Miss Hamilton, as springing from an harmonious exercise of all the faculties of the understanding, and all the sympathies of the heart, excited by habitual and appropriate attention to corresponding objects: in producing them, intellect and affection are of course equally necessary, equally and conjointly operative.

‘ In order to experience the emotions of taste, both of these must necessarily be cultivated; and there is no other way in which they can be cultivated but by attention to their proper objects.

‘ When it is the mental faculties only that have been improved by habitual exercise, the eye will perceive, and the ear will hear, and the judgment will determine, with accuracy; but if the affections be, in the mean time, dormant or obtuse, nothing that is seen, heard, or understood, will produce an emotion of taste. If, on the other hand, the affections have been cultivated by attention to the proper objects.

of affection, the heart will certainly be rendered susceptible of veneration, love, joy, pity, admiration, gratitude, &c. and have all its tender sympathies called forth when the objects of these affections are presented to the sight, or to the memory; but if the intellectual faculties be in the same mind feeble, or only capable of partial and limited exertion, there will, in this instance likewise, be an utter incapability of experiencing the emotions of taste. Nor will these be experienced by him who has had both his heart and his understanding cultivated in the highest degree possible, unless he has habitually directed his attention to the discovery of such qualities in external objects, as by analogies or resemblance, are calculated to excite, through the medium of the imagination, the same affections as are inspired by the proper objects of his love, pity, admiration, &c. It is on the discovery of these analogies, that the emotions of taste depend, and only a peculiar exercise of attention that they can be discovered.'—pp. 190—192.

But we pass on to what must be deemed the centric interest of the work.

The greater part of the first volume being occupied by this examination of the agency of attention in improving the faculties, and in facilitating the operations of mind, the remainder, together with the whole of the second, is devoted to a subject, which, if not new in itself, is placed by Miss Hamilton in a point of view, in some respects, different from any in which it has hitherto been contemplated. The fourth essay commences with 'observations on the necessity of taking all the principles of the mind into consideration, in studying them with a view to self-improvement;' the active equally with the intellectual, and the intellectual equally with the active. From these preliminary remarks, our author proceeds to define and illustrate one subtle principle, which appears to her to be the most operative and prevailing of any by which the character is influenced; one, in subservience to which, every other principle and passion develops itself. It is thus introduced to the notice of her readers.

'Being wholly ignorant of any term by which it might with propriety be designated, I take the liberty of describing it from its operations, as a *propensity to magnify the idea of self*; thus distinguishing it from selfishness, and self-love, with one or the other of which it has been usually, though, as I conceive, improperly confounded.

'In order to give a clear view of the notions I have formed of the appropriate meaning of those several terms, it is necessary to state, that I consider *self-love* as implying simply the *desire of happiness*; a desire which we may observe to be regulated and controlled by the intellectual powers, and, consequently, as to the nature of its operations, dependant on the direction given to the power of attention. In the minds of those whose attention has been exclusively occupied by mean, or trifling, or unworthy objects, the desire of happiness will

impel to gratifications of the same description ; where nobler objects have engaged the attention, the same principle of self-love will, to the mind thus enlightened, prove a powerful incentive to the steady acquisition of knowledge, and the practice of virtue.

'Selfishness, on the other hand, I consider as an inordinate desire of self-gratification, not dependant on the operation of the intellectual faculties for the character it assumes, but originating in associations that connect the idea of happiness with appropriating the objects that appear desirable to the heart, and thus obtaining enjoyments in which none can participate, and in which none can sympathize. But, according to this definition, selfishness appears in some measure dependant on attention : the association above described being evidently formed by habitual attention to our own feelings and sensations, and habitual inattention to the feelings and sensations of others. In this it is radically different from the propensity to enlarge the idea of self, which depends not on any peculiar direction of attention for its development, and this is the characteristic by which I consider it to be manifestly distinguished from all the desires and affections of the human mind.'—pp. 272—274.

'Whatever be the tendency of the disposition, whatever be the frame of temper, it renders the passion that predominates subservient to its gratification, and—'—'In whatever direction the propensity to expand the idea of self operates, whatever opposes or thwarts its operation, whatever tends to repress or diminish that notion of self, which the principle in question prompts us to endeavour to enlarge, tends immediately to produce in us one or other of the malevolent affections.'—'Indeed, so intimately are they connected with this propensity, that I believe they might, without impropriety be termed its offspring.' pp. 275—278.

The principle thus defined to be a propensity to magnify the idea of self, appears to be sufficiently distinguishable from others with which it has usually been confounded, to merit a neater name ; but we shall not prefer any claim to the honour of conferring it. The difficulty, both of defining and of explaining it, was evidently felt by Miss Hamilton ; and even if ideas were distinctly formed in her own mind, she has not always been happy in her endeavours to elicit them. Labour and diffuseness characterize this part of her work. The importance of the subject induced her to make every possible effort to explain it to her readers ; and not only does the style appear fatigued by the exercise, but the illustrations are so numerous, that to minds less deeply interested, they will, at times, seem superfluous. In some of them, the ideas which she thus labours to distinguish, appear too nearly confounded to the reader's eye.

In the second chapter of this essay, a variety of familiar examples is adduced, of the prevalence of this amusing propensity : amusing to him, at least, who contemplates the weaknesses of human nature without mourning its humiliation, without recurring to *fac-similes* inscribed upon his own character, and

with only the sarcastic glance of ridicule, 'from disgust-educing pleasure.' Many of them, among which are the following, are well adapted to confirm her idea.

'Hence the disposition so observable in the vain, of making themselves the heroes of their own stories. It is not sufficient simply to state a fact, or to relate an event with all its circumstances: for with every fact, and every event they mention, it is to them necessary to be some way or other identified. Rather than lose an opportunity of thus extending the idea of self, a vain man will claim affinity with persons who have derived notoriety from infamy; and acknowledge his having been privy to transactions which reflected disgrace on all concerned.' pp. 281, 282.

'A lady of fashion—though so helpless as to be incapable of putting on her clothes without assistance, instead of being humbled by the consciousness of her own weakness, attaches the idea of *self* to the strength and abilities of those she hires to attend her, and the more she can multiply these attendants, the more does the idea of self expand. Her personal weakness, so far from begetting sentiments of humility, is her boast, for she is strong in the strength of others, and whatever strength she can afford to purchase, constitutes in her mind a part of the complex idea of self, and by every contrivance of luxury is this idea enlarged.' p. 291.

In these instances, the propensity to magnify the idea of self, and to attach it, with all its interesting importance, to every thing to which it bears any relation, is sufficiently obvious; but in those which follow, the theory appears to us to be a little caricatured.

'It is impossible to increase, in any considerable degree, the weight or size of the corporeal frame: but many are the contrivances devised by the selfish principle to increase the idea of its weight and dimensions. It is this which raises the lofty ceiling to three times the height of the human figure, and enlarges the spacious apartments so much beyond all proportion to the number and size of the inhabitants. The idea of increased weight keeps pace with that of increased dimensions. One horse cannot be supposed capable of drawing so immense a load. It requires the strength of a pair, or of four, or of six, according as the fortune or rank of the individual, which is to be displayed by this indication of an increase of person, renders it convenient.' pp. 291, 293.

In these examples, our author appears to mistake, not the principle, but the object upon which it expands; since when reduced to their simplest elements, the feelings here described, could not, we think, be resolved into an endeavour to augment, even in idea, the actual bulk. The vain man feels to live to the utmost dimensions of his spacious mansion, and extends the idea of his magnificence throughout the train of animals that precedes his carriage; it is not, however, the idea of personal bulk, but of general consequence which he aims thereby to mag-

nify. To him they are valuable, because they are *his* room, *his* equipage, and all indicative of *his* fortune, and to the magnitude of these he expands the idea of self; and it is not that he would be thought large enough to fill his saloon, or sufficiently ponderous to tire his horses, but rich enough to maintain them. The consequence thus imparted, is orderly and reciprocal: he values these superfluities because they belong to *him*, and then estimates his own importance, in proportion to the *extent* of them: he diffuses the idea of self to the very verge of his possessions;

‘Feels at each thread, and lives along the line.’

Having, in the third chapter, still farther exemplified the propensity under consideration, our author devotes the fourth to exposing the malignant tendency of it; and the whole forms a mournful commentary upon facts which we are daily observing, both in our own conduct, and in that of others. In order to counteract the opinion that such a propensity is ridiculous rather than dangerous, and that, in many of its exercises, it is at least inoffensive, she observes,

‘That whatever be the nature of the objects which, in order to enlarge the idea of self, we connect with that idea, we feel every attempt to break this connexion as an injury; and a certain feeling of resentment consequently rises in our hearts. This feeling will be more or less malignant, accompanied by a greater or lesser (*less*) degree of hatred and revenge, according to the degree in which it is counteracted or controlled by acquired sentiments and principles.’ p. 383.

The following passages are so just and so affecting in the view they give of the human heart, under the influence of the selfish principle, that we cannot forbear transcribing them.

‘When the selfish principle operates through the medium of vanity, it is almost impossible that the Apostle’s injunction to “love the things that are excellent,” can be followed; for under the influence of that principle, no excellence of any kind is the object of love or admiration, with which the idea of self cannot in some way be connected. Hence the vain man is naturally more inclined to hate than to love persons whose approved excellence obtains the meed of praise. It is only where the selfish principle has been entirely subdued, that the heart is willing to do justice to every species of merit; for till then, the sense of inferiority, which comes from the contemplation of qualities and attainments superior to our own, is inevitably painful.’ pp. 387, 388.

‘Those who are eminent for piety, for charity, for zeal in the cause of virtue, are consequently all exposed to detraction; and as it is impossible in some instances, to detract from the merit of their actions, their actions are by the detractor kept out of sight, while

he bends his endeavours to bring forward to your view the personal defects or accidental circumstances, to which he hopes you will attach ideas of contempt. Why should the idea of excellence be painful to him, but because he cannot contemplate the impression it makes on you, and compare it with that made by his own character, without feeling the idea of self repressed and diminished! Hence his anxiety to lessen your opinion of the merit you admire and approve.' pp. 341, 342.

How completely does parental indulgence defeat its own design, when, by unreasonable gratification, and by submission to the self-will so early discoverable in the infant mind, the selfish principle is suffered to gain ascendancy uncontrolled; and thus to foster those malevolent passions which form equally the sin and the punishment of the heart in which they reside, not to advert to the too probable issue, in bringing the gray heirs of such a parent with sorrow to the grave!

In farther illustrating the operation of this principle, our author observes, that,

'Those moralists have been mistaken who, in their zeal for piety and virtue, have thought it proper to prescribe rules with regard to things that are in their nature indifferent; and to lay down the right and wrong with regard to actions that are in themselves neither right nor wrong, but derive their character solely from the dispositions with which they are performed. By thus descending to particulars, writers who have obtained popularity, afford materials on which the selfish propensity seldom fails to operate. Among the many examples that might be given of this, I shall select one which has occasioned much unnecessary dispute: it is with regard to the unlawfulness of every species of public amusement. There certainly is no harm in refraining from them. But if, in abstaining from amusements that are in their nature innocent, we identify ourselves with the sect or party that has proscribed them, we may assure ourselves that the enlargement of the idea of self which we by this means secure, is fraught with temptations more fatal than any which either play or opera would have presented. Thus our abstinence from all the places and amusements to which others in similar circumstances resort, serves as a mark of distinction, and is considered as reflecting honour on our superior wisdom, or as entitling us to share in all the fame, and honour, and glory, of any distinguished party, we soon betray the dispositions that result from magnifying the idea of self, by the severity with which we censure such of our neighbours as condescend to be amused in a manner which we affect to condemn.' — Can it be questioned whether such indulgence of the selfish principle does not produce effects that are more at variance with the spirit of the Gospel, than any which could be produced by a temperate use of any of those means of recreation which are calculated to enliven the spirits and invigorate the fancy? To beings so prone to err, as all must be who are heirs to human infirmity, there appears to be no safe course but in governing our conduct by

fixed and general principles; it being impossible with these so far to identify ourselves, as to afford that enlargement of the idea of self, which, as we have seen, may be obtained by a conformity to any particular precept.

' Thus, if we adopt it as a principle, that all amusements are unlawful which produce upon our minds effects of pernicious tendency, and unfit us for the due performance of our religious and social duties, we must, of consequence, conclude, that it is according to the degree in which they are productive of these fatal effects, that amusements are innocent or simple.' pp. 364. 367.

With the general remarks contained in the above quotation, we cannot do otherwise than coincide; but, to the particular application of them as here made, we should accede with greater caution. No one would deny, and every Christian observer must lament, the individual and party pride with which human nature, in its present depraved condition, corrupts even its devotional exercises, and debases what would otherwise be acts of self-denying virtue. The Pharisaic character has never yet become extinct. The mind too naturally fixes, and piques itself, upon little things, preferring "the mint and anise" of the law, to the "weightier matters" of it; and, by this means, falls into a sin more abhorrent in the sight of Deity, than that which it opposes with disproportionate zeal. Thus far, nothing can be more correct, and but few things more lamentable; yet if, in the bosom of every virtue, it is possible, nay exceedingly easy, to foster some flagrant vice, it affords no argument against virtue, but rather an incentive to greater vigilance in preserving it pure. It may be perfectly right to abstain from the amusements of the theatre; but, at the same time, it is certainly wrong to value either ourselves, or others, whose opinions accord with our own, upon the abstinence, as if it formed the only distinction between the Christian and the anti-christian world, and cancelled all demands upon humble or charitable feeling: and farther, were we to speak without reserve, we should say, even at the hazard of appearing to magnify the idea of self, by asserting opinions which have long been our own, that it not only *may be*, but *is* right for every one who would preserve, either the reality or the appearance of consistent Christianity, thus to abstain. The principle which Miss Hamilton recommends to supersede particular rules, though unexceptionable so far as it extends, is not, in our view of the subject, sufficiently comprehensive to include the exigence to which she applies it; for the conscientious Christian is not enjoined to abstain from evil only, but from all appearance of evil; he is not taught to consider the effect of certain indulgences upon his own mind only, but upon the minds of those who from natural disposition are more exposed, or are less for-

tified by principle, than himself. It may be possible for him to survey the dissipated scene with the eye of a philosopher, of a philanthropist, perhaps, with that of a Christian; but to what a large majority, sanctioned in some degree by his example, will it be quite impossible to escape its pollution! Let no man, therefore, who is susceptible of the emotions of Christian benevolence, look, thus exclusively, "on his own things, but also on the things of others." Our author proceeds,

'The person who, from peculiar temperament or peculiar associations, is unfortunately liable to have his spirits excited, and his imagination inflamed, by the spectacle of a crowded assembly, is, by this principle, bound to abstain from this species of amusement. He, on the other hand, whose mind is of that complexion as to experience from the sight of human happiness a glow of benevolence and pious gratitude; he, who, in witnessing the innocent gaiety of youth, the sober cheerfulness of more advanced life, and the happy remains of vivacity, irradiating like a winter sun the dim eye of age, feels his heart expand with tender sympathy and social affection, is evidently, in the enjoyment of such a scene, so far from transgressing the rule prescribed, that he strictly complies with it. In either of these instances, the adherence to principle is conspicuous, and is equally meritorious in each, though it necessarily produces opposite lines of conduct; and were it not for the operation of the selfish principle, each would acknowledge that the other did well and wisely, and acted with strict conformity with his duty.' pp. 368, 369.

There is something plausible, and much that is picturesque, in this representation; but we greatly suspect that it is not justified by notorious fact. Undoubtedly, there is something sublime and affecting to a benevolent mind, in the contemplation of a happy multitude; and if the inspiring sentiment is a noble one; if loyalty—the greeting of a beloved sovereign; or patriotism—the celebration of some achievement which secured the liberties of a nation; or affection—the thronging of friends and associates, of wives and mothers, to welcome the landing of troops from foreign service; nay, should it be nothing more than the familiar joy of harvest-home; the contemplation of it is among the most refined pleasures of the heart; and while the feeling of benevolence expands almost without a limit, and the bosom aches with inexpressible emotion, the mind rises in spontaneous adoration towards the great Parent of this happy family, the Author of these delightful feelings. But it is not to such spectacles as these that Miss Hamilton refers. She directs us to the ball-room and to the theatre, in order to witness 'the innocent gaiety of youth, the sober cheerfulness of more advanced life, and the happy remains of vivacity, irradiating like a winter sun, the dim eye of age:' and could we there behold them, we might be tempted to accompany her; but the sight

presents to our minds ideas so dissimilar, that we should visit the theatre to weep rather than to smile; and our benevolence could be exercised in no form but that of compassion. 'The innocent gaiety of youth,' if in a few novitiates it might be found, would afflict us, for we should anticipate its early extinction. Where are the young people, accustomed to such amusements, whose gaiety long continues innocent? the simplicity and purity of whose minds are not destroyed by them? We confess that to us, the sight of a *child* introduced to the theatre, has ever been exceedingly painful; it is the act of leading a victim—a human—nay, more,—an immortal victim, to be sacrificed! There is one scene, indeed, equally melancholy and more offensive; it is that in which the benevolence of Miss Hamilton would recognise 'the happy remains of vivacity, irradiating like a winter sun, the dim eye of age!' We are not to fancy what *might* be;—to imagine the aged Christian, whose countenance shines from long communion with his Maker, and with habitual tenderness towards mankind, enjoying, with uncontaminated vivacity, the amusements of the stage; but we are to pass from box to box through the crowded assembly, and see whether such things *are*!—whether the gray locks, the wrinkled foreheads, and the dim eyes, which are there beheld making the last faint struggle for enjoyment, hungering after pleasure, but not filled, are, in reality, objects calculated to inspire 'a glow of benevolence and pious gratitude,' in a reflecting mind. To us, the sight of age worn out in the pursuit of happiness, and resorting, with exhausted powers, to amusements which robbed youth of its innocence, and maturity of its wisdom,—conjuring up, with the effort of despair, emotions which have long since subsided,—forcing smiles which, the next moment, fall into wrinkles,—or even enjoying, if possible, with protracted sensibility, pleasures from which decrepitude and death must quickly sever it;—the sight of this, is to us, beyond almost any other, affecting, except as the feeling of compassion is diminished by that of disgust. The interest thus displayed, whether we suppose it to be real or affected, is equally painful to a thoughtful observer. In either case, it is melancholy,—it is unnatural,—it is appalling. We look but one step farther, and the grave closes upon this mournful scene of vanity: we behold the aged culprit speechless to the charge of having been an "unprofitable servant!" If this be not true in a large majority of instances, we concede to Miss Hamilton that we might act 'well, and wisely,' and 'in strict conformity with duty,' in attending the theatre. But if it be, so far from fulfilling a duty in the contemplation of such an assembly, we could not even derive pleasure from it. We are persuaded that this is a light in which she has not been accustomed to

view the subject. Her benevolence has deceived her penetration : her error is an amiable one, but still it is an error.

Throughout the remaining six chapters of this essay, the tendency of the master principle,—‘the propensity to magnify the idea of self,’ is examined in various relations, and much practical advantage results from the inquiry. Its operation in producing pride, ambition, and the spirit of party ;—in originating and supporting the Pagan superstitions, and schools of philosophy ;—in the opposite phenomena exhibited by the Jews, their early propension to idolatrous worship, and subsequent Pharisaic adherence to the external usages of their own ;—and in its uniform tendency to corrupt the purity of religious faith, by substituting for Divine truth the inventions of man, or, at least, by giving them a decided superiority in our regard, thus supplanting Christian temper by the spirit of bigotry and of intolerance : these diversified operations our author illustrates much at large ; and in most instances, deduces the effect, with sufficient clearness, from this propensity as its remote or immediate cause. It would extend the present article to a disproportionate length, to follow her closely through this long chain of illustrative reasoning, and we hope that most of our readers will be disposed to pursue it for themselves. A few passages only may be selected to incite them to proceed.

It will be acknowledged by the most superficial, that vanity may spring probably enough from this evil propensity ; but pride, and the love of fame, have contrived to assume a front so imposing,—to look, the one so dignified, and the other so heroic, that some will be loth to ascribe them to the same unworthy principle. There are, indeed, few among the vices which have commanded so much respect, or have so completely imposed upon the penetration of the worldly wise. What mankind have termed glory, might well enough form the highest aim of Pagan heroism ; but it is difficult to conceive that the love of it, should not have appeared to a thoughtful mind, even in those twilight ages, to be a selfish, and, therefore, an unworthy affection. But that it should have descended through the ages of intellectual refinement, into those of Christian knowledge, and be allowed to stand as a generous, a noble principle, in the broad light of the Gospel, is credible only because it is undeniable, and could not have been foreboded by the Christian theorist of primitive times. Of these subjects Miss Hamilton is led naturally, in the course of her investigation, to take a more rational and more Christianized view. In tracing pride and the love of fame, ultimately, but fairly, to an evil principle, she ascertains their real character, and degrades them to a station, which, however appropriate, they have hitherto disdained to occupy. She observes that,

- 'Through whatever channel we seek for fame, whether by the exertion of our intellectual faculties, the cultivation of our natural endowments, or by seeking opportunities to exhibit proofs of strength, valour, skill, or policy, in so far as we are actuated by the desire of fame, we are actuated by the propensity to enlarge and extend the idea of self. Nor is the nature of the propensity altered by the complexion of the action: for if the action be truly laudable and truly virtuous, and prove in its consequences beneficial to mankind, and if these considerations had any weight in impelling us to the undertaking, it follows, that the desire of fame was not the only motive, nor perhaps the predominant one. By mingling with others of a purer nature, its own nature is not altered, though its pernicious tendency must doubtless be thereby counteracted and diminished. It is from believing that the love of fame is the passion of great minds only, that it excites so much sympathy and admiration; but where it both originates in, and is governed by, the selfish principle, it appears not to have any greater right to esteem or approbation, than vanity, or avarice, or any other modification of the same principle.' pp. 328. 330.

The remarks on pride, though just and excellent, are too much diffused to afford a concise extract. The principles of arbitrary government are deduced, with little difficulty, from this common source, this magnifying propensity; and its invariable tendency to self-destruction, is ably exposed.

'It is the will of the tyrant, that the nation he governs should maintain a superiority over rival nations; that it should be enriched by commerce and manufactures; be rendered plentiful by agriculture, and distinguished by the productions of genius in literature and the arts. But in order to magnify the idea of self, it is necessary that all this should be effected by his own individual mind. He therefore gives laws to commerce; prescribes rules to the manufacturer; issues edicts to the agriculturist; and points to science and literature the particular path in which he chuses them to proceed. And though he finds by experience, that all his labours are fruitless, and all his efforts vain, he perseveres in acting, as if it were impossible that, having made property of all the intellectual powers of his subjects, they should fail to operate through the medium of his single mind, as effectually as they would have operated in the minds of millions, where the ideas of each would, by communication, have tended to augment the aggregate of capacity and intelligence. Meanwhile, the nation thus governed sinks into contempt; and the sovereign who has gloried in absorbing all the mass of mind in the idea of self, finds, when too late, that the people he has thus degraded are no longer capable of supporting his throne. Thus has the end of all dynasties, established in despotism, been facilitated by the inordinate gratification of the desire to magnify the idea of self.' Vol. II. pp. 27. 29.

But there is no part of the work which will be found more just in its observations, more useful in its tendency, or more

closely illustrative of the principle in view, than the chapters which treat of party spirit, bigotry, and intolerance; and we feel persuaded, that however free we may respectively be convinced our *own* party and *our own* spirit are from the charges here adduced, it will readily be admitted that to all other parties, they do, in a greater or less degree, justly apply: nay, that were it not for the real importance and unquestionable evidence that distinguish our own, the warmth of feeling with which, at times, we maintain its peculiar tenets, might well nigh expose even us to a part of the censure.

‘ On entering the examination of this point,’ says our author, ‘ it may be advisable, in the first place, to inquire, what are the nature, and what the strength of those emotions that are produced in us, on reading or hearing of the temporary triumphs of error and injustice, in instances in which we are not otherwise concerned, than as our love of truth and justice leads us to take part with the oppressed? In such cases, our hearts glow with indignation against the oppressor; we ardently desire to hear of his having received the punishment due to his offence; and feel dissatisfied until truth obtains a complete ascendancy over error and falsehood. But these feelings are unaccompanied by malice; they never exceed the bounds that reason warrants: the hatred produced in us by the contemplation of the wicked deed, seldom transports us into wrath, or, if it do, the wrath is but momentary. I believe it will be found ever thus, where no idea of self can possibly be connected either with the person who does the wrong, or with him who suffers.

‘ The very different manner in which we are agitated, when the conduct either of the party we espouse, or the party we oppose, is called in question, clearly shows how completely we associate the idea of self with the party with which we are connected. In the ascendancy of our party, we consider ourselves to be triumphant, and small as is the weight that we perhaps can throw into the scale, we, when it preponderates, take to ourselves the glory. Every attempt to reduce the size to which we, in idea, swell, is resented as the most outrageous offence. Our wrath in such cases is not of the inoffensive nature of that which is called forth by the love of truth and justice: it is begotten by the selfish principle, and is, therefore, rancorous and malignant, and cruel and revengeful.’ pp. 40. 42.

And as it is for *our* party that our feelings are thus excited, so is it those parts of its system that are the interpolations of our own wisdom, in support of which we are most strenuous.

‘ We are, by the same propensity, compelled to mingle with the truth for which we contend, something of our own, something to which the idea of self can be correctly attached: and I believe it will, upon a strict examination, be found, that it is for this extraneous matter that we most obstinately fight; the truths to which it was originally attached serving only as a salvo to our conscience, for the

exercise of the malignant passions, which in the heat of combat, are produced.' pp. 43. 44.

These malignant passions, from which, unhappily, religious controversies have not been exempt, nay, which have often appeared with greater virulence in them than in other controversies, are thus distinguished in their origin from the pure doctrines among which they spring. When weeds so rank and poisonous, shoot up with the wheat, we may conclude, that "an enemy hath done this."

'As nothing seems to have afforded greater subject of triumph to sceptical writers, than the proofs of pride and arrogance exhibited in the intolerating spirit which has, at some period of its history, prevailed in almost every Christian church, it is due to the truths of revelation to show, that the spirit alluded to has, in every case, and under all variety of circumstances, originated in a principle to which the Word of God is decidedly adverse; and that it has never been in zeal for establishing the authority of what has been revealed by the Spirit of God, but in zeal for establishing the deductions of human reason, that any of the malignant passions have been produced.' p. 164.

'As the spirit of true religion produces the benignant spirit of toleration, the spirit of toleration has, by re-action, a tendency to extend the empire of religion. To the authority of the Supreme Being, all men are willing to submit. It is against the authority of man that the pride of man revolts. It is by a re-action of the selfish principle, that all revolutions in church and state are brought about. However men may, by the selfish principle, be led to argue with respect to others, with respect to himself, every man feels liberty of conscience to be his birth-right. His external actions may be controlled, but his mind can never be forced into bondage. All its operations are free. Placed by the Almighty beyond the power of human tyranny, the thoughts are never subject to violence. By no efforts can a man be convinced, unless his own judgment operate in producing the conviction; an operation of judgment which never takes place under the influence of external force.' pp. 178, 179.

It would appear unnecessary, if principles and efforts but slowly expiring even in the 19th century did not prove to the contrary, to argue in favour of such truisms. The selfish principle, especially when armed with the sword of power, will no doubt struggle to the last, and die hard; but the most violent and overbearing exertions of it, when directed against opinion, are as impotent and self-destructive as the wrath of a tyger in a cage of iron. Man over man, has, in this instance, neither right nor power; and hence the equal injustice and absurdity of pretending to such a sway. The triumph of unlawful authority in silencing the external expressions of opinion, may be long; the cries of conscience may

ascend for ages in secret to the God of retribution, and seem to be unheard; but to Him, "one day is as a thousand years,—a thousand years, as one day;" and the downfall of usurpations so unhallowed, is as inevitable, in the nature of things—in that constitution which is appointed to execute his just designs—as is the succession of cause and effect, in the phenomena of the material world.

Having thus exemplified at large a propensity, which, from the extent and diversity of its operations, our author suspects at least of being 'the depraved principle of human nature,' she proceeds, in the fifth and last essay, 'to inquire whether any means, natural or supernatural, has been granted for diminishing its force, and counteracting its influence! In the benevolent affections, she conceives that a suitable remedy, and, if *duly* administered, an absolute specific are to be found: and for the cultivation of these, provision both of a natural and supernatural kind, appears to have been made; the former, in the domestic relations, which shed a sunbeam upon the heart from the moment in which the infant eye is sensible to a mother's smile; and the latter, in the sublime objects, the boundless perfection, which revelation affords to the eye of the mind.

But here, as in cultivating the intellectual faculties, attention is indispensable; and in proportion to the degree in which it is exercised upon those qualities that form the proper objects of benevolent feeling, will that feeling, in all its diversities, exist: it will be partial or universal, according to the direction and extent of their exercise.

We have not room to detail so fully as we could wish, or as the importance of the subject might well demand, the judicious observations which occupy this part of the work; and indeed we cannot deny ourselves the hope, that, at least, every mother who is anxious to devote the entire energies of her nature, the resources both of her mind and heart, to the well-being of her child, and into whose hand these volumes may fall, will be careful to peruse them at length. The view they here present of that kindly provision which has been made by the great Parent, the Father of all the families of the earth, for cultivating the benevolent affections, is equally lovely, salutary, and impressive. In those early sympathies which the relations of parent and child cannot fail, in some degree, to awaken, and which the judicious parent will make it the object of hourly solicitude, and of self-denying affection, to improve and confirm, are deposited the seeds of virtue and happiness; and according as they are permitted to expand, is the poison of the selfish principle counteracted. Like a grove of spice, they purify a tainted atmosphere, and destroy infection as far as their fragrance breathes. How beautiful is this view of Divine bene-

volence ; of beneficent appointments running parallel with the course of nature ; and which, even under circumstances the least favourable, exert in a greater or less degree a salutary influence. But how fearful, on the contrary, is the responsibility which such a system attaches to all, whether they are parents or not, who have any thing, how little soever, to do with a child. If the benevolent affections are requisite, indispensably requisite, in order to counterwork the principle of moral evil, and if they operate in exact proportion to the degree of attention which has been exercised upon qualities which form the proper objects of those affections ; how severe a restriction is imposed, and under how weighty a penalty, upon these evil passions, that present to an infant's eye no object by which benevolent sympathies can be excited, but which, on the contrary, inevitably awaken like malevolent principles, slumbering as yet in its little heart. If ' all the wars of feeling leave their trace,' (a trace that is fatally intelligible to the infant eye,) with what solicitude will a mother endeavour to subdue the turbulence of her own spirit, to repress the emotions of anger and petulance, of self-indulgence and self-will, lest the involuntary indication, " the mark of the beast," inscribed on her forehead, should destroy, by unavoidable consequence, the virtue and happiness of one, with regard to whom the Almighty has said to her,—Take this child, and bring it up for me. It cannot be too deeply impressed upon a mother's heart, that every fretful look, or unreasonable word, or deed of passion, infuses a drop of gall into the disposition of her child, and falls like a mildew upon its opening benevolence : nor is it her own spirit and conduct only that must be thus guarded ; but in all who assist her in the task of education, is good temper, as well as good sense, indispensable. Disposition is, in general, attended to in the appointments of the nursery, though less from regard to the sympathies which a nurse may awaken, than to the bodily comfort which she has it in her power to administer or withhold when apart from the mother's eye ; and it is well that, in this instance, the dictates of feeling, though less intelligent, are not less salutary than those of reason : but in choosing assistants of every class, it is evident that the same principle should be kept in view ; and that a well regulated heart, a temper that can persevere, with *mild* though *firm* resolution, against volatility or perverseness ; that can instruct with patience, and reprove with tenderness ; whose sympathies are kindly awake both to the joys and the trials of childhood ; and whose judicious approval is written in legible smiles ; are incalculably more important in forming character, and laying the foundation-stone of happiness, than is all the learning of the age combined.

'If, therefore, the affections are only to be cultivated by attention to such objects as are calculated to excite and exercise them, it must be considered as an inestimable benefit, to have had the mind in a manner necessarily directed towards such objects in early life; not merely during the period of infancy only, but through the successive periods of childhood and youth. It is thus alone that the heart can be effectually opened, and rendered capable of co-operating with the understanding; a circumstance of more importance than seems to have been generally imagined. Were its importance clearly understood or duly weighed, we should see parents and teachers as anxious to cultivate in the hearts of children the feelings of love, and gratitude, and tenderness, as to imbue their minds with knowledge; or adorn them with accomplishments. But, unfortunately, as the cultivation of the affections forms no part of the common ritual of education, it is left dependent on circumstances which do not necessarily occur.' pp. 228, 229.

There is so much sensible and benevolent remark in this part of the work, that we scarcely know where to select, or what to refuse: one passage; however, we feel constrained to mark. After adverting to the fallacy of those hopes which parents entertain respecting the future influence of reason upon the minds of their children, controlling passions which early indulgence has suffered to expand, and proving this fallacy from the small influence which reason appears to have upon their own, our author proceeds,

'But, besides the plea that is founded on a confidence of the all-powerful influence of reason, the plea of feeling will be urged as an ampler apology for that injudicious conduct, which, by giving scope to the operations of the selfish principle in the infant mind, prevents the development and growth of the affections. If, however, these feelings should, on examination, appear only to operate in proportion as we have identified ourselves with the object whose transient uneasiness occasions pain insupportable to our imaginations, the plea must be rejected as founded on selfishness. When parental feelings have this foundation, all ideas of happiness centre in self. The happiness of the child is then out of the question; it is self-indulgence, and self-gratification that prompts the line of conduct invariably pursued. To give to this the name of love is a perversion of terms. It is the colouring of self-deceit, and self-delusion. To sacrifice the real and permanent happiness of the child, to the present gratification of the parent, is not love, but cruelty; and such it will appear to every person who has given to the subject a due consideration. Were I to speak from my own feelings, I should confess that I have frequently, on seeing the selfish and vindictive passions produced and cherished in the mind of an infant, by a parent's self-indulgence, experienced sensations very similar to those I should have felt, on witnessing the dislocation of a tender limb, or the administration of a dose of poison.' pp. 251, 252.

The third chapter of this essay, is explanatory of the causes and consequences of an imperfect cultivation of the affections; and the inefficacy is shewn of that species of sympathy, which is excited, not by the actual presence and immediate operation of the objects calculated to inspire it, but through the medium of the imagination. It is to be feared, that the ready sensibilities which some display, and the character for benevolence which this display frequently procures, will suffer not a little from these demonstrations; but we think them, notwithstanding, just and excellent. According to Miss Hamilton, the feeling, in one case, is that of active, in the other, of passive benevolence; and this distinction is illustrated by appropriate facts affording, we think, conclusive evidence in its favour.

‘The emotions of sympathy produced by an exercise of the *imagination*, to whatever degree they may, by minds possessed of sensibility, be experienced, as they do not invariably impel to action, are too precarious to be depended on as a certain means of exciting attention to the feelings of that which suffers, so as irresistibly to prompt to its relief. In the organization of the human frame a remedy is provided for this defect. No sooner is the suffering of any sentient being made known to us through *our own* organs of perception, than the painful sensation immediately produced is found to be compulsory, forcing us to pay that attention to the sufferer, which, in many cases, proves effectual to the preservation of its life, or to the alleviation of its misery. That the sensation in this case differs, not only in degree, but in kind, from the emotion in the former, we may be convinced by referring to our own experience.’ pp. 281, 282.

‘But, according to the wise decree of nature, the sensation is short lived, existing no longer than it is useful. From the moment that attention is directed towards the means of alleviating the pain of the suffering object, it becomes extinct; and thus, by one of those beautiful contrivances of nature, which are no less conspicuous in the structure of the mind than in the organization of the body, we, by those exertions to relieve our fellow creatures, which produce a mitigation of their sufferings, most effectually relieve ourselves from the pain of the sensations occasioned by witnessing them.’ p. 288.

‘Amiable persons have therefore no right to give themselves credit for benevolence, on account of their extreme susceptibility of benevolent impressions; for it is not merely in willing, but in promoting the happiness of our fellow-creatures, that genuine benevolence consists. Neither is it according to the vividness and strength of the emotion, but according to the constancy of its operation, that we ought to judge of the benevolence either of ourselves or others.’—p. 298.

From the fifth chapter, exhibiting ‘the benefits derived from the exercise of judgement as guiding the operation of the affections,’ we have not room to make a single extract. The work

concludes after other three chapters, the design of which is to display the necessity of supernatural means, added to those which are merely natural, or compensating for their inevitable failures, in cultivating the benevolent principle to that state of perfection, which holiness and happiness require.

‘Concerning the degree,’ says our author, ‘in which the benevolent affections contribute to social and individual happiness, there can be but one opinion. They are a branch of the tree of life, implanted in the human heart; but, alas, planted near to that tree of death, beneath whose fatal shade they wither and decay. Were it not for this opposing principle which checks their growth, and prevents their early blossoms from arriving at maturity, the affections would produce fruits of happiness that would make a paradise of the world we inhabit. Such, however, is the strength of this opposing principle in the human heart, that, notwithstanding the ample provision that has been made by nature in the frame and constitution of the mind, for the growth of the affections, they must, without means beyond that which nature has provided, be continually exposed to the danger of being perverted or destroyed.’ pp. 354, 355.

It is sufficiently obvious that subjected as human nature has been, since the fall of its first parents, to the tyranny of selfish principles, and, springing from these, of malevolent passions, no perfect example of benevolence is ever presented to the infant mind. In characters approaching the most nearly to Christian perfection, some traces of depraved dispositions, some expressions of the selfish principle, still remain; and, in proportion to their frequency and magnitude, retard the growth of virtuous sympathies: while the great majority, entirely unrestrained by Christian principle,—ignorant, indolent, or selfish,—cumbered with much serving, and rather fighting their way through domestic duties, and inveighing against those which *must* be encountered, than conscientiously seeking to discharge them,—the prey of feeling, of caprice, of prejudice, of self-indulgence, or of passion,—present to their children little indeed that can excite benevolent emotion. As soon nearly as the earliest and most imperative of the maternal duties are fulfilled,—fulfilled with the tenderness of instinct rather than of virtue, the tie of affection appears gradually to dissolve; parent and child become, as it were, naturally inimical to each other; the one maintaining, by right of possession and self-will, an arbitrary sway over the freedom of the other; and the latter, in return, making perpetual inroads upon the peace of the former. If we look at the domestic education of the poor, in large towns especially, we shall find that this representation is not overcharged; and the conduct of many in superior ranks, requires that only a small abatement be made, to render it just also with regard to

them. For the due cultivation, therefore, of the benevolent affections, farther objective means are requisite, and

‘ Hence arises a cogent and convincing argument of the probability of divine revelation ; which, in this point of view, may be considered as an extension of the benefits conferred by nature, in rendering the heart susceptible of moral impressions, from the contemplation of qualities that excite the emotions of sympathy. Is it incredible, that HE, who endowed the heart with sensibility ; who, by a law of nature, as invariable in its operations as that which directs the planets in their courses, rendered attention to certain qualities productive of correspondent emotions of sympathy, should, in the infinity of his benevolence, and in compassion to a lost and perishing race, restore to the human mind the advantages, which, according to the constitution of its nature, are necessarily to be derived from the contemplation of moral qualities in a state of infinite perfection?— pp. 361—362.

‘ But according to the circumstances in which human beings are placed, it is impossible that all should have an opportunity of contemplating qualities eminently excellent or beneficent ; and consequently impossible that qualities of this description should have any existence in the minds of the great generality of mankind, if only to be contemplated as they are exemplified in human conduct.’ p. 363.

‘ How then should man, while destitute of all knowledge of a nature superior to his own, obtain means of cultivating all the noble, generous, and benevolent affections, of which his heart has been by his Creator rendered susceptible?’ p. 364.

Our author here places, under review, the several attributes of Deity, as constituting those farther means which revelation affords to cultivate the most elevated sympathies of our nature ; and displays the tendency of each ‘ to excite the corresponding affections of love, gratitude, reverence, implicit trust, and confidence,’ ‘ particularly as they are modified and reduced to a form calculated for human imitation, in the character of Jesus Christ, the embodied brightness of his Father’s glory!’ ‘ And who,’ she inquires, ‘ on considering these things, can forbear to exclaim with fervent gratitude, that Divine revelation is indeed adapted to the wants of man!’ But well adapted as these means evidently are to cultivate the benevolent sympathies, it is obvious that it is not only where there exists a criminal inattention, or, at the best, a casual and not habitual regard of men towards them, that they, in many instances, fail of producing this effect, but even where a certain serious attention is paid, the result is seldom of that nature which might reasonably be expected. Of this deficiency our author conceives that two principal causes may be found ; the first of which is the contemplation, according to the cast of individual minds, of some only of those Divine attributes, all of which are presented for equal regard ; and it is easy

to see, that were the mercy or the justice of God the object of exclusive attention, the sympathies excited would be incomplete in effect—the object contemplated would, in such a case, be considered imperfectly, being seen but on one side, and the corresponding emotions must consequently be partial.

The second obstacle by which she supposes the direct influence of revealed truth to be turned aside, and its natural ends frustrated, is a tendency arising from the selfish principle to regard 'as indispensable to salvation,' not so much truth itself, as those explanations of it which are the result of human thought, and deductions finely drawn from scripture by speculative men. That there is such a propensity we do not deny; and that a disproportionate zeal for modes and terms, frequently checks any farther progress, is equally evident. But the manner in which Miss Hamilton here expresses herself, appears to us, loose and objectionable. It seems to condemn, not the imposition merely of human explanations, nor a reliance upon them *as* human; but even that assistance which our minds may safely derive from them, and the convenience of resorting to them for marking the religious distinctions that exist in society. Since the authority of scripture is allowed equally by all parties, (by all, at least, but the most flagrant violators of it,) it becomes necessary to explain our belief by something more definite than merely saying that ours is the religion of the Bible; because those who differ from us the most widely, would describe their belief in precisely the same terms. If it were the case that the grand distinctions of the religious world were simply between those who did, and those who did not, avow the authority of scripture, and, if, on each side, a similar view only were taken of scripture itself, it would, of course, be sufficient to say, mine is the religion of the Bible because the nature of it could not then be misunderstood. But the fact is otherwise; and such a profession would leave us just as ignorant of the speaker's creed, as if he had said nothing upon the subject. We might conjecture that he could not be a Socinian of the philosophical school; but we should be obliged to make other inquiries before his language would become any further intelligible. It seems, therefore, expedient to resort to human explanations of scripture, not as authoritative in themselves, not as a rule of our faith, but in order to give to persons professing different opinions, names characteristic of those opinions, and by which they may be known in society. Nor should we forget the progressive light which human investigation casts upon scripture truth itself. "Here is wisdom, and let him that hath understanding, count the number:" let him apply the faculties of his mind to discover even "the deep things of God," and "bring forth things new," as well as old things, so that they be but fairly drawn

from this sacred treasury. He who believes himself to be most simply a Bible Christian, must mean that he adopts those opinions which appear to him to express the genuine sense of the Bible. If a Christian indeed, and not a mere speculatist or party man, these are revered by him, not as his own, nor as those of the sect to which he belongs, but as the transcript of Divine truth. Firmly believing them to be such, and *as such*, in some point, *indispensable to salvation*, he earnestly endeavours to propagate similar views; but he is always solicitous not to *impose* them upon others, even should the sword of authority be in his hand, well knowing that he is not invested with either infallibility, or a commission. We feel at a loss, therefore, to conceive the real practical use to be made of our author's remarks, any further than as they condemn the introduction of human creeds differing from revealed truth, or in preference to it, or in any way imposed upon the acceptance of mankind: for it appears to us *necessary*, perverted as the language of scripture has been, to express ourselves in other language, shewing the sense which *we* attach to the original; for which sense alone, whether conveyed in the terms of scripture or otherwise, it is obvious that every man and every party, must, in reality, contend.

In the last chapter, those means are considered which the positive institutions of religion afford for cultivating the benevolent affections; but we have not room for a single remark. The whole concludes with a beautiful view of the benevolence of Deity, affording or instituting such diversified means for the improvement and happiness of his creatures; and educing benefit towards them, even from natural and moral evil. Well, indeed, may we exclaim, "How great is his goodness, and how great is his beauty!" But we have felt a suspicion, when reading this and similar passages, that Miss Hamilton is herself indulging in that partial contemplation of Divine attributes, the evil of which she so clearly perceives, and so justly exposes. There are, we conceive, inscribed upon the whole face of nature, intimations of a God offended, as well as reconcileable and bounteous; and though his wisdom is able, and his mercy is willing, to make all things, even these, work together, for the good of some, yet we are not to mistake the frown of Deity for his smile, or to suppose that in doing so, we add a grace to infinite perfection. We may possibly have misapprehended our author's views, but the idea has more than once presented itself to our minds.

After the long account we have given of the work before us, and the numerous extracts we have made, scarcely any thing remains to add by way of general remark. It is certainly no brilliant, and yet no small praise, to say, that every thing we

receive from the pen of Miss Hamilton is *useful*. There is no writer of whose motives we entertain less suspicion ; none to whom we feel more cordially well disposed ; and there are few from whom we may gather more valuable instruction. For when an observant, reflective, and benevolent mind, of no common order, and actuated by the simple desire of doing good, communicates the result of its investigations, it is scarcely possible that an attentive auditor should not derive important advantage. And who does not feel, when the first fascinations, arising from works of brilliant genius, have subsided, that one page of plain truth, flowing warm from the conviction of the writer, is worth incalculably more than volumes of fine writing, in which, to appear a fine writer, was the author's paramount design, and to communicate truth, and nothing but the truth, (unparalleled bondage!) the very last thing that occurred to his mind. Who does not perceive, in such productions, in some, too, in which worthier motives have evidently had their share, many a sentence, and many a section, which would never have been preserved, if the writer had paused to inquire,—to what purpose is all this?—is it just?—is it useful?—is there one word of truth in the whole?—or is it only an elegant, or a grand and striking sophism? We do not mean to say that every work should be a sermon ;—unhappily, this would not, of necessity, remove the evil, for, occasionally, such sentences appear in sermons, as well as elsewhere : but upon all subjects, there are the true and the false,—the real and the fanciful : and however light may be the topic chosen, it is the duty of every man feeling the dignity of intellect, and the value of time, to confine himself to the true. In this respect there is no one, with whose productions we are acquainted, who appears to be more conscientious than Miss Hamilton ; and if a degree of diffuseness in the present work should strike some readers as a trespass upon time, it will be evident to others, that it was an earnest desire to elucidate important subjects, which led her on. The style is free from affectation, but it is neither so energetic, nor so lucid, as that which characterizes first-rate productions ; and we perceive, occasionally, a want of grammatical accuracy, which can scarcely be regarded as an error of the press. But if modesty, integrity, good sense, and benevolence, displayed in a course of close observation and reflection, upon subjects of high importance, can recommend a work to attentive perusal, and ensure for it a feeling of grateful esteem, the work before us, ' illustrative of principles essentially connected with the improvement of the understanding, the imagination, and the heart,' will be read with attention, and remembered with esteem and gratitude.

Art. III.—*A Practical Treatise on the ordinary Operations of the Holy Spirit*; by the Rev. G. S. Faber, B. D. Rector of Long-Newton, in the County and Diocese of Durham, 8vo. pp. 256. price 7s. London. F. C. and J. Rivington.

BETWEEN the man who rejects the doctrine of the influences of the Holy Spirit and him who firmly believes it, there must be a radical difference in the whole religious character. Their views of Deity, of themselves, of the nature and consequences of transgression, of scripture, and of Providence;—the habitual state of their minds, their devotional exercises, and the manner in which they apply themselves to moral and evangelical duties; can have very little similarity. The man who expects no guidance in his researches but his own reason, who deems himself the sole author of his virtues, and who relies entirely on his wisdom and power to resist temptation, must feel himself comparatively little indebted to God;—must have at once a high notion of himself, and a low estimate of Divine law. His songs of praise, being dictated by a much lower idea of obligation, must be far less animating and lively; and his prayers, being confined to fewer topics, and those of minor value, much less frequent and earnest. His references to a Being who, though invisible, is ever present, will be less frequent; and his mind will be altogether destitute of that feeling of reliance on a power always in exercise for his support, which constitutes so great a source of comfort, and inspires the believer with so much courage and ardour in his efforts against evil propensities, and in his endeavours to attain higher degrees of piety and virtue. That sublime state of mind, when it feels itself as if borne aloft by the power of God, penetrated by his invigorating presence, and enabled to triumph in a strength which will vanquish every enemy, and surmount every difficulty, must be wholly unknown; and the feelings of hope and confidence, if such feelings exist, being no longer consistent with deep convictions of moral debility and unworthiness, instead of inflaming our love to God, and inspiring hosannas to his name, will degenerate infallibly into presumption and pride. If it were possible to conceive that a person who has once heartily believed the reality of Divine, sanctifying operations, who has habitually availed himself of the comfort that belief supplies, and who, in all his efforts towards improvement, has constantly trusted for success in their energy, should afterwards entirely lose the reliance and the conviction by which it had been supported; it would be difficult to describe the change which would thereby be induced in his mind and conduct. Religion, as it would then appear to him, would be divested of its lofty character, its di-

vinity, its glorious holiness, and its power of uniting the soul to God: a disruption would have taken place between him and Deity; and, however exalted in a kind of individual and separate importance, he would feel himself no less debased than was the Temple when the Glory of the Lord, the Shechinah of his presence, departed. His duties towards God, consisting only of acknowledgements for the gift of life, and the bounties of providence, together with a vague idea of forgiveness, would be few and easily discharged; and all that remained to complete his obligations, would be to cultivate kind affections, and perform acts of benevolence towards his neighbours. But, as by diminishing the necessity of applying, with constancy and care, for a power to work within him, he would lose what is generally denominated 'spirituality of mind,' and 'the life and power of religion,' so his ability and disposition to benefit his fellow creatures, would be greatly diminished. It is at the throne of God, while bewailing our imperfections, acknowledging our weakness, and imploring Divine assistance,—while interceding for those around us, and commanding even our enemies to mercy and grace, that we learn to conquer the malevolent feelings, to suppress all lofty thoughts of ourselves, to be pitiful, tender, meek, and affectionate, and to conduct ourselves towards others as we wish to be treated by him who teaches us to forgive as we ourselves expect forgiveness. Whatever notions weaken our dependence upon God, and abate the necessity of prayer, proportionally foster self-importance, and enfeeble the general practice of all the moral virtues. The question, therefore, whether there is, in fact, such a Divine influence operating on the minds of good men, illuminating their understandings, and renovating their moral nature, is one of great practical importance: the affirmative of this inquiry, is indeed by some utterly denied, and the very idea of it denounced as irrational, and reviled as enthusiastic; while, by others, it is received with so hesitating a credence, and entertained with so slight a conviction of its value, that it is but incidentally referred to, and feebly inculcated. But why should we resign the advantages of a doctrine so consoling? why should it be thought incredible, that He who constituted our spiritual nature, should renew and correct it, when it has become degenerate and disordered? Can it be supposed that there is any part of his works from which the influence of the Creator is necessarily excluded? Who will say that the Almighty is the only agent who must for ever abandon as beyond his power to restore, if once impaired, what he himself originally made perfect? Is it a contradiction to suppose, that He who annually renews the energies of nature, and who can raise the dead at pleasure, should be capable at any time, in a manner altogether sovereign and infallibly effectual,

to re-fashion our hearts, and recover us to the excellence and the purposes from which we have declined? And if it must be allowed that he *can*, why should it be judged improbable that he *does*? May he not have great and worthy ends to fulfil by such interference; ends equally important with those which, in the beginning, moved him to create? or are there any reasons against his interposition so strong, that to expect and hope for the exercise of such benevolence, becomes therefore absurd? Is God dishonoured by thus graciously displaying his control over us? or is man injured by being made good and happy? Are there any principles of moral government thereby subverted, or any rights of a free agent violated? To suppose, indeed, an accountable creature to be morally deteriorated, or his liberty impaired by Divine agency, would imply those consequences; but in the fact now under consideration, neither of them is involved. Our advantage is the result; and the manner of producing it, is conformable to the laws of our moral nature. The will is not forced against judgement;—is not impelled without the direction of intellect;—is not suspended from exercise; but it is left free in its elections, and preserved from error by a removal of the cause of failure. Wrong choice implies erroneous judgement; and erroneous judgement, want of understanding, which is occasioned either by a defective representation of objects to the mind, or a perverted disposition. The former is obviated by scripture testimony, and why may not the latter be corrected by Divine energy? If it be allowed that the Maker of all things may restore what is decayed, and correct what is disordered in general;—and if there is nothing in the nature of man as an agent, which should exclude him from Divine care in this respect;—why should we renounce the hope that he will renew us after the image in which we were first formed? We cannot say that there is no need of renovating power;—that to publish laws and to furnish inducements, are sufficient to ensure virtue and happiness. The state of the world proves the contrary. It is obvious, that, notwithstanding these, numbers do continue vicious; and were nothing more afforded, no reason can be assigned that all men would not continue so. If these things comprised the whole which God could do for the benefit of his creatures, to ensure the recovery of any of the human race would be impossible. However he might pardon past offences; no one continuing disobedient, could be either an object of complacency to his Maker, or happy in himself; nor would it be within the reach even of compassion, grace, and mercy, to restore him to holiness, and rescue him from misery. But why should we then limit Almighty benevolence? Where is the being on earth too wretched for it to reach? To believe, therefore, that God can work upon the mind of man so as to purify the source of moral

action, is not irrational, nor would it be too much, even without express assurances, to hope for such a display of his beneficence. It is an undeniable fact, that the most enlightened of the ancients frequently expressed their conviction, that true virtue was from the Deity; and if He is the fountain of all goodness, to suppose it the produce of our unassisted efforts, must not be less contrary to reason, than to imagine something more than infinite, or an effect without a cause. The numerous passages of Holy Scripture, therefore, which teach us to ascribe all good dispositions and righteous acts to his influence, and to pray for his Holy Spirit to guide us into truth, to renew our moral nature, and to incline us to obey his will, are not to be overlooked or explained away as expressions merely figurative, or arising from Jewish habits of thinking, but as essential parts of Christian doctrine. And if it be a truth, that it is by Divine agency that we are restored to rectitude, it must be one of great importance, and ought, as connected with every branch of practical religion and morals, to be very prominent both in discourses from the pulpit and discussions from the press. The most accurate statements of duty, united with the most eloquent persuasions to obedience, will necessarily be unavailable, if the fact of moral impotence through sin be not urged upon our attention, and if we are not directed to the source of power. This consideration cannot be too much impressed on the minds of all whose office it is to teach the way of salvation; and the too evident neglect of it, evinced in their sermons, by many who, in the forms prescribed by the Church, have distinctly and frequently recognised it in their prayers, shews sufficiently that the publication of the work before us by a Divine of so great respectability as Mr. FABER, was by no means unseasonable.

The doctrine of the influences of the Holy Spirit, though as a fact both clearly revealed and consonant with reason, has its difficulties. Many inquiries which might be suggested respecting it, would relate merely to objects of curiosity, and therefore to pursue them would doubtless be alike unprofitable and unsuccessful; but others might refer to points, of which the knowledge would be of high utility in aiding our conceptions of moral science in general, and in illustrating a variety of theological topics: the investigation of these might be rewarded with valuable results. Our author has, however, chosen to confine his attention within narrower limits. Without entering upon deep inquiries, or elaborate discussions, respecting the nature and mode of Divine operations on the mind, he presents us, with many useful remarks and judicious statements, which prove the necessity and illustrate the progress of the work of the Holy Spirit in producing that moral change, without which all our devotion will be unacceptable, and our practice, defective. The author's

of his mind will be shown to be in full accordance with the

reasonings are chiefly founded on scripture, and his object is, at once, to guard mankind against a neglect of Divine assistance on the one hand, and a dangerous supineness in working out their own salvation on the other.

To shew the necessity of a holy influence on the mind, the writer first adverts to 'the state of man by nature,' and takes a distinct view of the effects of original depravity on the understanding, the will, and the affections. The picture which he draws, however gloomy and painful to contemplate, is, as he shows, warranted in general both by Holy Scripture and the language of the founders of the English hierarchy; nor can it be denied either by any attentive observer of mankind in the present age, or investigator of the records of past times, that it has been sketched by the pencil of truth. With much skill he detects the latent enmity of the human heart against God and goodness; and exposes the springs of self-deception by which men are led into delusive notions of personal exemption from crimes which they can without difficulty discover in others. His observations are not of a kind so undistinguishing, as to suffer every one to escape in a crowd; but such as are calculated to make his readers feel to what class they belong, and to evince the necessity of a change from the moral condition in which we are all first found;—a change not superficial only, and such as may be easily accomplished at pleasure, but radical, and requiring a power super-human. While, however, his remarks are thus generally just, impressive, and pertinent, we cannot but notice a few inaccuracies into which it might have been expected, that an author, on the whole, so well informed, would not fall. He speaks of those who have not the influence of the Holy Spirit, as 'labouring under a *physical* incapacity of enjoying the kingdom of heaven;' as 'having no *faculties* capable in themselves of embracing spiritual truths;' and 'as being as much unqualified to decide upon them, as a man born blind, is, to discriminate between the various tints of the rainbow.' This is worse than merely loose writing; it is calculated to impart notions decidedly wrong, and not a little injurious. Surely Mr. Faber would not contend that Divine influence on the mind, is essential to accountability; which is, however, necessarily implied, if our previous incapacity be more than moral, and our rejection of Divine truth arise, not from a wrong direction, or a neglect of the faculties which we have, but from the want of others which we have not. The communication of the Holy Spirit, were this a true statement, would not be a gift, a favour, the conferring of which, was matter of sovereign pleasure; but a *sine qua non* of moral agency, an essential requisite as a basis of Divine government. But as original sin did not dissolve the bonds of moral obligation, however it might impair and disorder the physical powers of the mind, it ought

not to be represented as annihilating any of them; nor should it be regarded as the end of regeneration to introduce new faculties, but to correct, strengthen, purify, and determine to their proper objects, those which were previously enfeebled and misapplied. The consciences of sinners would easily grant them a dispensation from remorse and guilt, could they fully persuade themselves that their conduct did not proceed; not from voluntary unbelief, enmity, and disorderly attachments to forbidden objects, but from natural inability to discern, and incapacity to pursue, those which are enjoined. Such mistakes, then, ought the more carefully to be avoided, as they inevitably weaken men's convictions of sin, relax the feeling of obligation, and increase secret aversion to God, who, so far from appearing a holy and amiable Being, is made, first, to require services which it is impossible to render, and then, on account of their disobedience, to inflict tremendous misery on the unhappy victims of his severity.

To be unable, while in a natural state, to comprehend and embrace spiritual things, is one thing; to want natural ability, is another. The former representation is warranted by sacred scripture, for *the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned*; but the latter has no support there, as the reason assigned that men continue in darkness, is, that *they love it rather than light*, and the reason that they remain dead in trespasses and sins, is, that *they will not come to Christ that they may have life*. The natural man, therefore, is morally imbecile: his heart is attached to evil, and averse from good; and he is justly exposed to punishment as being obstinate and incorrigible. Had Mr. Faber considered this distinction, his reasoning would have been consistent and forcible: whereas, at one time, by ascribing the conduct of men to 'physical incapacity,' and, at another, by representing the redemption of mankind as 'unlimited and universal,' yet 'failing to produce universal salvation,' by reason of the 'obstinate folly' of the wicked, and because men 'will not come to Christ,' the argument becomes perplexed and incongruous.

Having shewn the necessity of the influence of the Spirit on the mind of man in general, the author next considers the order of Divine operations. The first work of grace in the human soul, he conceives to be an illumination of the understanding. The great and dangerous mistakes into which, before this change, men uniformly fall, are described with discriminating clearness, and the effects of enlightening grace are well illustrated. When characters are to be delineated, and mutually contrasted, Mr. F. displays much knowledge of human nature,

and a practical acquaintance with Divine truth; but when it adverts to the rationale of the Christian system, in connexion with the philosophy of mind, and to points of controversy, his elucidations appear to us to be by no means happy. In a note on a passage relating to a resistance of the Holy Spirit's operations, he thus expresses himself.

‘ I have endeavoured to state this difficult point in that manner, which, to *myself* at least, appears the most agreeable to scripture. With the Calvinistic view of the subject I am by no means satisfied; but the Pelagian view of it is yet more exceptionable. It is certain, that the free will (that is of course the *moral*, not the *natural* free will) which Adam possessed in his state of purity, was *lost* at the fall, when he and all his posterity became inclined to evil; hence, as we are instructed by the Church, “the condition of man after the fall of Adam is such, that he cannot turn and prepare himself by his own natural strength and good works to faith and calling upon God:” nevertheless it is no where asserted in scripture, that freedom of will is not equally *restored* unto *all* men by the preaching of the Gospel. Every exhortation of God with the wicked *necessarily* supposes, that he *freely* gives them an *opportunity* of repentance: and that their eternal condemnation is the result, not of an *arbitrary decree*, but of their *deliberately choosing* evil rather than good, and their *obstinately refusing* the assistance of the Holy Ghost, which is equally offered unto *all* men.

‘ I am aware, that in reply, a Calvinist will argue; “if all have free will equally given to them by the Spirit, if *all* are equally drawn by the Father, all must equally come unto Christ.”

‘ This, however, by no means follows, as we may sufficiently learn from the fall of our first parent. Adam possessed free will by nature; and, without having the slightest bias to evil, was strongly drawn or inclined by the Spirit of God to that which is good: yet Adam fell. Why then may not those, to whom the free will lost by the transgression of Adam has been restored on the offer of pardon by the Gospel, fall likewise? Persons, placed under such circumstances, and urged by the secret influence of the Holy Ghost to flee from the wrath to come, can scarcely be thought *more* highly favoured than Adam was previous to his transgression: it is not very easy therefore to say, why they may not abuse free will *when recovered*, just as much as Adam did *when possessed of it ab origine*: and why they may not neglect to use *imparted strength*, just as much as Adam did *the strength which he received at his creation*. If Adam had been drawn to a due performance of his duty by an *irresistible impulse* of the Spirit, it is manifest that he never could have fallen: I am not aware that we are warranted by scripture to suppose, that the Holy Ghost acts upon our wills in any different manner from what he did upon Adam’s. It is one thing to believe, that no man can come unto Christ unless he be drawn by the Father through the agency of the Spirit; and quite another to maintain, that every person, who is thus drawn, must *necessarily and inevitably* obey that impulse. The denial of the first of these propositions constitutes the basis of the Pelagian

gians ; the asserting of the second, the error of the Calvinists. Because scripture appeals to us as free and reasonable beings, the former very rashly suppose, that we stand in need of divine grace, because scripture declares, that of ourselves we can neither will nor do that which is good ; the latter too hastily conclude, that the influence of the Spirit is absolutely irresistible. But I desist from pressing the matter any further ; the object of the present treatise is not controversy.' pp. 42—45.

On this singular note, we would make a few remarks : First, it seems to imply, that *free will* is something distinct from the will considered as free ; or, that freedom is some addition to will ; whereas we cannot conceive of freedom otherwise than as a negation of interference with the will in reference to its elections. A man has free will, when among the objects presented to him he may freely make his choice.

Secondly, it is erroneously asserted, that the free will of Adam was lost at the fall, for since freedom from foreign compulsive influence to evil, and from force necessarily restraining from good, is essential to accountability, it would follow, were this true, that man, in his lapsed condition, is incapable of further transgression.

Thirdly, the distinction between natural and moral free will appears to be without foundation, for though there is an obvious difference between moral and natural ability, there is none in the freedom of the will. For by moral free will nothing can be intended, we apprehend, but freedom in reference to morality, or, in other words, to volitions which are the objects of rule or law. But is not man in all his voluntary acts, amenable to the Divine standard of right and wrong ? In what then do moral and natural free will differ ? But suppose the distinction could be made, still, freedom in those acts which relate to government, must be essential to virtue or vice. Divines, indeed, sometimes restrict the word moral to that which is good, and also say, that fallen man is free to evil but not to good, which positions together may afford some sanction to our author's language. But though this is popular representation, we cannot but deem it incorrect in both its parts. On the one hand, actions may be morally evil, as well as morally good ; and on the other, to be free to good, is for a person to be allowed to choose it if he *will* ; and he that has not this freedom, is so far not responsible. Irreligious men, indeed, may justly be denominated "captives" and "slaves," and said to be "tied and bound by the chain of their sins ;" but these expressions refer, not to the loss of free will, but to the ignominy of a vassalage to which they voluntarily submit.

Fourthly, if the author, by the loss of free will, means simply, as his words appear to indicate, that the posterity of Adam

became inclined to evil, the fact cannot be denied ; but surely, that an agent has not freedom in reference to an object, cannot be proved by his being inclined to the contrary ; and if inclination to evil, and the loss of free will towards good, are the same thing, how can that freedom be justly said to be universally restored by the preaching of the Gospel, which frequently does not remove such inclination, and which so far from communicating, always supposes free will.

Fifthly, as the writer, evidently confused in his ideas on these subjects, at one time denominates an inclination to evil, a loss of moral free will ; so he apparently considers a recovery of it to consist in having an opportunity of repentance. But can an inclination to evil, and an opportunity of repentance be properly opposed to each other ? May they not both meet in the same person ? and is it not by that union that the guilt of numbers is greatly aggravated ?

Sixthly, without entering upon a defence of Calvinism, which is not our object, critical justice compels us to remark, that Mr. Faber's statement of Calvinistic reasoning is incorrect, and his own against Calvinists, inconclusive. So far as we are acquainted with their writings, we can testify that they are not so weak as to infer that ' the influence of the Spirit is absolutely irresistible,' from the fact, that ' of ourselves we can neither will nor do that which is good.' The best writers of that denomination allow, that some Divine influences may be finally resisted ; and that every kind of sanctifying influence may be, and is, in fact, opposed by the depraved nature of man : but they assert, that there is a special operation on the mind, which, if afforded, will always ultimately become effectual, and prevail over every contrary principle. In the *absolute* irresistibility of grace, therefore, they do not believe at all ; and although they sometimes employ improperly the term '*irresistible*,' their explanations show, that they mean by it no more than that which will not be finally overcome. This, however, they do not conclude from the text quoted by Mr. F., but from the assurance that where God *begins a good work* in the heart, *he carries it on to the day of Jesus Christ* ; from the infallible connexion which, in the eighth chapter of Romans, is declared to subsist between the calling of some, and their glorification ;—from the promise that God *would put his fear into the hearts of some*, and they *should not depart from him* ;—from the prophetic declaration respecting some, that God would give them *a new heart*, and that he would *put his Spirit within them*, and *cause them to walk in his statutes*, and *keep his judgements and do them* ; from the declarations, that he would make some *willing in the day of his power* ; that he *worketh in them both to will and to do* ; and that they are *chosen to salvation*

through sanctification of the Spirit and belief of the truth ; with many others of a like tendency. Instead of agreeing, therefore, to Mr. Faber's notion, of the Holy Spirit's giving a free will, they infer that he gives a *good* one,—that he renews the disposition, and communicates a right spirit ; and that since Christ gives to his sheep, not a transient life, but “ eternal life,” —since “ they shall never perish,” (for whom the Spirit calls effectually; he sanctifies and glorifies,) that good will shall be ultimately secured, and the subjects of it kept from every fatal enemy either external or internal.

As Mr. Faber himself not only does not deny, but even contends that such an influence as regenerates, as ‘ illuminates the understanding, as rectifies the will, as sanctifies the affections, and as comforts the soul,’ is communicated to some, to allow of his idea respecting all being equally drawn, it must appear that all have, in fact, their understandings, their will, and their affections so changed. Will Mr. F. assert this? Men certainly differ in their moral and religious state, both from one another and from themselves at different times. This difference, when it is for the better, must be either from God, or from themselves : it cannot be from themselves, for the Scriptures directly assert the contrary : and if the *difference* be from God, how can this result from *equality* of operation? Besides, as Mr. F. himself thinks it ‘ vain to talk of any being faithful to grace,’ * how can he consistently represent salvation as depending on men’s not ‘ neglecting to use imparted strength?’ As all are faithless, would it not follow that all, if not preserved, would be guilty of that neglect, and, therefore, finally lost? But if the constitution of man’s recovery is such, that salvation does not depend on human faithfulness, how can his present state be parallel to that of Adam, in which his safety did depend on such fidelity? All argument, therefore, from the condition of the first man and his fall, the author himself being judge, becomes irrelevant. There was no engagement in his favour of such support as is promised to the redeemed; he had no surety pledged in his behalf, and at the time of his fall, there is no proof of such influence having been afforded as the disciple of Christ is warranted to expect, and on which it is his privilege to rely. How inferior soever in themselves therefore, those who are renewed, again, have advantages over Adam, which it did not comport with his circumstances that he should possess. The dispensation under which he was placed, was to display Divine equity, but by the economy of salvation, God designs to effect the praise of the glory of his grace.”

We have been induced more particularly to point out the

mistakes and incongruities of this note, because it is of importance to protest against the too common practice of controverting the sentiments of parties without taking the trouble to understand them; of attributing to persons arguments easy to be exposed which they do not employ; and of overlooking those which they do use, but to answer which, might require a greater expence of thought. Truth can never be publicly established till men fairly meet each other. Mr. Faber's object, however, he informs us, was not controversy; and except he had more closely considered the points in debate, and reasoned with greater pertinency, it would have been prudent in him to have altogether abstained from it. As a practical writer, were his views of moral government more clear, we should find nothing to blame, and much to applaud. To those parts of the work in which he so well sustains this character, we now turn with pleasure, and pursue his own method.

We are next presented with a description of two classes of men, whose understandings are enlightened, while their hearts are unaffected. From that of the first class, we will present our readers with a quotation, which will illustrate what we have said respecting his accurate perception, and clear display of character.

'The anguish, which persons of the first description feel, arises *merely* from a consciousness of guilt, and from a dread of threatened punishment. In their case, there is no spiritual loathing of the blackness of sin, no horror of it springing from the knowledge of its hatefulness to God, no *indignation*, no *vehement desire*, no *zeal*, no *revenge*. The tempest in *their* hearts is conjured up by terror, unmixed terror. They feel nothing of filial sorrow at having offended their heavenly Father; they feel no compunction at having counted the blood of atonement an unholy thing; they feel no grief at having resisted the gracious influences of the Holy Spirit. Sin still reigns triumphant in their hearts, and they inwardly abhor that law, which strikes at the very existence of their idol. Were all fears of future punishment removed, and were they assured beyond the possibility of doubt, that mere annihilation would hereafter be their portion, these joyful tidings would wipe away all tears from their eyes, and remove every uneasy thought from their heart. *Let us eat and drink, for to-morrow we die.* They would return with avidity to their former vicious indulgences, regardless, whether their conduct was pleasing or displeasing to the Most High. It is not *sin* that they hate, but the *wages of sin*; it is not *God* that they love, but their *own safety*. In vain is the wonderful goodness and long-suffering of the Lord held up before the eyes of their understanding. The numberless blessings which they enjoy, the numberless evils from which they are exempt, the patience with which God has endured their perverseness, the opportunities which he has given them of repentance, the tender loving-kindness with which he condescendingly

solicits (as it were) a reconciliation with them; like Gallo, *they care for none of these things*. In vain for them doth the whole creation proclaim the beneficence of the great Creator. In vain for them doth he cause the sun to shine, and the seasons to revolve in grateful vicissitude. In vain for them doth he, by the powerful machinery of nature, *send the springs into the rivers, which run among the hills*. In vain for them, by the united operation of various causes, doth he bring food out of the earth, and wine that maketh glad the heart of man, and oil to make him a cheerful countenance, and bread to strengthen man's heart. They will riot in these blessings, even to satiety; *the harp and the viol, the tabret and pipe, are in their feasts*; but they regard not the work of the Lord, neither consider the operation of his hands.

'The mysterious act of mercy displayed in man's redemption may be described to them, but it excites no feeling of gratitude in their souls. The blameless life, the wonderful love, the bitter sufferings, and the lingering death of the Son of God, are acknowledged in words indeed, but fail to touch their hearts. Though salvation be freely offered to them, though the mild voice of the Redeemer calls upon all who thirst to drink of the water of everlasting life; they angrily dash the proffered cup from their lips, and hate that mode of salvation which requires the dereliction of sin. In short, their understandings are convinced, but their hearts remain untouched. They see the danger of sin, but they love it, and cleave to it; they perceive the necessity of a life of holiness, but they detest and abhor it. Like the devils, they believe and tremble; but like them also, they fight indignantly against the Lord and against his Christ. *Open the ox knoweth his owner, and the ass his master's crib*; but they are dead to every sense of gratitude; they consider God in the light of a tyrant, who seeks to deprive them of their dearest enjoyments.' pp. 78—82.

The points of character which mark the other class, are touched with equal skill; but we doubt whether it can so well be said of those who compose it, that their hearts are entirely unaffected by eternal objects, as that they are greatly oppressed by the influence of those which are merely temporal. If their affections were not at all engaged by religion, there would be no ground for Mr. F. to administer encouragement and consolation. They are rather to be considered, therefore, as sufficiently attached to spiritual things to be hopeful, but too little so to be happy. They are engaged in an arduous, and probably long continued struggle, but they have every reason to trust in Him with whom is everlasting strength, that though occasionally foiled, they will ultimately conquer.

The influence of the Spirit upon the will is then considered in a chapter full of interest, especially to a young traveller towards the heavenly country. He will find himself in company with one who is acquainted with the dangers and sorrows of the way; who can understand the feelings of his almost

fainting mind; can sympathize with him in his toil, and administer sound and cheering counsel. Before we leave this chapter, we cannot help directing the attention of our readers to the well selected and beautiful citation at the close of it.

In tracing the effects of Divine operations on the affections, the author sets before us the beauties of the Christian character in its higher degrees of advancement, displaying itself in a mind elevated above the passing events of time, in a sweetness and harmony of temper, and a persevering but prudent effort to reform mankind, and diffuse the blessings of truth and piety in all directions. Depraved must be the mind which would not admire the excellence here portrayed, and high the attainments of those who would not feel that they have yet much to accomplish. The effects of Christianity, in themselves so lovely, are rendered still more attractive, by a well exhibited contrast with the professions and results of infidelity. From this part of the treatise we will present our readers with another specimen of Mr. Faber's manner :

‘ The dignity of human nature; the internal fitness of things; the moral sense; the beauty of virtue, and the deformity of vice; the tendency of the heart to the one, and its repugnance to the other; the superiority of philosophy over Christianity; the charms of universal philanthropy and disinterested benevolence: have in our own memory been repeatedly and triumphantly brought forward. The God of Israel has been insulted to his face; his statutes, and his ordinances, have been ridiculed; the person of his Son has been vilified; the operations of his Holy Spirit have been held up, as a mad enthusiasm; and Christianity has been traduced as the artful machinations of a designing impostor. We have been informed that, when philosophy should take the lead, a new and happier order of things would succeed to the present. Emancipated from the shackles of priestcraft and tyranny, human reason would expand itself to its full growth, and infallibly conduct us to peace, to love, and to happiness. Religion, the bug-bear of deluded mortals, would hide her diminished head; prejudices would vanish from off the face of the earth; cruelty and despotism would become extinct with priests and kings; and the infinite perfectibility of our nature would commence. Wars would be no more heard of; and mankind would be one large family, united by the ties of a generous affection, and actuated by one common principle of mutual improvement. Thus conferring and receiving happiness, we should behold the vast globe itself gradually converted into a terrestrial paradise.

‘ Such vain dreams of self-intituled philosophers have at length received a tremendous confutation. We have seen realized in these last days, the theory of a people without a prince, without priest, and without religion. We have seen the Gospel withdrawn from a nation which had long either perverted its doctrines, or scoffed at its truths. We have seen that nation formally cast off the authority of God. We have seen her left to legislate, and frame fantastic

codes of natural religion, for herself. It almost appears as if God had wisely permitted the experiment to be tried, in order that man might be taken in his own folly, that the different effects of Christianity, and of unbelief, might be placed in the most striking point of view, and that the pride of infidelity might be for ever humbled in the dust. The religion of God, and the religion of Satan, have been palpably contrasted together. They both equally promised the blessings of philanthropy, universal charity, and diffusive benevolence; they have both equally declared the happiness of man to be their object; and they have both equally held out the prospect of ameliorating our nature, and of eradicating the seeds of ignorance, cruelty, and corruption.

That the Gospel has most faithfully performed its promise, the comfortable experience of every sincere believer will joyfully acknowledge. We may now ask in what manner has infidelity kept *her* promise to her deluded followers? She has opened the flood-gates of licentiousness and immorality; she has defied lust, pride, and blasphemy; she has encouraged an indiscriminate cruelty, and thirst of blood; she has trampled upon those rights of man which she affected to vindicate, and she has endeavoured to tear away the only remaining comfort of the wretched—the hope of speedily exchanging the miseries of this life for the happiness of a better. Such are the fruits of high-vaulting infidelity.’ pp. 140—144.

The Holy Spirit is next considered as a ‘Comforter and Intercessor;’ under which topic the fluctuations of Christian feeling are noticed, their causes, and the suitable method to be pursued by those who experience the sorrows of a wounded spirit and beclouded prospects. The danger of relying on sensible emotions on the one hand, and the nature and value of Divine consolations on the other, are judiciously considered: and in order that his readers may judge how far they are the subjects of the invaluable blessings of which he has been treating, the author proceeds to state those evidences by which it may be distinguished who are *born of God*. Various marks are laid down, by which the produce of a right faith may be recognised; and especially the apostle’s contrast between the fruits of the flesh and of the Spirit is considered, together with objections by which some truly pious persons are often disposed to conclude against themselves, and, when they have reason *cheerfully to hope and patiently to wait for the salvation of God*, to go mourning and disconsolate all their days.

The work concludes with shewing, that Divine influence is necessary, not only at the commencement of the Christian life, but throughout the whole of its extent; not as a transient and occasional assistance, but as an abiding principle in constant exercise, without which no religious affection, no true virtue can exist.

From what we have said, it may easily be inferred that, with the exceptions already noticed, we consider the work as a useful treatise, written with ability and suited to all classes of Christians. Its style is perspicuous and elegant; the topics discussed in it are of high importance, and many of them are treated with just discrimination and great force. The tendency of the practical parts is purely evangelical, and alike calculated to detect the hypocrite and comfort the believer. The subjects, though often brought before the public, are seldom rendered so interesting, or presented to the reader with so much vigour of thought and expression. We cannot but hope, therefore, that the book will be extensively read; and if others derive from it as much pleasure as we have, they will not regret the time spent in its perusal.

Art. IV.—*The Speeches in Parliament of Samuel Horsley, LL.D., F.S.A., late Lord Bishop of St. Asaph.* 8vo. pp. 544. Price 15s. Longman and Co. Rivington, Hamilton, & Co. Dundee, 1813.

IN our whole national economy, there is perhaps no one kind of advancement in the scale of what we call consequence, that does so much for a man who has not the advantage either of birth or fortune, as being made a bishop. Considered in proportion to its pre-requisites and preparation, it is a greater transition than can be made in any other case. Other plebeians may become lords; but, generally speaking, they must be the possessors of great wealth, or have distinguished themselves in an ascending progress through important offices, or a long course of senatorial activity. And on the strength of this ponderous wealth, or in the exercise of these public functions, they will have approached to the habits, and even been familiarized to the society, of the nobility, and accustomed to so much deference in their vicinity, or so much obsequiousness to the authority of their offices, or so much attention to their exhibitions in great assemblies, that they have more than half attained the advantages of the peerage before they formally receive its patent and its ceremonial appendages. Whereas a clergyman, that has no riches, that may have lived chiefly, or, at least, comparatively, in retirement, that has never been heard in any kind of debating assemblies, that has received only the common attentions due to a gentleman and scholar, with a certain moderate addition on his attaining perhaps one of the subordinate dignities of the church, may be suddenly introduced into the House of Lords, shall take there what will be generally felt a higher rank than many of its occupants, and may demand the attention of the col-

lective nobility of the country to what he thinks and wishes on any subject that comes before them ; while, in the view of his friends, his former ecclesiastical; and perhaps desponding equals, and the portion of the community suddenly placed under his spiritual jurisdiction, he takes the bench or ascends the throne as a personage widely and inexplicably different from the man that was a few years since a plain vicar or rector.

It should seem that many prelates have themselves felt such amazement at this metamorphosis, that they have never acquired self-possession enough to take the full advantages of it. Whether they have been absorbed in the endeavour to comprehend the mystery of the circumstance, or could not positively verify the reality of the new mode of being, or could not bring their strength or resolution up to the requisite pitch for assuming and asserting its functions and rights, or whatever else has been the cause, the fact is, that few of the order have, in later times, assumed to act a distinguished part in the elevated assembly to which they belong : so few, indeed, that a natural philosopher who puts a value on all agents as the possessors of some kind of faculty and power, by exercising which he expects them to maintain their places in the great economy, might look at the class in question, with the suspicion of its having been assigned to an inappropriate situation ; or, at least, with a degree of regret, that it should not manifest the properties agreeing to that situation.

Such an observer will therefore feel a very lively gratification in seeing one of the class prove that it *has* great aristocratic and legislative capabilities, however latent, by coming so boldly and effectively into action, as did Bishop Horsley. *He*, at any rate, shewed no signs of marvelling at his new situation, or of being afraid of it. *He* sought no refuge from its overpowering impressions in the solemn quietude of a reverend formality. His faculties suffered no repression or paralysis in his looking round on the majesty of the assembly ; a view which was not taken by a succession of cautious and partial glances, ventured at intervals ; but by an open, confident look of examination and challenge. He presently took his share in debate on any subject on which he had formed an opinion, and within this compass almost every subject was included. Though peculiarly vigilant and peremptory on all occasions involving ecclesiastical questions, he scorned any notion of an obligation to confine himself to what might be called professional matters ; and it must have been a very daring opponent that would have ventured to hint to him the propriety of any such limitation. He soon committed himself to all the dangers of positive battle, and had a peculiar and provoking intrepidity in challenging the enemy

to do his worst. It is true, indeed, and almost too obvious to need noticing, that the valour which fights generally in the ranks of the ascendant party, is not subjected to the hardest test, and can never attain a character of romantic heroism. Nevertheless, our right reverend combatant had in his manner something so peculiarly and emphatically assailable, such an air of direct defiance, such a confidence to commit himself totally without reserve, or provided means of retreat, such a promptitude to expose himself singly in advance before his allies, such a perfect unhesitating explicitness in telling his opponents, to their beards, that he would give them 'to the fowls of the air and the beasts of the field,' such an embodying in his own person of the stress of the war, such an apparent carelessness how much of the opposite and vindictive force he might draw on himself individually, fearless of taking the champion's proportion of the hazard, and such a confident occupation of whatever position would present him most prominently to their weapons, that we are compelled to acknowledge him to have been possessed of a bravery competent to dare any conflict without previously counting the fellow-fighters.

One of the strongest indications how much he was at his ease in assuming the full exercise of the functions of his new situation, appears in that facility of irony and sarcasm which marks the first speech here reported to us, which was made very soon after his attainment of the bench. Almost all the subsequent speeches have here and there some touches of this sort of gaiety. It comes without the smallest affectation or effort. It is quite genuine, and often sudden. It is sometimes transient, and sometimes a little prolonged, just as it may happen. It is almost always powerfully caustic. In some instances, where its application was signally just, as, for example, when it fell on the defenders of slavery and the slave trade, the reader is extremely gratified in imagining the mortification it must have inflicted.

Clear statement, however, acute discrimination, and vigorous argument, form the leading intellectual distinction of these speeches; and it is needless to say that these are supported by so wide and accurate a knowledge of facts, that whether the reasoning has been deliberately prepared beforehand, or is called forth by some view of the subject presented at the time, makes no difference as to the sufficiency of the orator's resources. Even the critical and biblical learning of our prelate is brought, with striking advantage to the subject, and triumphant effect in debate, to bear on the question of West India slavery.

Every one, who is at all acquainted with the character and style of Warburton, will be very often reminded of him in his

tening to Horsley. He will have, in broad display before him, many of the same moral and intellectual characteristics; the intrepidity, the self-confidence, the arrogance, the driving urgency, if we may so express it, and the habitually aggressive temper and attitude;—the acuteness, in a measure the rapidity of thought, the facility of turning to use any part of the most ample resources, the delight to beat the adversary with an apparent paradox, the readiness to adopt a cause or argument under its greatest hazards, and maintain it at its weakest point, as a gratuitous display of courage and skill, previously to taking the strongest ground, and best weapons. In point of diction, there is often the same mixture of the scholastic, and the familiar and colloquial, the same disdain to be confined to the niceties of a trim elegance. Horsley is, however, immensely surpassed by that powerful wildness of freedom which distinguishes Warburton's manner, the expression of that unlimited and indefatigable versatility which assumed the whole creation as the field of its mingled sport and action. Warburton has the advantage of being vastly more eloquent, in that sense of the word in which it imports something bordering on poetry. He abounds in happy allusions, and is often surrounded by some sudden splendour of a creative fancy.

This volume comprises fifteen speeches, which purport to be given at length, in the precise words in which they were delivered. Most of the subjects are important: the abolition of the Slave Trade; the Claims of the Irish Catholics; the Bill for preventing the Marriage of Persons divorced for Adultery; the Treason Bill of November 1795; the Preliminaries of the Peace of Amiens. Several are on ecclesiastical matters. One of them, of enormous length, (80 pages) is, we think, very injudiciously inserted. It was a laborious and extremely able exertion, in vindication of the claims of a particular clergyman, whose interests were implicated in a particular enclosure bill, and proves that the Bishop, had he fallen into another profession, would have made a consummate barrister; but the subject cannot be of the smallest general interest, and its filling so large a space will only make the purchasers of the volume the more sensible of its exorbitant price.

No one will feel it worth while to quarrel with these speeches for declaring, without ceremony, the bishop's well known high church notions, coupled with his firm faith in the horrible wickedness of lifting a finger against the 'powers that be,' whoever they may be, and however flagitious their conduct. It is amusing to think what a dreadful explosion there would have been, had the Bishop lived to see these times, against the French people for their unfaithfulness, their rebellion as he must have

denominated it, against their late Emperor; for to this length his doctrine, as avowed in one passage in this volume, would fairly go. How little or how much reason soever it may be thought there is for giving the prelate credit for genuine zeal in behalf of religion, we have been several times, in passing through this volume, gratified at the sight of the courageous austerity with which he was sure and prompt to take vindictive notice of any sign of irreligious levity in the noble assembly. He maintained a peculiar and intimidating boldness, with the utmost possible explicitness, and, as it were, breadth of expression, when he made any reference to Christianity or the Bible. The Bible was to be referred to in the debate on the Slave Trade; and it seems some noble Lord was pleased to *laugh* when the Bishop began to quote one of St. Paul's Epistles to Timothy. There have been many ecclesiastics who would have let this pass; but not so Bishop Horsley.

‘I affirm that the New Testament contains an express reprobation in terms, an express prohibition of the slave-trade by name, as sinful in a very high degree. The apostle St. Paul, my Lords, in the first of his Epistle to St. Timothy.—My Lords, the Bible is to be treated in this House, with reverence. If I find occasion, in argument upon a subject like the present, to quote particular texts, any noble Lord who may think proper to receive such quotations with a laugh, must expect that I call him to order.—I was saying, my Lords, that St. Paul, in the first of his Epistles to St. Timothy, having spoken of persons that were lawless and disobedient,’ &c.

We were equally gratified by the magisterial and contemptuous tone in which he reprimanded another laugh emitted by some noble Lords, while he was quoting from Mr. Park's Travels a description, a perfectly simple and serious one, of the kind and sympathetic manners of the women in one part of Africa, as experienced by him when in great distress.

We are extremely gratified too by the noble arrogance, if we may so call it, with which he fights and spurns the advocates of the Slave Trade; and nothing can be more amusing than the sarcastic compliments, and mock-respectful references, to a noble Earl who had quoted the Bible in defence of perpetual slavery. In this instance the galling humour is considerably prolonged, and returns with a lucky bite when the Earl must have thought it was fairly past. The speech ends with a most solemn and commanding admonition of the Day of Judgement.

These speeches are preceded by a Dedication, signed by the Bishop's son, who appears to take the full responsibility of editor.

Art. V. *The Missionary*. A Poem, crown octavo, pp. 136, price 7s. London, Murray, 1813.

NARRATIVE Poetry, including dramatic under that general name *, has ever been found the most popular. We attribute this preference to the display which it affords of human

* We use the expression 'dramatic poetry,' because it is only as poetry, (though perhaps of the highest order,) that dramatic composition has any claim on our attention. We feel it unnecessary in this place, to repeat our firm conviction of the pernicious tendency of theatrical exhibitions, as there is, we hope, no danger of our being misunderstood on this point. We confess, that we are desirous of rescuing from its unhallowed association with the stage, that peculiar species of drama, if it must be called drama, which, under the denomination of tragedy, comprises some of the best poetry in all languages. It is obvious that it has no necessary connexion with the histrionic art. A tragedy is, strictly speaking, a poem; a play is not a poem either necessarily or usually. We will go further, and will venture to assert, that a tragedy, in proportion as it conforms to the severe rules which genuine criticism has applied to this class of composition, and the more nearly it approaches the standard of ideal excellence, becomes less adapted for theatric representation. We are persuaded that a man of cultivated poetical taste, would as little think of going to the theatre to enjoy the beauties of dramatic poetry, as he would resort to an oratorio for the gratification or the excitement of devotional feeling. Whatever amusement results from theatrical exhibition, is drawn from a quite different source. It is afforded by the powers of the actor, the imitative display of the passions, combined with the pomp of scenic representation. We do not deny that in the form of a tragedy, (such, for instance, as Shakspeare's King John, or Miss Bailie's De Montford,) a perception of the intrinsic merits of the composition, may accompany, and mingle with, an attention to the performance; but this forms a subordinate part of the amusement, and has always been found in itself insufficient to attract or interest the frequenters of the theatre. It is, in fact, not to hear Shakspeare, but to see Kemble, that an audience is collected: and to see Kemble, is pretty nearly the same kind of amusement as to see D'Egville.—We know that in reply to arguments brought forward against the stage, the unexceptionable morality of some plays, and the poetical merits of others, have been urged as a pretext (flimsy indeed) for attending their exhibition, as if that were the only or the best means of appreciating them as works of genius, and of entering into the design of the poet. We call it a flimsy pretext, because those who urge it, either sadly impose on themselves, or seek to deceive others by assigning such a reason as the motive which leads them to the theatre. The mind which is occupied with the gorgeous spectacle, or the quick succession of objects there presented to the sensitive faculties, is not at leisure to receive the finer impressions of poetical beauty, or to indulge in the calm luxury of imaginative pleasures. The attention is too

character and of human passions. Every body loves to know how a fellow-creature feels and acts in a particular situation: loves to see different tempers brought into contrast; and to judge of the propriety of the sentiments which the poet attributes to them. Besides, it is among the strong feelings of the soul that fancy finds work: it is on the sustaining atmosphere of passion that the imagination mounts and soars. What would appear the very madness of rant to a reader altogether unprepared for it, is to one, whose feelings have been properly wrought upon by a sympathy with the imaginary personages before him, perfectly congenial. The mind, like the body, has its fevers, and, in the paroxysm, attains a super-human, and, sometimes, frightful energy. Accordingly, the writer who has not the art to interest the reader for the actors in his story, must

much distracted to allow of so different an exercise of the intellect. The actor's principal appeal, is made to the simple and universal instinct of curiosity, the indulgence of which, when exercised without a purpose, or on no sufficient object, becomes the amusement of a child, and tends to vitiate and weaken the mind, by precluding, or interfering with, the operation of its nobler faculties. To these, the poet addresses himself; and his object is to surround us with a fair ideal world, in which we ourselves take part as ideal actors, and to awaken within us by the help of the imagination, those indefinite feelings which elevate us above ourselves. The original purpose of the drama, as exhibited in the ancient theatres, was to furnish hints, which the imagination might seize and embody for itself. Before the art of printing was invented, public exhibitions of this kind were not without their use; at least there was a plausible excuse for their establishment. But not only does this plea for their encouragement no longer exist, but the very construction, and the whole arrangement of modern theatricals, are destructive of the effect they were originally designed to answer. The perfection of scenic pageantry, though it may better suit the indolent minds of the vulgar, is absolutely fatal to the exercise of the imagination, and proportionally injurious to the intellectual character; to say nothing of its moral evils. This note has already swelled beyond all due limits. We can only thus briefly touch on a subject which is confessedly of great importance in a national point of view, and which has seldom, we think, been considered in this light. Things have been imagined to be similar, or necessarily allied, which are widely dissimilar, and which ought, both on the ground of taste, and on that of morals, to be dissociated, that the one class may not be made to countenance the other. We cannot but think, that a man competent to the task, from a rare combination of moral feeling, critical acumen, and cultivated taste, would render his country a service, by giving an edition of our great dramatic poet, purified from those corruptions, and that gross ribaldry, which, there is good reason to suppose, are additions to the text of Shakspeare, interpolated by the stage-managers, for whom he wrote, to adapt them to the gross taste of the day.

sometimes be content to pass for a madman, for passages which, had they been properly introduced and skilfully managed, might have had the finest effect. To these higher beauties, narrative poetry adds the charms of description, and all the graces of diction. Indeed, it is difficult to find any poetical beauty that does not fall within its province.

We are glad, therefore, to have our attention so frequently called to poems of this kind. The one before us will not, indeed, bear a comparison with some of the popular productions of the present day: it does not possess any thing of those sublimities of passion of which we have been speaking; but it is equable and elegant. The subject of the story is the same as that of Ercilla, the Spanish poet,—Valdivia's attempt to subdue Chili, and his defeat in the valley of Arauco. The poem is apparently the work of one who is accustomed to shorter and lighter compositions; who has all the neatness and prettiness of style necessary in such things; but who knows nothing of the management of a larger and more complicated piece, of the proper arrangement of action, or grouping of figures. The spirit of the Andes twice calls together the 'spirits of the fire,' but nothing comes of their meetings; and indeed throughout the whole poem we never elsewhere hear of them. One canto, out of the eight, is wholly devoted to the story of the Missionary: it is common-place, and uninteresting, and entirely unconnected with the main subject. The Indian warriors meet round a midnight fire, and some of them speak speeches; but we are never made sufficiently acquainted with them to be able to say which is which. One of them goes to consult a wizard; but nothing ensues from it. In short, half the poem is made up of these detached fragments. But it is proper, perhaps, to give our readers the outline of the story.

The commencement of the poem introduces us to the 'rush roof of an aged warrior, chief of the mountain tribes,' situated in a lonely and lovely glen, among the wastes and wilds of the Andes. Two children, 'brother and sister,' had formerly cheered his solitude: the description of the boy is fanciful and pretty.

* The boy might seem, as beautiful he stood,
A visionary elf-child of the wood;
For in that season of awak'ning life,
When dawning youth and childhood are at strife;
When on the verge of thought gay boyhood stands
Tiptoe, with glist'ning eye and outspread hands;
With airy look, and form and footsteps light,
And glossy locks, and features berry-bright,
And eye like the young eaglet's, to the ray
Of moon, unblenching, as he sails away:

A brede of sea-shells on his bosom strung,
 A small stone hatchet o'er his shoulders slung,
 With slender lance, and feathers, blue and red,
 That, like the heron's crest, wav'd on his head,—
 Buoyant with hope, and airiness, and joy,
 He wander'd through the woods, the loveliest Indian boy.

p. 10.

This boy, Lautaro, had been stolen, from his 'Llama's skin,' by a band of Spaniards. They conveyed him (as the poet afterwards informs us) to Peru, and sold him for a slave. From that state he is delivered by the Missionary, Anselmo, who educates him, becomes attached to him, and, at length, gives him in marriage his adopted daughter whom he brought with him from Spain. Valdivia, the Spanish chieftain, sees Lautaro, takes him for his page, and, on his expedition into Chili, carries him along with him. Anselmo also goes; but the wife and child of Lautaro are left behind at Lima.

Seven years had passed since the mountain-warrior had thus been deprived of his son, when, suddenly, his solitude is disturbed by the shrill notes of a Chilian scout.

'The starting warrior knew the piercing tones,
 The signal-call of war, from human bones.—
 "What tidings from Arauco's vale?" he cried,—
 "Tidings of war and blood," the Scout replied;
 Then the sharp pipe with shriller summons blew,
 And held the blood-red arrow high in view.'

Warrior. "Where speed the foes?"

Scout. "Along the southern main,
 "Have pass'd the vultures of accursed Spain."

Warrior. "Ruin pursue them on the distant flood,
 "And be their deadly portion—blood for blood!"

Scout. "When, round and red, the moon shall next arise,
 "The chiefs attend the midnight sacrifice
 "In Encol's wood, where the great wizard dwells,
 "Who wakes the dead man with his thrilling spells;
 "THEE, Ulmen of the Mountains, they command
 "To lift the hatchet, for thy native land;
 "Whilst in dread circle, round the sere-wood smoke,
 "The mighty gods of vengeance they invoke;
 "And call the spirits of their fathers slain,
 "To nerve their lifted arm, and curse devoted Spain."
 So spoke the Scout of War;—and o'er the dew,
 Onward along the craggy valley, flew.—pp. 14, 15.

The aged chief obeys the summons, collects his fellow-warriors, and hastens to the place of meeting. Resistance against Valdivia and his Spaniards is there agreed upon, and battle is

given. Lautaro, that he may not fight against his countrymen, is placed by Valdivia apart from the engagement, with the good Anselmo : but, in the heat of the battle, he sees a Chilian warrior down;

‘ Upon whose features Memory seem’d to trace,
A faint resemblance of his father’s face,’

and a Spanish horseman above, ‘ in act to strike.’ He springs forward, dispatches the Spaniard, rallies his yielding countrymen, puts himself at their head, and gains a complete victory. Valdivia and the Missionary are taken prisoners: The former falls a prey to the revenge of the Indians ; but Lautaro manages to save the life of Anselmo.

Of course the hero is received by his countrymen with all possible joy. His father had been killed in the battle ; but he finds his sister, and discovers his wife and boy, who had wandered from Lima to seek him. The party return to the home of the old warrior, where they inter his bones ; and Anselmo declares, that his bones shall likewise be interred in the same spot. And so the poem closes.

There is, as we said before, little of character and passion in all this, and not one person about whom we feel in the slightest degree interested. Still there is much that pleases : there is a power of description, and the style is certainly elegant. The Indian assembly is strongly painted.

‘ Far in the centre of the deepest wood,
The assembled Fathers of their country stood.
Midnight was come : the sere-wood fire burnt red,
And on the branches a dim glimmer shed :
The bursting flame, oft with a fitful glance,
Shone full on many a dreadful countenance ;
And every warrior, as his club he rear’d,
With larger shadow, indistinct, appear’d ;
While still, more terrible, his form and mien,
And long wild locks, in the red blaze were seen,’ p. 53.

The description of morning, with which the fifth canto opens, is pleasing and appropriate.

‘ ‘Tis now rare dawn :—the Andes’ distant spires,
One after one, have caught the orient fires.
Where the dun condor shoots his upward flight,
His wings are touch’d with momentary light.
Meantime, beneath the mountain’s glittering heads,
A boundless ocean of grey vapour spreads,
That o’er the champain, stretching far below,
Now moves, in cluster’d masses, rising slow,
Till all the living landscape is display’d
In various pomp of colour, light, and shade.’ p. 69.

We add the description of Anselmo's cell.

• Fronting the ocean, but beyond the ken
Of public view, and sounds of murmur'ing men,—
Of unhewn roots compos'd, and knarled wood,
A small and rustic Oratory stood :
Upon its roof of reeds appear'd a cross,
The porch within was lin'd with mantling moss :
A crucifix and hour-glass, on each side—
ONE to admonish seem'd, and ONE to guide ;
This, to impress how soon life's race is o'er ;
And that, to lift our hopes where time shall be no more.
O'er the rude porch, with wild and gadding stray,
The clust'ring copu weav'd its trellis gay :
Two mossy pines, high bending, interwove
Their aged and fantastic arms above.
In front, amid the gay surrounding flowers,
A dial counted the departing hours,
On which the sweetest light of summer shone,—
A rude and brief inscription marked the stone :—

“ To count, with passing shade, the hours,
“ I plac'd the dial 'mid the flowers ;
“ That, one by one, came forth, and died,
“ Blooming, and with'ring, round its side.
“ Mortal, let the sight impart
“ Its pensive moral to thy heart !”

Just heard to trickle through a covert near,
And soothing, with perpetual lapse, the ear,
A fount, like rain-drops, filter'd through the stone,—
And, bright as amber, on the shallows shone.
Intent his fairy pastime to pursue,
And, gem-like, hovering o'er the violets blue,
The humming-bird, here, its unceasing song
Heedlessly murmur'd, all the summer long,
And when the winter came, retir'd to rest,
And from the myrtles hung its trembling nest.
No sounds of a conflicting world were near ;
The noise of ocean faintly met the ear,
That seem'd, as sunk to rest the noon-tide blast,
But dying sounds of passions that were past ;
Or closing anthems, when, far off, expire
The lessening echoes of the distant choir.

Here, every human sorrow hush'd to rest,
His pale hands meekly cross'd upon his breast,
ANSELMO sat : the sun, with west'ring ray,
Just touch'd his temples, and his locks of grey.
There was no worldly feeling in his eye ;—
The world to him “ was as a thing gone by.”

Now, all his features lit, he rais'd his look,
Then bent it thoughtful, and unclasp'd the book ;

And whilst the hour-glass shed its silent sand,
 A tame opossum lick'd his wither'd hand.
 That sweetest light of slow-declining day,
 Which through the trellis pour'd its slanting ray,
 Seem'd light from heaven, when angels heard his prayers,
 Resting a moment on his few grey hairs.' pp. 30—32.

In the last quotation, the reader finds the regular versification broken by the introduction of an inscription for a dial : and throughout the poem, we find inscriptions, and hymns, and songs, and addresses, in different measures. Of this practice we have before expressed our disapprobation, and we must do it again. What end does it answer ? Is it because such things are generally in such measures ? For the same reason, the speeches might be given in prose. Is it to relieve the monotony of the verse ? This monotony is itself owing to the want of skill in the poet. On the other hand, the poet may begin to question us, and demand what there is in the practice that offends us. We answer, that it draws our attention too much to the verse. So long as every thing goes on in regular heroic, we forget the poet and the versification in the subject ; but when song-measure is introduced for the sake of a song, the dream is broken, and we think of the propriety of this : we begin to criticise, our feeling is interrupted in its current, and the illusion half destroyed.

Art. VI.—*An Enquiry into the Probability and Rationality of Mr. Hunter's Theory of Life* : being the Subject of the first two Anatomical Lectures delivered before the Royal College of Surgeons, London. By John Abernethy, F. R. S. &c. Professor of Anatomy and Surgery to the College. Longman, Hurst, Rees, &c.

MR. Abernethy is already known to the public, not only as standing in the foremost rank of his profession, but also, as a writer of several works which display originality of thought, and patience, and perspicacity of observation.

Modern improvements in medicine have consisted, not so much in the discovery of new truths, as in the detection and renunciation of ancient errors. As a science, it has been reduced within a smaller compass, but what it has lost in bulk, it has gained in solidity. The complication of art has been brought back, nearer at least, to the simplicity of nature, and medical practice as well as theory has become, more than it ever was before, a matter of common sense.

These remarks apply almost equally, to that branch of the philosophy of the human frame, which falls more especially within the province of the surgeon. Surgery was once, and

that not very long since, little more than a mechanical art. But such men as a Hunter and an Abernethy have progressively raised it to the character and dignity of a science. By the latter, it has been more distinctly shown than by any preceding writer, that diseases which have been considered as merely local, are, in a great variety of instances, to be regarded as affections of the general system, and are therefore to be eradicated only by those remedies which act through the medium of the constitution.

Mr. A. has no passion for the employment of the knife. It is to be feared, that many a limb has been sacrificed to the display of manual adroitness, which might have been spared by the exercise of intellectual skill. What a poor consolation is it to the wretch who has unnecessarily lost a leg that it was taken off with admirable dexterity; or to another, that he has been deformed for life, by an elegant operation!

We have thought it right to give our readers some preliminary knowledge of the character of the author, that they may feel the same desire that we did, to become acquainted with a work, the perusal of which has by no means disappointed our expectations.

Some of Mr. Abernethy's introductory observations are particularly worthy of notice, and may be quoted as specimens of his style of thinking as well as writing.

'By exercising the powers of our minds in the attainment of medical knowledge, we learn and improve a science of the greatest public utility. We have need of enthusiasm, or of some strong incentive, to induce us to spend our nights in study, and our days in the disgusting and health-destroying avocations of the dissecting room; or in that careful and distressing observation of human diseases and infirmities, which alone can enable us to understand, alleviate, or remove them: for upon no other terms can we be considered as real students of our profession. We have need of some powerful inducement, exclusively of the expectation of fame or emolument: for unfortunately a man may attain a considerable share of public reputation and practice, without undertaking the labours I have mentioned, without being a real student of his profession.' pp. 4, 5.

The remark with which the above extract concludes, is sufficiently founded on experience. To something extraneous to merit, is medical prosperity too frequently to be ascribed. The most lucrative part, perhaps, of professional skill consists not in the knowledge either of diseases or of remedies. It is not the student, but the man of the world that is best fitted for climbing the ladder of ambition. It is the cultivation of the exterior, rather than of the understanding,—of what is polished, rather

than of what is profound, that is most likely to gain the confidence of the greater part of mankind.

Mr. Hunter's Theory of Life is placed in a clearer light by Mr. A. than by its author. Mr. H. was a remarkable instance of the different degrees, in which the same man may possess the faculty of thinking, and that of expressing thought. He could *see*, but he could not *show*, things distinctly. His language was not a sufficiently transparent medium to the images of his mind.

We shall refer our readers to the work before us for a statement of Mr. Hunter's Theory, as well as for the arguments which are adduced in its favour. Mr. A. has succeeded so far at least, as to make it appear the most plausible conjecture, that can be formed upon a subject, which, after all, is perhaps equally out of the reach of our senses and our understanding. The whole of life might be fruitlessly spent, in a search after its mysterious essence. We know that we exist, but we do not know, nor is it likely that, with our terrestrial faculties, we ever shall, in what our existence consists, or on what it may depend. But the agitation of a question, which must probably terminate in doubt, may yet be attended with a certain degree of rational entertainment; and a writer may gratify us by the display of talent or ingenuity, although he fail to produce that kind of conviction, which can arise only from demonstrative evidence.

Mr. A. judiciously observes, p. 92.

'If errors of thought terminated in opinions, they would be of less consequence; but a slight deviation from the line of rectitude in thought, may lead to a most distant and disastrous aberration from that line in action.'

This remark is not exclusively applicable to medicine: it is a maxim of moral wisdom. Conduct has its root in opinion. Practical transgression may, in general, be traced up to speculative error: to think correctly, is the only security for acting correctly. Let the understanding, in early life, be enriched with sound principles, and weeded as much as possible from every species of error and prejudice, and it will form a soil out of which will naturally grow an upright and exalted character. Between absurdity and vice there is an inseparable, although not always a visible connexion. The importance of theoretical rectitude will be generally conceded upon grand and cardinal points, and yet it may not be equally acknowledged upon others that seem trifling and irrelevant to the purposes of life. But no false opinion is frivolous in its possible result. A speck on the mental eye, which is too small almost to be discerned, may, if not dispersed in time, gradually overspread the organ, and intercept altogether

the faculty of vision. In the acorn, we do not see the oak ; but we are not the less certain, that from this pigmy embryo will arise the future giant of the forest.

We shall transcribe the concluding paragraph of Mr. A.'s second lecture, on account of the beneficial effect which it seems calculated to produce.

‘ My mind rests at peace in thinking upon the subject of life, as it has been taught by Mr. Hunter ; and I am visionary enough to imagine, that if these opinions should become so established as to be generally admitted by philosophers, that if they once saw reason to believe that life was something of an invisible and active nature, superadded to organization, they would then see equal reason to believe that mind might be superadded to life, as life is to structure. They would then, indeed, still farther perceive how mind and matter might reciprocally act upon each other, by means of an intervening substance. Thus even would physiological researches enforce the belief, which I may say is natural to man, that in addition to his bodily frame, he possesses a sensitive, intelligent, and independent mind : an opinion which tends in an eminent degree to produce virtuous, honourable, and useful actions.’

It is with a cordial welcome, that we receive such sentiments as these from a professor of anatomy. It is said of an ancient philosopher, that he was first impressed with the idea of a Divine Being, from contemplating the relicts of the human form. But later investigators of the corporeal fabric have not always been led to the same desirable conclusion. The atmosphere of a dissecting room has been found unfavourable to the faith, as well as to the health of those who have been much exposed to its influence. Free-thinking, or rather superficial thinking upon the subject of religion, has prevailed to a very disastrous extent, amongst the pupils of hospitals. Young apprentices, whose previous education has consisted principally in the mechanical drudgery of a shop, and whose learning has extended little farther than a practical knowledge of the elements of pharmacy, as soon as they commence an attendance upon the medical schools of our metropolis, fancy themselves converted, at once, into students of a liberal profession. Such noviciates in philosophy become inflated by their newly acquired importance, and, as the first fruits of an elevated rank, and an enlightened understanding, are apt to renounce, as narrow and illiterate prejudices, the wholesome impressions of their earlier life.

In none, however, of the preceding remarks would we be understood to insinuate, that the denial of an independent, spiritual principle in man, involves, of necessity, the disavowal of any such principle in nature : or, that he who regards the human soul, as the result of anatomical structure, must, therefore, refuse a belief in the existence of at least one mind, which not

preceded only, but produced the organization of the material universe.

The authority of so respectable a teacher as Mr. Abernethy, can scarcely fail to have a salutary influence upon the creed of his disciples: and the example of so enlightened a lover of science, will serve to show, that the spirit of philosophical research has no necessary alliance with the demon of impiety.

In the degree in which we extend our knowledge, we grow more intimately acquainted with our ignorance. In proportion as we invigorate our intellectual powers, by the exercise of them, we become more humbly sensible of their present immaturity and weakness. It is happy, if we are thus led to regard this world, as merely the vestibule of a much more extended and magnificent theatre of action and enjoyment, where man will be ripened unto his perfect stature, and all the faculties and affections of his frame, which are here so miserably cramped and confined, will have space for their free exercise and their fullest expansion.

Art. VII.—*Phædo*; a Dialogue on the Immortality of the Soul. Translated from the Greek of Plato. 8vo. pp. xviii. 184. Price 10s. 6d. James Black. 1813.

THERE have been discovered nations involved in a night of intellectual darkness so great, as to have no knowledge of the existence of a God,—even no name in their language expressive of any order of existences higher than their own: there has not, however, been discovered one, so far as we know, that has not had some belief in a future state,—some dim suspicion that death is not the consummation of all things. Whence the philosopher may choose to derive this belief,—whether from some floating tradition, to be traced ultimately to revelation; or from some internal feeling,—a certain restlessness of soul that finds nothing beneath the moon in which to repose and acquiesce,—nothing commensurate with his faculties, or large enough for his desires,—a proud consciousness of superiority over the forms of matter perpetually rising and decaying around,—a strong and ardent principle which, in the midst of the sad emblems of mortality, still hopes against hope, and, in spite of conviction, will not be convinced,—we shall not now stay to inquire. At present, we wish rather to consider the arguments with which the philosopher, unenlightened by revelation, would be able to confirm this inward persuasion, the proofs with which he might furnish his disciples of the reality of a future existence. With this view, it is natural to turn to Socrates, the great philosopher of antiquity, and whose

study was exclusively devoted to the practice and sanctions of morals. A conversation of his on this very subject,—the Immortality of the Soul,—held upon the day of his death, has been preserved by Plato; the arguments that convinced him are formally stated in the Socratic method, and the objections with which his friends impugned them are answered. The arguments are of this kind:

I. Every thing is generated from its contrary: a person to increase must have been smaller; to decrease, must first have been large; to fall asleep, must first have been awake; to awake, must first have been asleep. In the same manner, a person lives to die, and therefore, from analogy, dies to live again.

II. There are self-evident propositions, questions to which, as soon as understood, the mind sees the answer, without any previous information. But all knowledge must be acquired, and this, therefore, must have been acquired in a state of pre-existence. But if the soul exists before the body, there is surely no argument against its existing after it.

III. Decay arises from decomposition. But the soul, we have reason to believe, is uncompounded, and, therefore, cannot be decomposed; cannot, then, decay.

IV. Nothing will receive a quality which is directly opposite to the property it universally conveys. The soul universally conveys life to body, and therefore cannot receive death, nor associate with it.

To arguments such as these, a person surely should not hastily be condemned as unduly sceptical, who should refuse his assent. At the same time, it is to be observed that the objections, urged against the immortality of the soul by the disciples of Socrates, are, at least, equally frivolous. We fear, therefore, that an Athenian of common-sense would, after the perusal of the *Phædo*, remain in much the same state of uncertainty as when he took it up. Inimitable grace of style, and great dexterity of argument he would indeed find in it; (as in which of the dialogues of Plato would he not?) but for a resolution of his doubts on the most important of all subjects, we are fearful that he would still be obliged to seek.

There are, however, arguments that have higher claims to consideration. That which Wollaston and others more particularly insist upon, is drawn 'from the nature of the Deity.' That there is a God, we suppose proved, even demonstratively, from the world of contrivances around us: we suppose it sufficiently proved too, from the evident tendency of these contrivances, that this God is good, that he wishes well to the creatures that he has made. 'Now,' says Wollaston, 'among all those millions that have suffered eminently, can it be imagined, that

there have not been multitudes, whose griefs and pangs have far outweighed all their enjoyments; and yet, who have not been able, either by their innocence, their prudence, or any power in them, to escape that bitter draught, which they have drunk? And then, how can we acquit the justice and reasonableness of that being, upon whom these poor creatures depend, and who leaves them such great losers by their existence, if there be no future state, where the proper amends may be made? So that the argument is brought to this undeniable issue;—if the soul of man is not immortal, either there is no God, upon whom we depend, or he is an unreasonable being; or there never has been any man, whose sufferings in this world have exceeded his enjoyments, without his being the cause of it himself. But surely no one of these three things can be said. Ergo — — —*.

The argument is fairly and strongly stated. We have one or two things to urge in reply.

In the first place, every argument drawn *from the nature of God*, involves in itself something infinitely above the reach of our faculties. Suppose a person, born without the sense of touch, and knowing nothing, therefore, of more than two dimensions of matter, should turn his speculations to the external world, and sit down to explain the phenomena daily passing before his eyes. He might state his premises very clearly, draw his inferences very ingeniously, and be perfectly confident of his conclusions; but he would have left out one circumstance, with which, indeed, it was impossible he could have been acquainted,—the third dimension of matter, and this omission would make his world of theory totally unlike the world of nature, and all his reasonings about it futile and useless. Such as this, or something very much like it, we have often thought, must be the case with any one who presumes to argue from the nature of God; only that here, it is probable, instead of there being one thing essential to the argument, beyond his knowledge and above his faculties, there are many. In fact, we know that, with all the light which it has pleased God by revelation to throw upon spiritual subjects, there are still to be found in his dispensations things irreconcilable with our notion of his nature;—that still, when we attempt to reason of ‘foreknowledge, will, and fate,’ we ‘find no end, in wandering mazes lost.’ Strange, indeed, if it were not so.

We dispute, then, the legitimacy of the argument: we affirm that there may be,—we had almost said, that there must be, data left out of the statement, with which we are unac-

quainted, with which, in the present state of our faculties, it is impossible that we should not be unacquainted, and we ask, 'What can we reason but from what we know?'

Further; we are, in the second place, by no means sure of the premises of the argument; we are by no means sure that there have been 'multitudes whose griefs and pangs have far outweighed all their enjoyments.' We would by no means affirm the earthly lot of all to be equal; but the question of happiness is so complicated, and involves so many particulars so nicely balanced against one another, that we should not at all venture to say that any one is miserable *on the whole*. The careless pleasures of infancy and childhood must be weighed against the anxieties of manhood, mental against bodily pain, the hope of the future against the miseries of the present, toil with vigour against wealthy indolence with ennui, fortitude against suffering, insensibility against luxury, and a contented temper against ten thousand blessings. And then, who shall undertake to settle the account?

Thirdly, allowing the argument, and granting its premises, it is still to be inquired,—does any one suffer on the whole more than he has deserved on the whole?—and till this question be answered in the affirmative, how shall the reasonableness of God be arraigned? But surely a Heathen has light enough to answer it in the negative.

We think, then, that too great weight has been allowed to this celebrated argument.

Bishop Butler has advanced an argument upon the subject, in our apprehension, of much greater force. From a principle of our nature, of which we can give no cause, and which, therefore, we are to suppose original, and immediately derived from our Maker, we believe in the *continuance* of the present course of things, believe that things will go on for the future as they are now going on, unless we see some cause that may operate to the contrary. Having found the sun always to rise of a morning, we believe, and confidently, that it will rise to-morrow; having known the sea always to ebb and flow of a day upon our coast, we reckon assuredly upon its ebbing and flowing to-morrow; though in neither of these have we any proof to give, and though, if we were asked why we believe a thing will be because it has been, we have no answer to make. In the same manner, we believe in the continuance of the soul's faculties from day to day; and we ought to believe in their continuance after death, unless we can shew that there is something in death to destroy them. Now this must be shewn, if it can be shewn, either from *the reason of the thing*, or from *the analogy of nature*.

'But we cannot argue from *the reason of the thing*, that

' death is the destruction of living agents, because we know not
 ' at all what death is in itself, but only some of its effects, such
 ' as the dissolution of flesh, skin, and bones. And these effects
 ' do in no wise appear to imply the destruction of a living agent.
 ' And besides, as we are greatly in the dark, upon what the exer-
 ' cise of our living powers depends, so we are wholly ignorant
 ' what the powers themselves depend upon; the powers themselves
 ' as distinguished, not only from their actual exercise, but also
 ' from the present capacity of exercising them; and as opposed
 ' to their destruction: for sleep, or however a swoon, shews us,
 ' not only that these powers exist, when they are not exercised, as
 ' the passive power of motion does in inanimate matter; but shews
 ' also that they exist, when there is no present capacity of exer-
 ' cising them: or that the capacities of exercising them for the
 ' present, as well as the actual exercise of them, may be sus-
 ' pended, and yet the powers themselves remain undestroyed.
 ' Since then we know not at all upon what the existence of our
 ' living powers depends, this shews farther, there can no proba-
 ' bility be collected from the reason of the thing that death will be
 ' their destruction; because their existence may depend upon some-
 ' what in no degree affected by death, upon somewhat quite out
 ' of the reach of this kind of terrors. So that there is nothing
 ' more certain, than that *the reason of the thing* shews us no
 ' connexion between death, and the destruction of living agents.
 ' Nor can we find any thing throughout the whole *analogy of na-*
 ' *ture*, to afford us even the slightest presumption, that animals ever
 ' lose their living powers: much less, if it were possible, that they
 ' lose them by death; for we have no faculties wherewith to trace
 ' any beyond or through it, so as to see what becomes of them.
 ' This event removes them from our view. It destroys the *sensible*
 ' proof, which we had before their death, of their being possessed
 ' of living powers, but does not appear to afford the least reason
 ' to believe that they are, then, or by that event, deprived of
 ' them.*'

There is, so far as at least, we can see, but one thing to be
 made out, to complete this close and cogent reasoning, and that
 is the *distinctness* of soul and body. If they be not distinct
 and separate beings, the death which destroys the body must
 also destroy the soul and the living powers; if they be, the ar-
 gument must be, we think, convincing to every one capable of
 reasoning. Butler was aware of this, and in the course of the
 chapter, goes on to show, ' that our gross organized bodies,

* Butler's Analogy; Part i. chap. i. See the whole chapter.

with which we perceive the objects of sense, and with which we act, are no part of ourselves.' We shall not follow him, as arguments to this purpose must crowd in upon every one of our readers : but it is only fair to notice what may be said on the other side.

We see a child, at the birth, not only weak and helpless in body, but extremely contemptible in mind,—apparently indeed without mind ; for, in this respect, there is no difference between a human infant, and the young of any animal. As the 'thwes and limbs' grow and strengthen, we see the inward faculties growing and strengthening likewise, till, at length, body and mind attain together the stature of a man. In this state of maturity, we see the mind perpetually suffering with the body :—in a state of sleep, judgement, and indeed, according to Stewart, every mental power depending upon volition, is lost ; weakness and languor produce an incapacity of attention ; disorders of the brain occasion derangements of mind ; a stroke of the palsy will sometimes deprive a person of memory ; drunkenness affects every faculty. At length, as the body grows weak and decrepid, the mind but too often relapses into childishness, loses imagination, memory, judgement, understanding ; till death closes the scene, reduces the body to dust, and leaves us to speculate concerning the fate of the spirit.

Now we do not mean to insinuate that all this is not explicable on the supposition of the soul's being distinct from the body, and so surviving it. Far from it : but, supposing ourselves unassisted by revelation on this point, guided merely by natural reason, what would then be the tendency of these observations ? Surely to convince us that the soul is somehow dependent on the body, as well as the body on the soul ; that they come into being together, grow together, suffer together, and at length perish together. At least, there would be so much of this as, struggling with the evidence on the other side, would create the most distressing doubts in the mind of any one sincerely enquiring after the truth in this matter.

On the whole, it appears to us, that, if the sceptical heathen could not disprove the immortality of the soul, neither could the pious heathen prove it ; and that the arguments on either side could amount only to probabilities. If we should be asked, whether this want of evidence upon such a subject diminished their responsibility as moral beings—we answer, as Ogden answered a like presumptuous question, ' Silence suits with ignorance.'

It behoves us rather to consider our own advantages, and to rejoice in that gospel which has brought " life and immortality to light ;" which has now certified us, that this sacred flame has indeed not been lighted up in our breasts to be the sport of every wind that blows ; that it is not a lying oracle

within, which has assured us of a life beyond the grave; that these goodly faculties, this miracle of mind, were not given us, merely to provide for the wants and wishes of the body; but that there is an eternal day before us, and that there are objects wide as our comprehensions, and illimitable as our desires.

Art. VIII.—*An Address to the Rev. Eustace Carey, January 19, 1814, on his designation as a Christian Missionary to India.* By Robert Hall, M.A. 8vo. pp. 50. Price 2s. Leicester printed. Button and Son, London, 1814.

WE never open a fresh production of Mr. Hall's, without feeling that we are about to submit our minds, no less to the authority of a teacher than to the persuasive eloquence of an enlightened orator. We find ourselves introduced into the presence of a superior intellect, not simply gifted with mighty energies, and enriched with lofty attainments, but whose energies and attainments are ennobled by all that is exalted in motive, and by being consecrated to objects of transcendent importance. Upon the natural faculties of this so highly endowed mind, there has been super-induced an inspiring and elevating principle, which imparts to them an infinitely augmented value and efficiency. We have the satisfaction of beholding the powers of the intellect employed according to its original purpose, on objects altogether worthy of its utmost attention: and we may indulge the persuasion that by every such exertion of a mind thus devoted and inspired, something has been gained in the way of means, for the promotion of the best interests of society. We may apply, in a subordinate and restricted sense, to Mr. Hall's eloquence, the testimony which was borne of the teaching of his Master: "He speaks as one having authority;"—as one invested with the majesty of truth, conscious of the importance of his message, and of the genuineness of his credentials, and earnestly interested in the success of his address. To the mere man of taste, it might seem unimportant to what class of subjects the imagination and feelings of such a writer should have been directed: he may feel himself at liberty to speculate as to the equally successful result, so far as literary eminence is concerned, which would probably have attended their application to any other object. If he has ever listened to the preacher with that indevout admiration of his fervid eloquence which terminated there, he may have amused himself with thinking what distinction those talents might have procured for their possessor in the field of forensic disputation, where Burke, and Pitt, and Fox, would have

been his rivals. Perhaps there may be persons, who have gone so far as to regret that they should be limited in their exercise, by being employed on objects so unaffecting as those which are infinite;—on interests so remote as those which are eternal;—or that an orator who can at pleasure agitate the passions, and kindle the fancy into enthusiasm, should stoop to address the conscience in the subdued tone of moral suasion. On the minds of such persons, the present Address is not, perhaps, adapted to make a very strong impression, as we are inclined to think it is not characterised by the author's accustomed energy of language. He is obviously studious only to convey in a compressed form, and in an impressive manner, those important sentiments which appeared in consonance with apostolic wisdom, and which affection, no less than a sense of their truth, prompted him anxiously to insist upon in this charge to the son of his friend. To say that it is eminently calculated to be useful, (though this would, we doubt not, satisfy the writer himself, as expressive of his highest aim,) might appear to others, but tame praise to be bestowed on a production of Mr. Hall's. We may then add, that to readers who have any feelings in common with him on the topics of this Address, it will appear deeply interesting, and altogether worthy of the established fame of the author. The flame of eloquence and piety burns steadily from the first to the last, though there appear but few of those splendid corruscations which ordinarily illuminate his pages.

The specific and peculiar duties of the Christian Missionary, as distinct from those of an ordinary pastor, are illustrated with Mr. Hall's characteristic discrimination and pathos.

'There is much,' he observes, 'in the situation of a Missionary, calculated to keep him awake and attentive to his duties. To a stated pastor, it is confessed, there are not wanting powerful motives to diligence and exertion, at the same time that it is equally obvious there are considerable temptations to indolence and formality. Since the services he is engaged to perform admit of little variety, and are easily reducible to a system, they are in no small danger of being performed rather from the mechanism of habit than the impulse of feeling, and much ardor of mind is requisite to infuse freshness and novelty into a series of operations so uniform. In the performance of duties which proceed in a settled routine, it is equally difficult to feel and to impart an interest. With the Missionary it is quite the reverse. Incapable, as he is, of forming a conception of the situation in which he may be placed, or of the difficulties with which he may be surrounded, he must be conscious his undertaking involves a character of enterprize and hazard. He is required to explore new paths, and leaving the footsteps of the flock, to go in quest of the lost sheep, on whatever mountain it may have wandered, or in whatever valley it may be hid. He must be prepared

to encounter prejudice and error in strange and unwonted shapes' to trace the aberrations of reason, and the deviations from rectitude through all the diversified mazes of superstition and idolatry. He is engaged in a series of offensive operations: he is in the field of battle, wielding "weapons which are not carnal, but mighty, through God, to the pulling down the strong holds of Satan." When not in action, he is yet encamped in an enemy's country, where nothing can secure his acquisitions, or preserve him from surprise, but incessant vigilance. The voluntary exile from his native country to which he submits, is sufficient to remind him continually of his important embassy, and to induce a solicitude that so many sacrifices may not be made, so many privations undergone in vain. He holds the lamp of instruction to those who sit in darkness and in the shadow of death; and while there remains a particle of ignorance not expelled, a single prejudice not vanquished, a sinful or idolatrous custom not relinquished, his task is left unfinished. It is not enough for him, on a stated day to address an audience on the concerns of eternity; he must teach from house to house, and be instant in season and out of season, embracing every opportunity which offers of inculcating the principles of a new religion, as well as of "confirming the souls of his disciples." He must consider himself as the mouth, and interpreter of that wisdom, "which crieth without, which uttereth her voice in the streets, which crieth in the chief places of concourse." pp. 23—5.

' On such as have neither been established in the evidences, nor felt the efficacy, of revealed religion, a residence in a Pagan country has usually a most pernicious effect, and matures latent irreligion into open impiety. The absence of Christian institutions and Christian examples leaves them at liberty to gratify their sensual inclinations without control, and the familiar contemplation of Pagan manners and customs gradually wears out every trace and vestige of the religion in which they were educated, and emboldens them to consider it in the light of a local superstition. They are no farther converts to the brahminical faith than to prefer it to their own; that is, they prefer the religion they can despise with impunity, to one that afflicts their consciences, that which leaves them free, to that which restrains them. As the secret language of their heart had always been, "cause the Holy One of Israel to cease from amongst us," in the absence of God, of his institutes and his worship, they find a congenial element, nor are they at all displeased at perceiving the void filled with innumerable fantastic shapes and chimeras; for they contemplate religion with great composure, provided it be sufficiently ridiculous.

' You, I am persuaded, will view the condition of millions who are involved in the shades of idolatry, originally formed in the image of God, now totally estranged from their great parent, and reposing their trust on things which cannot profit, with different emotions, and will be anxious to recal them to the Bishop and Shepherd of their souls. Instead of considering the most detestable species of idolatry as so many different modes of worshipping the One Supreme, agreeable to the jargon of infidels, you will not hesitate to regard them as an impious attempt to share his incommunicable

honours; as composing that image of jealousy which he is engaged to smite, confound, and destroy. When you compare the incoherence, extravagance, and absurdity which pervade the systems of polytheism with the simple and sublime truths of the Gospel, the result will be an increased attachment to that mystery of godliness. When you observe the anxiety of the Hindoo devotee to obtain the pardon of sin, and the incredible labours and sufferings which he cheerfully undergoes to quiet the perturbations of conscience, the doctrine of the cross will rise, if possible still higher in your esteem, and you will long for an opportunity of crying in his ears, "Behold the Lamb of God, which taketh away the sins of the world." When you witness the immolation of females on the funeral pile of their husbands, and the barbarous treatment of aged parents left by their children to perish on the banks of the Ganges, you will recognise the footsteps of him who was a murderer from the beginning, and will be impatient to communicate the mild and benevolent maxims of the gospel. When you behold an immense population held in chains by that detestable institution the *cast*, as well as bowed down under an intolerable weight of brahminical superstitions, you will long to impart the liberty which Christ confers, "where there is neither Jew nor Greek, Barbarian, Scythian, bond nor free, but Christ is all and in all." pp. 29—31.

It were unnecessary to multiply extracts from a production which, we are persuaded, the greater part of our readers will be impatient to purchase, but for the purpose of directing their attention to some of its more striking passages. In transcribing into our pages those which follow, we consult our own feelings equally with the gratification of our readers; and are half disposed to retract the qualification with which our account of the merits of the pamphlet was accompanied.—In the first, Mr. Hall is insisting upon the *spirit of faith* as an essential qualification of the teacher of Christianity among the heathen; and which he distinguishes from the mere cordial belief of the truth which is essential to a Christian, as being 'that unshaken persuasion of the promises of God, which is sufficient to denominate its possessor, *strong in faith*.'

'It is impossible,' he adds, 'that the mind of a Missionary should be too much impressed with the beauty, glory, and grandeur of the kingdom of Christ, as it is unfolded in the oracles of the Old and New Testament; nor with the certainty of the final accomplishment of those oracles, founded on the faithfulness and omnipotence of their Author.' To those parts of scripture his attention should be especially directed, in which the Holy Ghost employs and exhausts, so to speak, the whole force and splendour of inspiration in depicting the future reign of the Messiah, together with that astonishing spectacle of dignity, purity, and peace which his church will exhibit, when, "having the glory of God," her bounds shall be commensurate with those of the habitable globe, when every object on which

the eye shall rest, will remind the spectator of the commencement of a new age, in which the tabernacle of God is with men, and he dwells amongst them. His spirit should be imbued with that sweet and tender awe which such anticipations will infallibly produce, whence will spring a generous contempt of the world, and an ardor bordering on impatience to be employed, though in the humblest sphere, as the instrument of accelerating such a period. For, compared to this destiny in reserve for the children of men, compared to this glory, invisible at present, and hid behind the clouds which envelope this dark and troubled scene, the brightest day that has hitherto shone upon the world, is midnight, and the highest splendours that have invested it, the shadow of death.' pp. 9, 10.

The other passage that we shall select, is as much characterized by Christian candour, as by discriminative justness, and force of expression. In this is conspicuously displayed the hand of the Master; but still more the heart of the affectionate Minister.

'We feel ourselves highly indebted to those distinguished senators who exerted their eloquence on that occasion, and have no hesitation in asserting that a more wise and magnanimous measure was never adopted by an enlightened legislature, than that of facilitating the communication of Christian knowledge to the subjects of our Eastern Empire. As a political measure, nothing more unexceptionable or beneficial can be conceived. It is not in this light, however, we would wish you to regard your present undertaking. What may satisfy the views of a statesman, ought not to satisfy a Christian minister. It is the business of the former to project for this world; of the latter for eternity. The former proposes to improve the advantages, and to mitigate the evils of life; the latter, the conquest of death, and the achievement of immortality. They proceed in the same direction, it is true, as far as they go; but the one proceeds infinitely further than the other.

'In the views of the most enlightened statesmen, compared to those of a Christian minister, there is a littleness and limitation, which is not to be imputed in one case as a moral imperfection, nor in the other as a personal merit; the difference arising purely from the disparity in the subjects upon which they respectively speculate. Should you be asked on your arrival in India, as it is very probable you will, what there is in Christianity which renders it so inestimable in your eyes, that you judged it fit to undertake so long, dangerous, and expensive a voyage, for the purpose of imparting it,—you will answer without hesitation, it is the power of God to salvation; nor will any view of it short of this, or the inculcation of it for any inferior purpose, enable it to produce even those moralising and civilizing effects it is so powerfully adapted to accomplish. Christianity will civilize, it is true, but it is only when it is allowed to develop the energies by which it sanctifies. Christianity will inconceivably ameliorate the present condition of being,—who doubts it? Its universal prevalence, not in name but in reality, will convert this

world into a semi-paradisiacal state; but it is only while it is permitted to prepare its inhabitants for a better. Let her be urged to forget her celestial origin and destiny, to forget that "she came from God, and returns to God;" and whether she is employed by the artful and enterprising, as the instrument of establishing a spiritual empire and dominion over mankind, or by the philanthropist, as the means of promoting their civilization and improvement, she resents the foul indignity, claps her wings, and takes her flight, leaving nothing but a base and sanctimonious hypocrisy in her room.

'Preach it then, my dear brother, with a constant recollection that such is its character and aim. Preach it with a perpetual view to eternity; and with the simplicity and affection with which you would address your dearest friends, were they assembled round your dying bed. While others are ambitious to form the citizen of earth, be it yours to train him for heaven, to raise up the temple of God from among the ancient desolations, to contribute your part towards the formation and perfection of that eternal society, which will flourish in inviolable purity and order when all human associations shall be dissolved, and the princes of this world shall come to nought.'

pp. 43—46.

Art. IX. The Glory of the latter Days. A Discourse delivered in the Independent Chapel, Manchester, &c. &c. Second edition. By Wm. Roby. 8vo. pp. 100, price 2s. London, Conder, 1814.

WE have perused this sermon with much pleasure, not on account of the brilliancy of its style, or from its containing any thing particularly new; this the writer himself disclaims; but as it is evidently the result of much thought, and close attention to the subject; more especially as being well adapted to answer the end which he professes to have in view, 'to excite the best feelings and energies of his fellow Christians, in regard to a subject peculiarly interesting in the present day:—a subject which not only the Christian Missionary is called to contemplate in the 'spirit of faith,' but which ought to inspire every sincere believer in the promises of God, with that 'unshaken persuasion,' that 'sweet and tender awe,' and that holy exultation which anticipations of so glorious a destiny are calculated to produce.

In considering the glory of the Church in the latter days, Mr. R. after entering pretty much at large into the nature of this glory, adverts to the means of its introduction, the period of its commencement, and the term of its duration. On each of these subjects, but especially in reference to the first, he is unavoidably led to notice the various scripture prophecies which are supposed to relate to it. These he has judiciously subjoined, in the form of an Appendix: and though he has mentioned several of the fanciful interpretations which many writers have adopted with regard to some of them, he has given a de-

cided preference to the opinion of those who view the prophetic language as chiefly, if not wholly, metaphorical, and consequently more applicable to general results than to particular events. This we consider a safer and more rational mode of treating so obscure and difficult a subject, than that conjectural application to particular persons or circumstances, which has so often proved fallacious; while, yet, sufficient light is hereby elicited, to strengthen the faith, animate the hopes, enlarge the views, and stimulate the exertions of the pious Christian; and "so much the more as they see the day approaching."

The animating picture which is drawn of the state of the world during the Millennium, may be thought by some persons rather highly coloured; but doubtless it will be a state of felicity far exceeding any thing that has been hitherto enjoyed: nor can we comprehend, or even conjecture, all the beneficial and glorious consequences which will follow, when the kingdoms of this world shall have become the kingdoms of the Lord and of his Christ. The wonderful events which have recently taken place, the shaking of the nations, the revival of Christian zeal among religious professors of every denomination, the extensive circulation of the Bible through almost all countries of the earth, and the various extensive institutions which have sprung up on all sides for affording religious instruction, and communicating knowledge to all classes of people, seem like the first dawnings of this glorious day; and those who are ready to hail its approach, and whose minds are carried forward to meet it, by lively anticipation, will, we doubt not, peruse this work with considerable interest. As a specimen of the style of the discourse, we subjoin the concluding paragraph.

Thus employed, with what delightful sensations may we anticipate the approaching glory of the latter days! After John the Divine had beheld with anguish the miseries inflicted on the world, and on the church, during the reign of the beast and the false prophet, what would be his feelings when the brightness of the happy Millennium at length opened on his view! His soul would be enraptured with sacred joy, with holy exultation. And have not we the privilege of participating in these delightful extasies? By faith we behold the same enlivening prospect!—We behold it at a less distance than John did!—Very soon the emblematic scene will be exchanged for reality!—Already the angels and heavenly host are tuning their harps to celebrate the glad event!—"Behold," says Jehovah, addressing the friends of Zion, "Behold, I create new heavens, and a new earth; and the former shall not be remembered; nor come into mind. But be you glad and rejoice for ever, (or, as Bishop Lowth renders it,) rejoice in the age to come, which I create; for behold, I create Jerusalem a rejoicing and her people a joy. (*Is. lxx. 17, 18.*)—To the church he is now saying, as of an event nigh at hand, "Whereas thou hast been forsaken and hated, so that no man went through

thee, I will make thee an eternal excellency, the joy of many generations.—I will make thine officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls salvation, and thy gates praise. The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory.” (Is. lx. 15—19.) Let us then exult in the prospect of this event, anticipating the period when the Lord Jesus, as King of Saints, shall enlighten this dark, degraded world, by the splendour of his millennial reign.—“Blessed be the LORD God, the God of Israel, who only doth wonderful things; and blessed be his glorious name for ever. and let the whole earth be filled with his glory: AMEN AND AMEN!” pp. 50, 51.

Art. X. 1. *A Treatise on the Defence of Fortified Places.* Written under the direction, and published by command of Buonaparte. By M. Carnot. Translated from the French, by Lt. Col. Baron de Montalembert, Permanent Assistant-Quarter-Master-General. 8vo. pp. xx. 234. London, Egerton, 1814.

2. *A new and enlarged Military Dictionary:* in French and English. In which are explained, the principal Terms, with appropriate illustrations, of all the Sciences that are, more or less, necessary for an Officer and Engineer. By Charles James, Major in the Royal Artillery Drivers, &c. Third edition. 2 vols. 8vo. pp. lxi. 1810. price 1*l.* 10*s.* boards. London, Egerton, 1810.

M. CARNOT has been long known, and has indeed attained considerable celebrity, both as a politician and as a man of science. As a politician, his name must be familiar to most persons who are conversant with the eventful history of the last twenty-five years: he will be long recollected as the only man who dared object publicly to the assumption of the title of Emperor by Bonaparte. As a chemist, he distinguished himself, while he was minister of war, by the numerous expedients he proposed relative to the manufacture of gunpowder. And as a mathematician, he has arrived at considerable eminence: his treatise on the Correlation of Figures, his *Géométrie de Position*, his elegant Appendix to Bossut's *Geometry*, and his *Principes fondamentaux de l'Equilibre et du Mouvement*, though marked with considerable peculiarities, indicate, at the same time, considerable genius; and are distinguished throughout by a remarkable simplicity, considering the nature of the subjects which he treats. He is the only French mathematical writer of the present day with whose performances we are acquainted, whose taste does not seem to have been vitiated by a love of display.

He now appears before the public as a teacher of the art of war ; and so great was the avidity with which his book was read on the continent, that three or four large editions were sold in the course of the years 1812 and 1813. We rejoice from the heart that the present circumstances of Europe, render it unnecessary for us to enter so fully into an examination of this work as we might have been tempted to do six months ago : in a brief account of it, we may select a passage or too which some of our readers will peruse with interest.

The entire object of this work, is to establish what the author calls ' *this gratifying truth*,' namely,

' That a good garrison, entrusted with the defence of a fortified place, and animated with the noble enthusiasm of distinguishing itself, can (as long as supplied with provisions and ammunition) successfully resist the most determined efforts of a force *ten times its number*, and eventually effect the destruction of the besieging army.'

The volume is divided into two parts. The duties of an officer entrusted with the defence of a place being reducible to two. ' 1st. To be in the firm resolution to perish rather than to surrender ; and 2dly, To make himself perfectly master of all the means that industry can supply to insure its defence : '—the author founds the division of his work on these two points. It is a maxim with M. Carnot, that ' the *real* defence of a place commences when the enemy has got within the works : ' and he employs much labour and ingenuity in refuting what he denominates *false* objections to this principle. We cannot say that his reasonings have altogether satisfied us ; though, as we are not soldiers, we may be incompetent judges. He descants, however, and, at times, rather eloquently, on the responsibility of an officer to execute the orders with which he is entrusted, the impropriety of his inquiring into motives, or reflecting upon consequences,—the importance of fortresses as military points,—the contemptuous disregard which ought always to be paid to the *threats* of an enemy,—the power of *opinion* in a besieged town,—and the absurdity of those calculations which pretend to determine the duration of a siege. He concludes the first part with official papers relative to its contents ; and an historical illustration of the principles he has advanced, included in two sections. 1. Containing examples drawn from ancient history : 2. Examples taken from modern history. Several of those which are taken from ancient history seem merely added to swell the size of the book, and might very well have been omitted.

The second part, which relates to the best method of defending fortified places, is almost entirely practical. It contains many observations and directions, relative to the steps to be taken by commandants and engineer officers, on their arrival at a

place entrusted to their charge,—to the defensive arrangements of the place in reference to artillery,—provisions and supplies of all kinds,—and to the measures dictated by circumstances in the actual siege, such as the investment, opening of the trenches, distant defence, near defence, &c. The whole is interspersed with numerous anecdotes of celebrated warriors who have flourished during the last two centuries; and with prescriptions, proclamations, and directions, calculated to impress most deeply the minds of moralists and philosophers. What, for example, will be thought of the monarch who could confer the government of a town on a general, under such terms as the following:—

‘ Napoleon, by the grace of God, and the Constitution of the State, Emperor of the French, King of Italy, and Protector of the Confederation of the Rhine.

‘ The town of Antwerp being declared in a state of siege, we have resolved to nominate and appoint for its commander a distinguished officer, whose zeal and fidelity has [have] been tried in many actions.

‘ We have taken into our consideration the services of the General of Division Senator Calend, and we have appointed him, and hereby do appoint him, “*commandant of the place of Antwerp*,” now in a state of siege. Conformably to [with] our decree of the 11th instant, by which he is appointed governor of the said place, we order him to be there by the——— and *never to go beyond a musket shot of the ramparts and advanced works*; frequently to inspect and visit the provisions for the garrison, and the magazines for the artillery, and to take care that they are abundantly supplied, and secure from the attacks of the enemy as well as from the weather. We enjoin him to take all necessary precautions to increase occasionally the supplies of the place, and also to ensure provisions for the inhabitants, even greater in proportion than those for the garrison. He will employ, within forty-eight hours after his arrival at Antwerp, commissioners, civil and military, to ascertain and certify that the said supplies are actually in the place: he will oblige the inhabitants to provide themselves with buckets, and to *keep them constantly filled with water*: three inspectors appointed to each street will make domiciliary visits to see that this order is attended to. He will take care that the engines be in the best possible state; they will be stationed as a sort of reserve, and as much as possible sheltered from the enemy’s fire. He will take the necessary measures to augment their number. He will give directions to collect a great quantity of fascines, palisades, and also all the timber for *blindages* that can possibly be procure.

‘ We order him to preserve the place, and never to think of surrendering it on any pretence whatsoever; in case of its being invested and blockaded, he must be deaf to all reports from the enemy. He must equally resist insinuations and attacks, and never suffer his courage to droop. His constant rule must be to have as little communication with the enemy as possible. *He will always bear in mind the dreadful and inevitable consequences of disobedience to our*

orders, or of neglect in the execution of his duties. He must never forget that, in losing our esteem, he incurs the severity of military law; and that this law condemns him, and his staff to death, if he surrenders the place; even if TWO LUNETTES WERE TAKEN, AND A PRACTICABLE BREACH MADE IN THE BODY OF THE PLACE. In case the enemy should have blown up the counter-scarp, he must prevent the consequences that might result from this by intrenching himself in the interior of the bastions. In short, we most positively do order and command him to run the chances of an assault, for the purpose of protracting his defence, and increasing the loss of the enemy. He must recollect that a Frenchman should think his life of no value the moment it is put in competition with his honour; this idea must be to him and to his subordinate officers, the main spring of all their actions; and as the reduction of the place must be the last term of his efforts, and the result of the total impossibility to resist any longer, we forbid him to accelerate that unfortunate event by his consent, EVEN BY ONE HOUR, and under pretence of obtaining an honourable capitulation.

‘We direct that whenever the council of defence shall be called together to consult on the operations, these “lettres patentes” shall be read in an audible and intelligent voice.

‘Given this 11th day of August, 1809, and of our reign the 6th.’

If the commissions given to the generals commanding armies were at all analogous to the above, there can be no wonder that some of them have been very tardy in declaring their ‘adhesion’ to the new order of things.

Our author never writes more like a Frenchman, or less like a prophet, than when he is teaching his readers to treat with contempt the threats of an enemy.

‘When the immense preparations necessary for the regular siege of a well defended place are taken into consideration, the greatest confidence must result from a treble line of fortresses, such as surround France.’

‘Fortresses established on various points of such a river as the Rhine, which serves as a limit of the empire, render an attack on that part of the frontier almost impracticable, and excessively dangerous to an enemy. For, as these points always occupy, or command, the most favourable places to cross over, it renders the passage of the river extremely difficult; and even admitting that the enemy had succeeded in his passage, it exposes him, if he perseveres in his invasion, without being able to take the fortresses, to be attacked in the rear, and cut off from his own country; in addition to any diversion that might be effected from these points: but, if acting with caution, the enemy is determined to secure their possession before he advances, such sieges will offer him the greatest difficulty, in consequence of the river separating the different corps of his army, and exposing them to be surprized and beaten in detail.’

Such was the language of M. Carnot in 1812; we leave out

readers to contrast it with the language of facts, as they speak for themselves in 1814, and shall now turn to the translator.

The Baron de Montalembert, who dedicates this translation to the Duke of York, wishes his Royal Highness to view it as an endeavour on his part to render himself worthy of his approbation, and competent to the duties of the situation he holds on the staff of the army. This, we confess, we do not comprehend: for we do not think that even the most attentive perusal of such a book as M. Carnot's, would prepare an officer to discharge the duties of 'assistant quarter master general;' and if the perusal of such a work would not have that effect, neither would the translation of it. As to the translation itself, it may be characterized as dashing and spirited, not always correct, and never elegant. The translator abounds excessively in the frequent fault of those who render French military works into English, that of giving many words and phrases in their original language. A fault like this, ought to be particularly guarded against in military performances; because a very heavy proportion of the technical words in military science, are already pure French. What, then, will be thought of the translator, who actually presents to his English reader as unsusceptible of accurate translation, among many others, such words and phrases as *appui*, *accidens du terrain*, *couronnement*, *debouché*, *deploy*, *elite*, *en ligne droite*, *enceinte*, *en materiel*, *ensemble*, *lettres patentes*, *moral*, and *red-dition*? But besides this, the Baron often takes such liberties with the language current in these realms, as but few of his brother officers, we hope, would tolerate. He talks for example, of 'these kind' of matters, and of 'tolerable good' contrivances; which we humbly conceive furnishes 'tolerable good' evidence that he is not much versed in 'these kind' of undertakings.

A still more serious cause of dissatisfaction with the present translation, is on the ground of omission.

'My principal object,' says the Baron, 'next to that of faithfully adhering to the spirit of the original, has been to adapt the translation to the use of the officers of the British army in general. I have therefore *thought it unnecessary* to translate the three additional memoirs at the end of the work. They were written expressly for *engineers*, and are quite unconnected with the rest of the publication. They are in fact *technical*, particularly the third; containing much of that mechanical part of the art, already published in the Pocket Gunner, James's Military Dictionary, and several other useful works.

'With a view, also, to lessen the price and size of the book, and, by that means, to enable captains and subaltern officers of infantry, to carry it with them on service, I have selected *sixteen* of the most

useful sieges, suppressing those which I conceived would convey very little interest to the mind of a British officer.

For the same reason, I have likewise omitted the compliments paid by M. Carnot to his Emperor, and also the translation of *several passages* which appeared to me to contain only an unnecessary repetition of instructions and arguments, which had been previously fully laid down and discussed.

It appears, then, from the Baron's own acknowledgement, that his publication is *not* what, in its title page, it professes to be. It is *not* a translation of Carnot's Treatise, but *selections* from it. This is a species of deception against which, if we could imagine it to be intentional, we should think it our duty loudly to protest. Among the particulars omitted, and not in any way specified by the translator, we notice, a preliminary discourse attached by M. Carnot to his third edition, (published in February, 1813,) in which he shows the necessity of abandoning an imperfect system in order to adopt another which the progress of the art of attack has rendered necessary; and two valuable chapters, viz. chapters fourth and fifth of part II, of which the latter presents a detailed comparison of the respective serieses of operations of attack and defence, from the commencement of the siege to its termination. The French edition also contains eleven beautiful illustrative engravings, *not one* of which is given by the Baron de Montalembert. Really, when a translator takes such liberties as these with his original, we think it is his bounden duty to advertise the *preface* instead of the title-page of his publication.

The reasons assigned by the Baron for his omissions, are by no means satisfactory. He omits part, because it was 'written expressly for *engineers*;' as if engineers had nothing to do in the defence of fortified places. Again, he suppresses matter, because it is *technical*; as though military men, for whom his translation is intended, were to remain ignorant of the technology of their own profession. And he omits all but *sixteen* of the accounts of sieges, being determined to retain none but those which will be most interesting to 'British officers' in the present day; and behold he retains descriptions of the siege of *Syracuse* by the Athenians, and the siege of *Jerusalem* by Titus!

Some portions of M. Carnot's work are omitted, because they are 'already published in the *Pocket Gunner*, and *James's Military Dictionary*.' The first of these is a useful little book; but it is intended solely for the use of the artillery, and contains very little that has any direct reference to the subject of Carnot's performance: and as to *Major James's Dictionary*, we are really obliged to the Baron for having directed our at-

tention to it; not because of its value, but because it gives us an opportunity of warning those military men who may honour our pages with a perusal, against its errors and absurdities.

Of all the mere compilations which ever passed through our hands, this *Military Dictionary* is the most ill-digested and ridiculous. There are, it is true, *some* good and useful articles: but, in general, it seems as though the author were fated to collect his matter from the most inaccurate and exploded sources. If any half-starved projector has devised some new warlike contrivance, which has been rejected by the public boards to whose judgement it was referred, it is ten to one but you find it here. If any truly ingenious man has struck out a useful military invention, or made some considerable improvements in theory, the proportion is much about the same, that Major James rejects it entirely. But then, in lieu of this, he lays the smatterers in French under an immense load of obligation, for they have it upon his authority (and who dares question the authority of a major of artillery-drivers) that

	ALLER à pied	signifies	to walk,
and	ALLER à cheval	_____	to ride,
and	ALLER le trot	_____	to trot,
and	ALLER le galop	_____	to gallop,
and	CHEVAL de bois	_____	a wooden horse,
and	CHEVAL de course	_____	a race horse,
and	A-CHEVAL	_____	on horse-back,
and	Haute EAU	_____	high water,
and	Basse EAU	_____	low water,
and	GUERRE injuste	_____	an unjust war,
and	PRISONNIERS de guerre	_____	prisoners of war,

and so on; for hundreds of words and terms which are no where to be found—except perchance in a French vocabulary.

Nor is our author's kind determination to instruct 'military officers and engineers' exhausted, notwithstanding he has entered with such particularity and minuteness into the unravelling of these intricate points: he casts, with corresponding success, a ray of intellectual light over some equally obscure English terms. Does any military man feel at a loss when he meets in some scarce volume, with the phrase—'a FOAL of an ass?' Let him turn to this dictionary, and its author will there assure him that 'the young of that class of animals is so called.' Does he stumble unluckily upon an abstruse word relating to another class of quadrupeds, we mean the word HORSEFLESH? Here again, Major James has surmounted the obstacle before him; for he affirms, and we confess his interpretation is very plausible, that '*horseflesh is the flesh of horses, upon which*

military men are sometimes obliged to subsist; although it generally constitutes the food of dogs, &c.' Does he read of a *HOOP of iron*? Our learned lexicographer is positive in asserting that it is 'a circular iron band.' Does he, in his researches into topography or geology, meet with the word *VALLEY*? The Major will save him the trouble of turning to Kirwan or Playfair, for he teaches that a '*valley* is a hollow space of ground, generally between hills.' Does he ever speculate about culinary matters, and, in exploring the arcana of the kitchen, fall upon the word *PUDDING*? *Hic et ubique* the author of this Military Dictionary comes with his salutary aid. '*Pudding* a kind of food which is differently made in different places, but commonly of meal, milk, and eggs, and sometimes [astonishing discovery!] with currants and raisins.' Does he ever hear of that remarkable and, happily, rare phenomenon, a *FOOL*? Major James here also holds the flambeau of instruction. '*A fool* (it seems is) one to whom nature has denied reason.' He adds, moreover, with the precision and profundity of no common thinker—'The most consummate fool in life is certainly that person, who, without any talents, acts upon the presumed possession of many.' Thus does our author proceed to define the terms, and remove the difficulties, in matters most intimately relating to military science; as *antedate*, *boroughmonger*, *common sense*, *Dunegelt*, *driveller*, *Jacobites*, *mean*, *mercy*, *moonshine*, *mob*, *United Irishmen*, *monopolists*, *Orangemen*, *oratory* (a chapel), *Pandemonium*, *great TALKERS*, *women-ridden*, *vaccination*, &c. There is also an admirable theologico-military disquisition upon the subject of *transubstantiation*, with an accurate account of all the evolutions performed by Roman Catholic soldiers, 'at any time when the consecrated host approaches towards them.' But for this, as well as for a detail of the advantages accruing from these ceremonies, we must refer to the article *Saint SACRAMENT*.

Then our author is remarkable for the closeness with which he keeps to the discussion of any one subject, when he has fairly laid it before his readers. Thus, while he is treating of the 'different kinds of *gunpowder*,' he tells this great secret, that M. Glenie 'was the first person who gave the theory of projectiles in vacuo by plane geometry;' and proceeds to describe some of the experiments of Robins and Hutton, relative to the resistance of the air, and the motion of projectiles. And who will presume to question the logical accuracy, with which the resistance of the air is deemed one kind of *gunpowder*, and the motion of a cannon ball another?

Lastly, the major has developed several singular theorems

and results in reference to some points in the common and sublime geometry, to which we beg to solicit the most fixed attention of our mathematical readers.

' *Circumference* (for example) is a curve line, which goes round any perfect globular substance.'

' *Calcul INTEGRAL*. A calculation in arithmetic.'

' Of this description are *multiplication* and *division*, which reciprocally destroy each other, and are mutually proved.'

' *Ellipsis*, an oval figure made by the section of a cone, by a plane dividing both sides of a cone; and *though not parallel* to the base, yet meeting with the base produced.'

' *Hydraulic*, the name of a science.'

' *Hydrostatic*, the name of a science.'

' *Parabolic Pyramidoid* is a solid figure generated by supposing all the squares of the ordinates, applicates in the parabola, so placed as that the axis shall pass through all their centres at right angles, in which case the aggregate of the planes will be arithmetically proportional.'

' *Parabolic Spindle* is a solid made by the relation of a semi-parabola about one of its ordinates.'

' *Prime numbers*, are those made only by addition, and not by multiplication, so that an unit only can measure it; as . . . 4.'

' *Prism*, in geometry, a solid contained under several planes . . . the solid content of which consists of as many parallelograms as there are sides to its base, and which is crowned by a plane, which is equal and parallel to the base.'

' *Right Sine*, in geometry . . . is half the chord, or twice the arc.

' *Sine versed of an arc*, in geometry, an arc or angle less than 90° , being that part of the diameter which is comprehended between the arc and the right line.'

' *Squarc*, a figure with angles and equal sides.'

' *Squaring*, in mathematics, signifies the making of a square equal to a circle.'

' The *Trisection* of an angle geometrically, is one of those great problems whose solution has been so much sought by mathematicians; being in this respect on a footing with the quadrature of the circle, and the duplicature of the cube angle.'

' *Duplication of the Cube*, the science or knowledge of powers or of moveable causes. In mathematics, action and reaction!!!'

The author of the work in which the above discoveries, and a thousand others equally ingenious, accurate, and useful, are exhibited for the benefit of military men, partakes of the contempt which all great geniuses feel for critics. He aptly characterises them as 'persons, who though they themselves seldom or ever afford one particle of real wit or science, run erratic into a barren brilliancy of language.' For such wretches he does not condescend to write.—No, no. His Dictionary is not intended for those waspish creatures, who will cavil at the mere

etymology of a word, without considering the import of the term, or the utility of its explanation; who, through vanity, seek praise from petty criticism, or attempt to build a reputation by discovering a few solitary errors.' Let such contemptible creatures bear in mind that *the Baron de Montalembert* recommends this Dictionary; and that the author himself describes the greatest good which will probably accrue from the perusal of his work (in language, the truth of which we are too polite to think of calling in question) when he says, as at page xxxvii. of his preface, that 'a little knowledge of surveying, a smattering of mathematics, a few words of French, and pretty drawings, may constitute a military coxcomb, but *they never will make an officer.*'

Art. XI.—*Eighteen Hundred and Thirteen*: a Poem, in two Parts, by Mrs. Grant, of Laggan. Price 8s. Longman, Hurst, and Co. 1814.

IT is impossible, we think, to read any one of Mrs. Grant's Productions, without feeling that she is a perfectly amiable woman; a woman of that happy temper of mind, which sees every thing in its most favourable light, enjoys the present when it can, and, when it cannot, looks back to the past, or forward to the future, for something to enjoy. This opinion will certainly be confirmed by a perusal of the poem before us. It is in two Parts; the first containing a hasty narrative of the circumstances attending Buonaparte's downfall, from his expedition into Russia; the second lauding, without any great ambition of order, the happiness of Britain.

The subject was good for an ode; but we are really afraid that Mrs. Grant will hardly have one reader who will not be inclined to say, 'This is too long.' There is a want of spirit and interest throughout the poem: not only is the whole tedious from its length, but particular passages, really well conceived, become vapid for want of compression. The following comparison between the painful sensations of a person recovering from a fainting fit, and those of the nations when partially awakened from their long and fatal lethargy, will fully substantiate the justice of our remark:

'As when, in sickly swoons, sensation fails,
And Death's dread image o'er the man prevails,
The ebbing blood recoils through every vein,
And seeks in whelming tides the heart again;
The deadly stupor holds in dread suspense
The power of thought, the agency of sense:
Yet when returning feeling first awakes,
And the slow pulse a feeble effort makes,

Such horrors chill, such vapours cloud the brain,
 The languid patient fain would sink again;
 Nor feels the blessing of returning light,
 Till forms accusom'd cheer the doubtful sight :—
 So, when awaking from the dubious trance,
 They saw the foes of Tyranny advance,
 The nations chilled remained in dread suspense,
 Alive, to danger, fearful of offence;
 While the first workings of reviving life,
 With apathy and fear held doubtful strife;
 Though Liberty and Truth revived again,
 Degraded minds perceived their light with pain.
 With toilsome steps their anxious way they bend,
 Who headlong fall, and, struggling, re-ascend.' p. 20, 21.

We meet with one or two sentiments in the poem, which we should hardly have expected from Mrs. Grant. Charles the XIIth., of Sweden, she calls,

' That generous prince, who knew no selfish aim,
 Whose guide was honour, and whose guerdon fame.' p. 15.

' No selfish aim!' And who was the god of Charles's idolatry, if self was not? 'No selfish aim!' Are we really to believe that Charles's object was the happiness of his people? that, to add the glory of a useless victory to his own name, he would not have sacrificed the comforts of half the Swedish nation? We are convinced that there is no man more thoroughly selfish than such a hero as Charles was.

' The virtuous monarch, and the heaven-taught bard,
 Together rise, each other's best reward :
 Thus Virgil sung to one distinguished throne,
 And Roman bays encircled that alone.' p. 19.

Was Augustus another who knew no selfish aim? The style is sometimes prosaic and conversational.

' The heaviest punishment assign'd
 To sins of the most aggravated kind.' p. 36.

' That precious gem,
 (By far the richest in his diadem.)' p. 62.

There are some ingenuities too that we could have spared.

' The arm'd confederate kings
 Avoid his fox-like wiles and tiger-springs.' p. 24.
 Of Burke, she says, the

' Fertile fancy, with the lapse of time,
 Grew not less beautiful, and more sublime.' p. 91.

There are too many Alexandrines; indeed, in one place, we have a couplet of them :

' Like gracious Anna love, like great Baza shine,
And meek composure add to majesty divine.' p. 49.

On the whole we should rather meet Mrs. Grant again in the plain field of prose. Is there no other *lady* of whom she can give us *memoirs*? has she no more *letters from the mountains*? or are there no more *superstitions* in her own dear Highlands to be enquired into? To any of these topics we shall be glad to welcome her back again.

Art. XII.—*Appel aux Souverains réunis à Paris, pour en obtenir l'abolition de la Traite des Negres.* A Londres, de l'Imprimerie d'Ellerton et Henderson. 8vo. pp. 7.

A FEW copies only of this well-timed and spirited appeal were printed, we understand, for private circulation, and were distributed at Paris. A copy having been sent to us, we hasten to lay its contents before our readers, principally with the view of calling their attention once more to a subject which, we hoped, might have been henceforth abandoned to the indignant pen of the historian—a record of shame, which posterity would peruse with astonishment and horror:—we trusted that it could never possibly become again a topic of cool discussion, so connected with political interests. If any thing could heighten the enormity of an attempt to revive, in any form, or under any restrictions, this infernal traffic, it would be that this season of general deliverance and joy and hope should be chosen for the purpose;—that the restoration of peace to Europe, next to liberty the greatest of national blessings, should be seized as the opportunity, and become, in a sense, the occasion of carrying devastation and slavery into other less favoured regions, by the very nation who is herself the most indebted for deliverance and peace, to the generosity of her conquerors;—or rather, who has been 'so manifestly and signally favoured by Divine Providence.' It is true that the Slave Trade has never been abolished by France: her late tyrant was consistent with himself, in encouraging it to the extent of his power; but without ships, colonies, or commerce, the favourite objects of his maddened ambition, he was unable to defeat the decree of England, by which it was abolished: so that this system of robbery and murder has been for many years 'practically extinct,'—during which period the legitimate commerce of Africa, which the revival of this inhuman traffic would expose to 'immediate injury and eventual destruction,' has 'materially increased and was rapidly augmenting to an extent which promised important advantages to both countries.' The conclusion which has been drawn is candid, and perhaps just;—'that the strong dispo-

sition to favour the Slave Trade, which is stated to prevail in France, at a time when there is so high a profession of reverence for the authority, and an increased attention to the institutions of religion, probably arises from ignorance of the true nature and effects of the Slave Trade.*

‘ *Malgré la crise violente dans laquelle l’Angleterre s’est trouvée pendant vingt-cinq ans, elle ne s’est point servi des dangers qu’elle couroit comme d’un prétexte pour négliger le bien qu’elle pouvoit faire. Constamment occupée de l’humanité au milieu de la guerre, et du bonheur général, dans le moment même où son existence politique pouvoit être menacée, elle a aboli la traite des Nègres à l’époque où elle soutenoit, contre la doctrine d’une liberté perverse, la lutte la plus acharnée. Les partis opposés parmi les Anglais se sont réunis pour un but aussi moral que religieux. Mr. Pitt et Mr. Fox y ont concouru avec une égale ardeur ; et Mr. Wilberforce, un orateur Chrétien, a mis à ce grand œuvre une persévérance dont on ne voit guères d’exemple que dans ceux qui s’occupent de leurs intérêts personnels.*’

Unhappily, England has but too recently washed her hands of this bloody commerce herself, to allow of her applying the continuance of it too rigidly as a test of consistency or sincerity to other nations, in reference to their professed reverence for the authority of religion. We have not forgotten how long the force of evidence was repelled, the authority of Christian precept resisted, and the voice of mercy disregarded in this country. It never ought to be forgotten how long the oratory of Pitt and Burke, the vehement eloquence of Fox, and the Christian-like efforts of Wilberforce, proved unavailing in the senate, till the voice of the people at length made itself heard,—as we trust, it will again, loudly and effectually,—and the ministry of the country, divided on this point among themselves, permitted the measure to pass by which it was abolished. If that great statesman, the two-fold object of whose living efforts and dying wishes was the abolition of the Slave Trade and the restoration of peace, after triumphing in the final accomplishment, as he supposed, of the one object, had lived to see the consummation of his other desire, employed as a means and a signal for the renewal of that enormous evil which appeared to have received its death blow, with what vehemence of indignation would he have assailed the counsels which involved us again, in any degree, in such atrocious iniquity ! In making

* See Resolutions adopted at a meeting of the Friends of the Abolition of the Slave Trade, held at the Freemasons’ Hall on Friday the 17th of June, 1814, his Royal Highness the Duke of Gloucester in the chair ; when petitions to both houses of Parliament were resolved upon : an example which, we confidently hope, will be followed by every city, town, and village in the empire.

this reference, however, nothing is further from our intention than to connect with any men, or with any party names, a subject of universal and individual concern to all who call themselves men, especially Englishmen; those who glory in their chartered freedom; still more those, who, by calling themselves Christians, recognize interests which infinitely outweigh and supersede all those that relate to the temporal well-being of mankind, or to any political arrangements—interests of an unalienable and of an infinite nature, which respect another state of being, where the oppressor and the despiser of the oppressed will find to their confusion, that the groans of the creation did not ascend unheard nor were forgotten.—But we will proceed to extract a few other passages from the Tract before us.—

‘ The abolition of the Slave Trade which has taken place seven years, has not affected the prosperity of the English colonies. The Slaves have sufficiently kept up their numbers for the purposes of necessary labour: and, as is always the case, when an act of justice is to be done, the minds of the people were continually alarmed with the evils which, it was said, might follow this measure, before it was accomplished: but no sooner had it taken place, than we heard no more of all these supposed evils. Thus have thousands of men, and whole nations been preserved from all kinds of miseries, without any detriment to the pecuniary interests of commerce.

‘ Since that time, England, when she signed the Peace with Denmark, made the abolition of the Slave Trade one of the articles of the Treaty. The same condition has been required of Portugal, who hitherto has only admitted of restrictions: but now that the confederation of Sovereigns has assembled to establish, by Peace, the repose which has been achieved by arms, it should seem that nothing would be more worthy of the august congress which is about to be opened, than to consecrate the triumph of Europe by an act of beneficence. The crusaders, in the middle ages, did not set out for the Holy Land, till they had bound themselves by certain vows in case of their return. Thus should the sovereigns, now assembled in France, vow the happiness of Africa to that benign Providence from whom they have received the deliverance of Europe.

‘ Many political interests are about to be discussed, but a few hours devoted to so great a religious interest would not be uselessly employed in reference even to the affairs of this world. It would be said hereafter—it was at the Peace of Paris that the Slave Trade was abolished by all Europe: it was then a holy Peace since it was preceded by such an act of thanksgiving to the Lord of Hosts.—It has been proposed to erect a monument for the purpose of commemorating the fall of the oppressor, who trampled upon the human race—this, this is the monument, which is erected by a word—the *Slave Trade is abolished by the monarchs who have overthrown the tyranny of conquest in Europe.*’

We have only room for the concluding paragraphs, and we think our readers may, perhaps, prefer them in the French.

We suspect we recognize in some of the sentences, the pen of Mde. de Staël.

‘ Enfin, on ne peut se le dissimuler, l’Europe doit beaucoup à l’Angleterre; elle a souvent résisté seule dans le cours de ces vingt-cinq années; et nulle part il n’a existé un combat qui ne fût secondé par ses soldats ou par ses secours. On ne sait de quelle manière récompenser une nation la plus riche et la plus heureuse de l’univers. Un guerrier reçoit de son souverain une marque d’honneur; mais une nation qui s’est conduite toute entière comme un guerrier, que peut-on faire pour elle? Il faut adopter le grand acte d’humanité qu’elle recommande à tous les gouvernements de l’Europe: il faut faire le bien pour lui-même, mais aussi pour la nation Anglaise qui le sollicite et à laquelle il est juste d’accorder cette noble marque de reconnaissance,

‘ Le même avocat de l’humanité, Mr. Wilberforce, est en Angleterre à la tête de l’établissement des Missionnaires qui doit porter les lumières du Christianisme dans l’Asie, et dans l’Afrique. Mais comment seroit-on cru Chrétien si l’on étoit cruel! Ne peut-on pas demander au Roi de France, à ce pieux héritier de St. Louis et de Louis XVI., d’accéder à l’abolition de la traite des Nègres, afin que cet acte d’humanité persuade le cœur de ceux à qui l’on va prêcher l’évangile? Ne peut-on pas demander aussi cette accession à l’Espagne, qui a réveillé l’esprit national sur le continent? Au Portugal, qui s’est battu comme un grand état? A l’Autriche, qui n’a considéré que le salut de l’empire Allemand? A la Prusse, dont la nation et le roi se sont montrés si simplement héroïques? Demandons aussi ce grand bienfait à l’Empereur de Russie, qui a mis lui même des limites à son ambition, quand elle ne rencontroit plus aucun obstacle au dehors. Un souverain absolu a combattu pour fonder les principes sages de la liberté politique. La couronne d’un tel monarque doit être composée de tous les genres de gloire. L’Empereur de Russie régit des peuples sur les confins de l’Asie, dont les degrés de civilisation sont divers: il tolère toutes les religions: il permet toutes les coutumes: et le sceptre est, dans ses mains, équitable comme la loi. L’Asie et l’Europe bénissent le nom d’Alexandre: que ce nom retentisse encore sur les bords sauvages de l’Afrique! Il n’est aucun pays sur la terre qui ne soit digne de la justice.

We only add in the words of the Resolutions before adverted to—‘ that if the conduct of Great Britain has contributed in any degree to the peace and independence of Europe, she may hope to plead with success the cause of Africa, especially with sovereigns not more distinguished by their elevated rank, than by their declared reverence for the obligations of religion.’

ART. XIII. SELECT LITERARY INFORMATION.

*** Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending Information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the Public, if consistent with its plan.*

It is understood from good authority that the Rev. Robert Morrison, Protestant Missionary at Canton, and who has for a few years acted as Chinese Translator to the Honourable East India Company's Factory there, has now ready for the press, a Chinese Grammar; to which is added, a Volume of Dialogues, Chinese and English.

Mr. Morrison has also in a course of preparation for the press, a Dictionary of the Chinese Language, in three parts. Part I, contains the Chinese and English, arranged according to the Chinese Keys; founded on the Imperial Dictionary of Kang-he. Part II. Has the Chinese arranged alphabetically, with a short definition in English. Part III. Is English and Chinese. These will form three or four folio volumes.

The Grammar and Dialogues have the pronunciation of the Chinese Characters in the Manderin dialect, according to the powers of the Roman Alphabet in the English language. They have also both a free and a verbal rendering of each phrase, sentence, and example, employed in illustration. To the Grammar is added a Chapter on the Dialect of Canton.

The Dictionary proceeds on the same plan with respect to pronunciation and definition; and if the life and health of Mr. Morrison be continued, the Dictionary will be completed at no distant period.

Messrs. Longman and Co. are reprinting the Poems of Thomas Stanley, Esq. from the original edition, which is now exceedingly rare. Also Translations from Anacreon, Bion, Moschus, &c. By the same Author, from the edition of 1651. Only 150 copies of these two works will be printed in foolscap 8vo. to correspond with Sir Walter Raleigh's Poems lately published.

Letters from a Lady to her Sister, during a Tour to Paris, in the months of April and May, 1814, in one vol. duodecimo, will appear in a few days.

The Excursion, being a Portion of the Recluse, a Poem, by William Wordsworth, is nearly ready for publication.

The late Dr. Alex. Murray, of Edinburgh, left prepared for the press, a Philosophical History of the European Languages; and the work speedily will be published, with a brief memoir of his life, in three octavo volumes.

The Journal of a Tour through the Isle of Elba, by Sir Richard Colt Hoare, Bart. with engravings from drawings made on the spot by Mr. John Smith, and a map of the island, is printing in a royal quarto volume.

Capt. Broughton has in the press, Translations from the Popular Poetry of the Hindoos.

Mr. John Gifford, author of the Life of Pitt, is preparing a General History of the French Revolution to the present era, including a preliminary view of the reign of Louis XVI.

Mr. Wm. Myles has ready for the press, a complete edition of the Poetical Works of the late Rev. Charles Wesley.

Dr. Jameson, of Cheltenham, will publish a tract, in a few days, on Cheltenham Waters transferred to Reservoirs, and at the Fountain Head; also, early in next month, a third edition, considerably improved, of his Treatise on Cheltenham Waters.

Capt. Flinders' Voyage to Terra Australis, in 1801-2-3, will be published in the course of the month, by order of the Lords of the Admiralty, in two royal quarto volumes, illustrated by Views, and a large folio volume of charts, headlands, and botanical subjects.

Alex. Walker, Esq. has in the press, in octavo, three works that are intended to form one systematic series. 1. A critical Analysis of Lord Bacon's Philosophy, in two volumes. 2. Outlines of a natural System of universal Science, in three volumes. 3. A natural System of the History, Anatomy, and Pathology of Man, in four volumes.

Mr E. Baines, of Leeds, is preparing a History of the War, from the rupture of the treaty of Amiens, in 1803, to the establishment of Louis XVIII. in 1814.

The Rev. John Evans has nearly ready for publication, the 13th edition of his Sketch of the Denominations of the Christian World, with considerable additions and improvements.

The Rev. Job Orton's Discourses on Practical Subjects, are reprinting in an octavo volume.

An edition of Dr. Lardner's Works, including his Life by Dr. Kippis, is printing in quarto, and will be published in twenty parts, forming five volumes.

In forwardness for the press, A History of Asia Minor, with a Map, shewing the political and religious changes that country has undergone, from the founding of Troy to the present day, in octavo.—Also, The Glorified State of the Church, as set forth in R.v. xxi. and xxii.; to which is added, the Heraldry of the Bible, as tending to illustrate the same, in 8vo. By the Rev. Samuel Kittle, Edinburgh.

A Supplement to the last edition of Mr. Bentham's History of Ely Cathedral is preparing for the press, to be illustrated by several views of the Church, Palace, Mary Chapel, &c. &c. after Drawings by Mr. Buckler. The Work will go to press as soon as a number of names are received sufficient to defray the expense of printing. The price to subscribers three guineas; which, after publication, will be considerably advanced, as it is intended to print only a small number of copies.

In the course of the month will be published, in quarto, An Account of a Mission to Abyssinia, and Travels in the Interior of that country, executed under the orders of the British Government,

in the years 1809 and 1810: in which will be included an Account of the Portuguese Settlements on the Eastern Coast of Africa, visited in the course of the voyage; a concise Summary of late Occurrences in Arabia Felix; and some Particulars respecting the aboriginal African Tribes, extending from Mozambique to the Borders of Egypt, together with Vocabularies of their respective Languages. By Henry Salt, Esq. F. R. S. &c.

* * * This Work will be illustrated by a large Sheet Map of Abyssinia, and several Charts laid down from original Surveys and Observations by the Author, together with twenty-four Engravings and Etchings, executed by Charles Heath, Esq. from Drawings taken on the spot.—A few copies will be printed on imperial paper, with first impressions of the plates.

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††† Messrs. Black, Parry, and Co. Leadenhall-street, are appointed by the Proprietors to receive Subscriptions in England.

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CORRESPONDENCE.

* * We have great pleasure in giving publicity to the following obliging communication from the Rev. Thos. Scott:—

To the Editor of the Eclectic Review.

SIR,

In reviewing Mr. Hale's pamphlet, on the Means of Preventing Female Prostitution, (an highly important subject,) you mention the Lock Hospital, as an institution similar in kind to the Magdalene, and the London Female Penitentiary.—As this is in some respects an erroneous statement, I thought you would not be averse to receive more accurate information from one, who was for above seventeen years Visiting Chaplain of that Hospital.

The Lock Hospital has for its avowed object, the cure of the venereal disease; and more male patients are cured than female. But the religious instruction of the patients, while under cure, is a part of the design. When, however, a cure is effected, they are discharged, without further aid; and I apprehend, that the religious instruction is more successful among the male, than the female patients.

The hopelessness of my exertions as to the latter, when no place for the reception of those, who appeared penitent, was provided, induced me to attempt interesting my pious and benevolent friends, in the case; and about A. D. 1788, an Asylum was provided, for female patients, when discharged from the Hospital, who appeared disposed to forsake their evil courses. This is called "THE LOCK ASYLUM," and is supported, as a separate charity, by a separate subscription. This indeed is of the nature of the Magdalene, and the London Penitentiary: and I trust many instances of that kind of usefulness, which you so affectingly describe, have crowned the obscure and feeble attempt: but its funds have generally been too low to attempt much.

I am, Sir, your constant reader,

THOS. SCOTT.

††† The Title, Contents, and Index to Vol. I. of the New Series will be given in our next Number. The Publisher exceedingly regrets the delay which has occurred in furnishing those belonging to the preceding Volume, for which, however, he is not responsible.

THE ECLECTIC REVIEW,

FOR AUGUST, 1814.

Art. I. *Memoirs of the late Reverend Theophilus Lindsey, A.M.* Including a Brief Analysis of his Works; together with Anecdotes and Letters of eminent Persons, his Friends and Correspondents: also, a General View of the Progress of the Unitarian Doctrine in England and America. By Thomas Belsham, Minister of the Chapel in Essex-street, 8vo. pp. xxiv. 544. price 14s. Johnson 1812.

AS the life of Mr. Lindsey is evidently adopted as a vehicle for the propagation of Socinian sentiments, we shall be excused for being more copious in our remarks upon it than the biography of a man of such extreme mediocrity of talents, could otherwise possibly justify. If a zealous attachment to any system of opinions, can be supposed to be aided by its association with personal reputation, we cannot wonder at finding Mr. Lindsey's fondness for Socinianism so ardent and so persevering, inasmuch as the annals of religion scarcely furnish an instance of a celebrity acquired so entirely by the adoption of a particular creed. Luther and Calvin would have risen to distinction, in all probability, if the Reformation had never been heard of; while the existence of such a man as Mr. Lindsey, would not have been known beyond the precincts of his parish, had he not, under a peculiar combination of circumstances, embraced the tenets of Socinus.

His reputation is altogether accidental and factitious. Though the leading events of his life, with one exception, are marked by no striking peculiarities, yet, by the help of a great deal of adventitious matter, Mr. B. has contrived to make it the groundwork of a bulky, and not unentertaining volume;

VOL. II. N. S.

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disfigured, however, throughout, by that languid and inelegant verbosity, which characterizes all his compositions. It must be confessed, Mr. Belsham has taken care in this work to exhibit himself as no ascetic, no religious enthusiast, but quite a man of the world, not by lively delineation of its manners and foibles, still less by a development of the principles by which mankind are actuated; but by such a profusion of compliments bestowed on men of rank and title, and so perfect a prostration before secular grandeur, as has never been paralleled, we suspect, in a Christian Divine. At the pomp and circumstance of human life, this philosopher appears awed and planet-struck, and utterly incapable of exercising that small portion of discrimination with which nature has endowed him. Every nobleman or statesman he has occasion to introduce, is uniformly ushered in with a splendid retinue of gorgeous epithets, in which there are as little taste and variety as if they had been copied verbatim from the rolls at the Herald's office. Orators of pre-eminent powers, together with virtuous and enlightened noblemen, meet us at every turn, and we are not a little surprised at finding so much of the decoration and splendour of this mortal scene, in so close contact with the historical details of unitarianism. We have long remarked the eagerness of Socinians to emblazon their system by associations with learning, rank, and fashion, but on no other occasion have we seen this humour carried so far as in these memoirs.

The leading events of Mr. Lindsey's life are the following. He was born, June 20, 1723, at Middlewich, in Cheshire, where his father was a mercer in respectable circumstances, but was afterwards reduced by misfortunes. His mother, whose maiden name was Spencer, was distantly related to the Marlborough family, and, previously to her marriage, lived twenty years in the family of Frances, Countess of Huntingdon: a circumstance which led to considerable intimacy that continued for some years, with the celebrated Selina, Countess of Huntingdon, who married the son of that Lady. Under the patronage of Lady Betty and Lady Ann Hastings, Mr. Lindsey was educated first at a school in the neighbourhood of Middlewich, whence he was removed and placed under the care of the Rev. Mr. Barnard, master of the free grammar school in that town, who is represented as a gentleman of distinguished learning and piety. His vacations were usually spent at the mansion of his noble patronesses in the vicinity of Leeds, during the life of Lady Betty Hastings, and, after her decease, at Ashby Place, near Ashby de la Zouch, in Leicestershire, where Lady Ann then fixed her residence.

In the 18th year of his age, May 21, 1741, he was admitted a student at St. John's, Cambridge, where he acquitted himself with credit in his academical exercises, and behaved with such exemplary propriety as to attract the attention of Dr. Reynolds, Bishop of Lincoln, who thought fit to entrust him with the care of his grandson, a youth of fifteen. He was elected fellow of St. John's College, in April, 1747. Having been ordained by Bishop Gibson, he was, at the recommendation of Lady Ann Hastings, presented to a chapel in Spital-square, by Sir George Wheeler. In a short time after his settlement in London, the Duke of Somerset received him into his house in the capacity of domestic chaplain. He continued after the decease of that Nobleman, to reside some time with the Dutchess dowager, better known by the title of Countess of Hertford, and, at her request, he accompanied her grandson, the present Duke of Northumberland, then about nine years of age, and in a delicate state of health, to the continent, where he continued two years; at the expiration of which time, he brought back his noble pupil improved both in his health and learning. From this distinguished personage, he continued to receive attentions and favours as long as he lived. Immediately after his return from the continent, he was presented by the Earl of Northumberland, to the valuable rectory of Kirkby Whishe, in the North Riding of Yorkshire, at first under condition to resign it when the person for whom it was intended should come of age, but this young man dying a short time afterwards, it was given to Mr. Lindsey unconditionally in the usual form. In this very retired situation, Mr. Lindsey continued about three years; and during his residence in Yorkshire, he became acquainted with the celebrated Archdeacon Blackburne at Richmond: a circumstance which led to important consequences, and to which he was indebted under Providence for the most important blessing of his life.

In the year 1756, at the request of the Huntingdon family, he resigned the living of Kirkby Whishe, for the living of Fiddletown, in Dorsetshire, which was in the gift of the Earl of Huntingdon. In this place he lived seven years; and in 1760, married Miss Elsworth, the step-daughter of Archdeacon Blackburne, a lady whose principles were congenial with his own, and who is represented as possessed of a superior understanding, and of exalted virtue. It was during his residence in that situation that he first began to entertain scruples concerning the lawfulness of trinitarian worship, and of his continuing to officiate in the established church. It appears he had from his early youth disapproved of some things in the thirty-nine articles. Some years afterwards, these doubts

were matured into a full conviction that the Divinity of Christ was an erroneous tenet, and that the Father was the sole object of worship; in consequence of which, while in Dorsetshire, he took some previous steps with a view to quitting his preferment in the church. In the year 1762, upon the appointment of the late Duke of Northumberland to be Lord Lieutenant of Ireland, he was strongly urged to accept the place of chaplain to his Grace; which, from the preference he gave to a retired situation, he declined. An opportunity occurring the year following of exchanging his living for that of Catterick in Yorkshire, he made the exchange for the sake of enjoying the society of Archdeacon Blackburne and his family, who lived in that neighbourhood. On this occasion, Mr. Belsham justly remarks, it may appear singular that Mr. Lindsey could submit to that renewed subscription, which was requisite in order to his induction to a new living.

‘And the case,’ he adds, ‘appears the more extraordinary, as many clergymen, who, in consequence of a revolution in their opinions, had become dissatisfied with the articles, would never for the sake of obtaining the most valuable preferment, subscribe them again, though while they were permitted to remain unmolested, they did not perceive it to be their duty to retire from the church.’ p. 17.

The extreme want of candour and sincerity evinced by such conduct, is very unsatisfactorily apologized for by Mr. Lindsey, and is very gently reproved by Mr. Belsham. The principal plea alleged by Mr. L. in defence of himself, is, that as he continued to officiate in the forms of the liturgy, his renewed subscription gave him little concern, since he considered himself, every time he used the liturgy, as virtually repeating his subscription. At length, he brought himself, he says, to consider the trinitarian forms in the liturgy, and the invocations at the entrance of the litany, as

‘A threefold representation of the one God, the Father, governing all things by himself and by his Son and Spirit; and as a threefold way of addressing him as a Creator, and original benevolent cause of all things, as Redeemer of mankind by his Son, and their Sanctifier by his Holy Spirit.’ p. 23.

How far he was influenced by mercenary considerations in retaining his station under such circumstances, it is impossible to say; but that he was guilty of much collusion and impious prevarication in this affair, cannot be reasonably doubted; nor is there any species of simulation or dissimulation in religion, which might not be justified on pretences equally plausible: and when we recollect that Mr. L. persisted in that conduct for a series of years, we shall find it difficult to conceive of him, as that

prodigy of virtue, which Mr. Belsham represents him. 'He must be a severe moralist,' says Mr. B. 'whom such a concession does not satisfy.' And what is this concession that is to stop every mouth, and to convert censure into praise? We will give it in Mr. L.'s own words: it is this—

'Not,' says he, 'that I now justify myself therein. Yea, rather I condemn myself. But as I have humble hope of the divine forgiveness, let not men be too rigid in their censures.' p. 24.

It is impossible to conceive a confession of conduct extremely criminal in terms of lighter reprehension, but agreeably to the theory of Mr. B. the merit of repentance so much exceeds the moral turpitude of transgression, that the faintest indications of it transport him with admiration. For our parts, were we not aware of the tendency of Socinianism to produce a most attenuated conception of the evil of sin, we should have expected to find such insincerity and impiety deplored in the strongest language of penitential sorrow. As we wish however to do ample justice to the real virtues of Mr. L. we feel a pleasure in quoting the following account of the manner in which he conducted himself while he was rector of Catterick.

'No sooner was he settled,' says his biographer, 'in his new situation, than he applied himself with great assiduity, in his extensive and populous parish, to perform the duties of a parochial minister. He regularly officiated twice on the Sunday in his parish church, and in the interval between the services he catechised young people. He visited the sick, he relieved the poor, he established and supported charity-schools for the children, he spent considerable sums of money in feeding the hungry, in clothing the naked, in providing medicines for the diseased, and in purchasing and distributing books for the instruction of the ignorant. In his domestic arrangements, the greatest economy was observed, that he and his excellent lady might have the greater surplus to expend in liberality and charity; for it was a rule with him to lay up nothing from the income of his living.' p. 26.

This is, unquestionably, a pleasing picture of the character of an exemplary Christian pastor. It does not appear that any considerable success attended his labours. On this head he contents himself with expressing a faint hope, that some of the seed he had sowed, might not be lost.

In this situation he continued ten years, till a dangerous fit of sickness roused his conscience, and rendered his continuance in the discharge of his ecclesiastical functions insupportable. We are far from wishing to depreciate the value of that sacrifice which Mr. Lindsey tardily and reluctantly made to the claims of conscience; but we cannot conceal our surprise, that a measure to which he was forced in order to quell the appre-

ensions he most justly entertained of the displeasure of the Almighty, after a system of prevarication persisted in for upwards of ten years, should be extolled in terms which can only be applied with propriety to instances of heroic virtue. To prefer the surrender of certain worldly advantages to a perseverance in conduct highly criminal, evinces a mind not utterly insensible to the force of moral obligation, and nothing more. Our admiration must be reserved for a higher species of excellence;—for an adherence to the side of delicacy and honour, where many plausibilities might be urged to the contrary; or a resolute pursuit of the path of virtue, when it is obstructed by the last extremities of evil. Mr. Lindsey renounced, it is true, a respectable and lucrative situation in the church, rather than continue any longer in the practice of what he considered as idolatry. But he was unincumbered with a family: he possessed some personal property, and enjoyed the friendship of several great and noble personages, who were never likely to suffer him to sink into absolute poverty. He merely descended to the level where many of the best, and some of the greatest of men, have chosen to place themselves, and where his friend Dr. Priestley, whose talents would have commanded any preferment in the church, chose, from an attachment to the same principles, to remain for life. We approve his resignation of his living, but we confess we are more disposed to wonder that he could reconcile himself to continue in his situation so long, than that he should feel himself compelled to quit it at last.

This event took place in the year 1773; after which he came to London, and a plan was soon set on foot for opening a chapel for him in the metropolis, where retaining the use of a liturgy, modified agreeably to his views, he might promulgate the tenets of Socinus. Many persons, Mr. B. informs us, both of the establishment and among the dissenters, aided the undertaking, among whom are particularly enumerated the following; Dr. Priestley, and Dr. Price, Samuel Shore, Esq. of Norton Hall, in Yorkshire, and Robert Newton, Esq. of Norton House, in the same village.

These gentlemen, in conjunction with others, entered into a subscription, to indemnify him for the necessary expenses incurred in procuring and fitting up his chapel. The place fixed upon for this grand experiment, was a room in Essex House, Essex Street, which having before been used as an auction-room; was capable, at a moderate expense, of being turned into a convenient place of worship. Here Mr. L. introduced his improved liturgy, formed very much upon the plan of Dr. Clarke's, but with such variations as corresponded to the difference of his views from those of that celebrated Divine. From this period, the life of Mr. L. proceeds in a very equable and uni-

form course, with little worthy of remark, besides the various publications to which the system he had adopted gave birth; and over the congregation formed in Essex Street, he continued to preside till his 70th year, when he thought fit to retire from a public station: after which he lived sixteen years, when he was attacked with a disease which was judged to be a pressure of the brain, and expired in the 86th year of his age. Such are the outlines of a narrative which Mr. Belsham has contrived to extend to upwards of five hundred octavo pages. It is by no means our intention to follow the biographer through his boundless excursions, or to criticise every remark which appears to us justly obnoxious to censure. We shall content ourselves with selecting a few passages, and making a few observations, which may serve to illustrate the genius and progress of Socinianism, the promotion of which evidently appears to be the sole object of the writer of these memoirs.

The secession of Mr. Lindsey from the established church, produced much less impression than might have been expected, nor does it appear that his example was followed by one individual among the clergy, until Mr. Disney, his brother-in-law, after the lapse of some years, adopted the same measure, and afterwards became his colleague in the ministry. The establishment of a Socinian chapel with a reformed liturgy in the metropolis, is narrated by our biographer with the utmost pomp, as forming a distinguished epoch in the annals of religion; and undoubtedly great hopes were entertained of its producing a memorable revolution among the episcopalians, but their expectations were frustrated. The attendance, composed chiefly of persons of opulence, (among whom the Duke of Grafton made the principal figure,) was at no time very numerous, and no similar society was formed from among the members of the established church in any part of the united kingdom. The utmost that the efforts of Lindsey, Priestley, and others, effected, was to convert the teachers of Arianism among the dissenters into Socinians, who exerted themselves with tolerable success to disseminate their principles in their respective congregations: so that the boasted triumphs of Socinianism consisted in sinking that section of the dissenting body, who had already departed from the faith, a few degrees lower in the gulf of error. From these very memoirs under consideration, we derive the most convincing evidence that the tenets of Socinus, with respect to the nation at large, have lost ground, and that the people of England are much less favourably disposed to them than formerly. They also present us a very full and particular account of the association of a part of the clergy at the Feathers Tavern, to procure relief in the matter of subscription; for which purpose, agreeably to a resolution of the general body, on the 6th of

February, 1772, a petition was presented to the house of commons. The number of the petitioners amounted to nearly two hundred and fifty, among whom, the names of the celebrated Archdeacon Blackburne, and Law, Bishop of Carlisle, were the most distinguished. Of the state of the public mind in the metropolis, we have a striking picture in a letter from John Lee, afterwards solicitor-general, a zealous friend of the discontented clergy. 'It will surprise you who live in the country, (says he), and consequently have not been informed of the discoveries of the metropolis, that the Christian religion is not thought to be an object worthy of the least regard; and that it is not only the most prudent, but the most virtuous, and benevolent thing in the world, to divert men's minds from such frivolous subjects with all the dexterity that can be. This is no exaggeration, I assure you; on the contrary, it seems to be the opinion (and their conduct will shew it) of nine-tenths of both houses of parliament!' Allowing for some slight exaggerations arising from the chagrin and vexation of the writer, it is still impossible not to perceive, if any credit is due to his statement, that the parliament were not in a disposition to feel any conscientious objections to the repeal of the articles, and that if they opposed such a measure, that opposition originated simply from the fear of innovation common to politicians. The manner in which the debate was conducted when the affair came actually under the consideration of the house, confirms this conclusion.

There was not one member who expressed his belief in the articles: it was treated entirely as a political question, without once advertg to its intrinsic merits, as involving a religious controversy, and Mr. Hans Stanley opposed the bringing up of the petition, as it tended to disturb the peace of the country, which, in his opinion, ought to be the subject of a fortieth article, which would be well worth all the thirty-nine.* With such levity and contempt was the national creed treated at that time. Will the sturdiest champion of Socinianism affirm that a similar discussion in the house of commons, or in the upper house, would be conducted in a similar manner at present? or that there would not be one member who would contend for the continuance of the articles on the ground of their intrinsic excellence and verity? The fact is, that through the secularity and irreligion of the clergy, evangelical truth was nearly effaced from the minds of the members of the establishment in the higher ranks, and that an indolent acquiescence in established formularies, had succeeded to the ardour with which the great principles of religion were embraced at the Reformation. Such was the state of the public mind, that in a contest between orthodoxy and heresy, the former proved trium-

* See pages 54, 55, of these Memoirs.

phant, merely because it was already established, and had the plea of antiquity and prescription in its favour. Since that period, vital religion has revived in the national church, the flame of controversy has been widely spread; the inconsistency of Socinianism with the scriptures, together with its genuine tendency and character, has been fully developed: it has lost the attraction of novelty; it has revolted the minds of men by its impiety, and having been weighed in the balance, has been found wanting. If among the clergy there still subsist a small remnant who are attached to those unscriptural tenets, they are content with being connived at, and nothing could now urge them to the imprudence of presenting their claims for legal security to the legislature. We hear nothing of an intention to renew the scenes which took place at the Feathers Tavern in 1772.

We consider this as a decisive proof that Socinianism has lost ground in the nation, notwithstanding its prevalence in societies of a certain description among the dissenters: those who never formally renounced the orthodox doctrine, have, in consequence of recent discussions, become more than ever attached to it; while that class of dissenters who were already moving in an heretical direction, have reposed in Socinianism, as their natural centre of gravity. From several other circumstances recorded in these memoirs, the same inference may be drawn with respect to the discredit under which this system lies at present, compared with the countenance and indulgence with which it was received thirty or forty years back. While Mr. Lindsey was deliberating on the propriety of quitting his living, it was suggested to him by Dr. Priestley, that he might continue to officiate by making such alterations in the public offices of devotion as corresponded to his peculiar views. 'Nor was there any ground to suspect,' says Mr. B., 'that he would have met with any molestation from his superiors.' Mr. Chambers, who held the living of Oundle, in Northamptonshire, Mr. Disney, for many years, and others, did so without being called to account for their conduct. We should be sorry to express ourselves with an improper degree of confidence, but we may venture to express a firm persuasion, that such a silent repeal of the doctrine of the church by the mere authority of a parochial minister, would not now be permitted to pass unnoticed, or uncensured, in any part of the kingdom. The dignitaries of the church are alive to the importance of the distinguishing truths of Christianity, and would shew themselves prompt and eager, as appears from recent instances, to discourage the open disavowal of them. We have no hesitation in asserting that the hope of rendering the tenets of the Polish heresiarch, popular and prevalent throughout this nation, was at no period so

completely extinguished as at the present; and from a certain air of despondency which the Memorialist of Lindsey betrays, amidst all his gasconades, we are convinced he is of the same opinion. The disposition on all occasions to vaunt of their success, and to predict with great confidence the speedy triumph of their principles, is a peculiar feature in the character of modern Socinians, and the absurd and exaggerated statements of matters of fact into which this propensity betrays them, are truly ludicrous. All other sorts of enthusiasts of whom we have either heard or read, are, in this respect, cold and phlegmatic compared with them. In numerous extracts from the letters of Mr. Lindsey's correspondents, and of others, representations are made of numerous and rapid conversions to Socinianism, which Mr. B. from a regard to truth and decency, finds it necessary to correct and apologize for, as the effusion of well-intended, but intemperate zeal. The boast of success is almost invariably the precursor of a statement on the part of Mr. B., in which it is either repealed, or qualified; and it is but doing him justice to say, that his judgement and experience have exempted him from those illusions and deceptions of which his party have become the easy dupes. We had been confidently informed, for instance, that almost all the people of Boston, in the province of Massachusetts, were becoming Socinians, and that the ministers, with the exception of one or two, had already declared themselves; when it appears from the unimpeachable authority of Mr. Wells, himself a Socinian, and an inhabitant of that city, that there is but one professedly unitarian chapel throughout New England, and so little sanguine is he with respect to the spread of that doctrine, that he strongly deprecates its discussion, from a conviction that it will issue in producing among the body of the people, a more confirmed attachment to orthodoxy.* It is also worthy of remark, that these extravagant boasts of success, are not accompanied with the slightest advertence to the moral or spiritual effects, which the Socinian doctrine produces on the character: this is a consideration, which rarely, if ever, enters into the mind of its most zealous abettors, who appear to be perfectly satisfied if they can but accomplish a change of sentiment, however inefficacious to all practical purposes. Their converts are merely proselyted to an opinion, without pretending to be converted to God; and if they are not as much injured by the change as the proselytes made by the Pharisees of old, it must be ascribed to causes totally distinct from the superior excellence of the tenets which they have embraced. They have been taught to discard the worship of Christ, and to

* See his Letter in the Appendix of the Memoirs.

abjure all dependance upon him as a Saviour: an admirable preparation, it must be confessed, for a devout and holy life. Let the abettors of those doctrines produce, if they can, a single instance of a person who, in consequence of embracing them, was reclaimed from a vicious to a virtuous life, from a neglect of serious piety to an exemplary discharge of its obligations and duties, and their success, to whatever extent it has been realized, would suggest an argument in their favour deserving some attention. But who is ignorant that among the endless fluctuations of fashions and opinions recorded in the annals of religion, the most absurd and pernicious systems have flourished for a while, and that Arianism, for instance, which these men profess to abhor almost as much as orthodoxy, prevailed to such a degree for years, as to threaten to become the prevalent religion of Christendom.* Socinianism can boast but few converts compared with infidelity; in England, at least, they have gone hand in hand, and their progress has been simultaneous, derived from the same causes, and productive of the same effects. Shall we therefore affirm that infidelity is to be rejected with less confidence, because it possesses in reality that to which Socinianism only pretends? When we reflect on the inert and torpid character of Socinianism, it is surprising any serious expectation should be entertained of its final triumph. From innumerable passages in these memoirs, it appears that the far greater part of those who have embraced it in the established church, have been content to retain their situation; and it is certain that of the two hundred and fifty who joined in the petition for relief in the matter of subscription, Mr. Lindsey was the only person who made any sacrifice of emolument to principle. We find both Mr. Lindsey and Mr. Belsham incessantly reproaching unitarians with timidity, in declining the avowal of their sentiments, and the former remarking with just indignation, that amidst the multitudes that concurred in his views, there was but one member of the established church that afforded him any pecuniary aid towards defraying the necessary expenses attendant on the opening of his chapel. The avowal of Socinianism among dissenters, has rarely been followed by worldly privations, and in the church of England, where such consequences must have ensued, it has not been made. Except in the instances of Lindsey, Jebb, and a very few others, the converts to Socinianism have stooped to the meanest prevarication, and the most sacrilegious hypocrisy, rather than sacrifice their worldly emolument and honours. Compare this with the conduct of the puritans in the reign of Charles the Second,

* See the 2d book of Sulpicius's Sermons, p. 113; Ed. Lugd. Batav.

who, though the points at issue were comparatively trifling and insignificant, chose, to the number of two thousand, to encounter every species of obloquy and distress rather than do violence to their conscience; and learn the difference between the heroism inspired by Christian principle, and the base and pusillanimous spirit of heresy. What an infatuation to expect that a system which inspires its votaries with no better sentiments and feelings than are evinced by these decisive facts, will ever become the prevailing belief; a system which, while it militates against every page of revelation, is betrayed by the selfish timidity of its followers! The system of Socinus is a cold negation:—the whole secret of it consists in thinking meanly of Christ; and what tendency such a mode of thinking can have to inspire elevation or ardour, it is not easy to comprehend. If it is calculated to relieve the conscience of a weight which the principles of orthodoxy render it difficult to shake off without complying with the conditions of the gospel, infidelity answers the same purpose still better, and possesses a still higher degree of simplicity,—meaning by that term what Socinians generally mean, the total absence of mystery.

Great part of these memoirs are occupied in giving a copious analysis of Mr. L.'s publications, which possessing no intrinsic merit, nor having excited more than a temporary interest, it would be trifling with the patience of our readers to suppose they could derive either entertainment or instruction from seeing them abridged. Of Mr. Lindsey, considered as a writer, it is sufficient to observe, that the measure of intellect he displays, is the most ordinary, and that he was not possessed of the power, in its lowest degree, of either inventing what was rare, or embellishing what was common. He was perspicuous because he contented himself, on all occasions, with the most common-place thoughts; he was simple, because he aspired to nothing more than to convey his meaning in intelligible terms, without the least conception of force, elegance, or harmony. Though his writings are replete with professions of unbounded liberality and candour, it is evident, from his treatment of Mr. Robinson of Cambridge, that he was indulgent only towards those who approached nearer to infidelity than himself. Nothing can be conceived more splenetic and acrimonious than his examination of that ingenious author's 'Plea for the Divinity of Christ,' who, in return for compliments and condescensions which, however unworthy of the cause he was defending, were sufficient to soften a Cerberus, met with nothing but rudeness and insolence. It was truly amusing to see the imbecility of a Lindsey assuming the airs of a Warburton. Throughout the whole of that publication, he affects to consider Mr. Robinson as a mere superficial declaimer; although his friend Archdeacon

Blackburne, Mr. B. informs us, always spoke of the Plea as a most able and unanswerable performance: so much for the modesty of this heretical confessor!

But it is time to leave Mr. L. to that oblivion which is the infallible destiny of him and of his works, and to proceed to make a few remarks on the narrative, and the miscellaneous strictures of his biographer. In the first place, we congratulate him on his abatement of that tone of arrogance which so strikingly characterized his former publications: not that we ever expect him to exhibit himself in the light of an amiable or unassuming writer, which would be for the *Æthiopian* to change his skin; but it is with pleasure we remark less insolence and dogmatism than he has displayed on other occasions. He writes like a person who is conscious he is supporting a sinking cause; an air of despondency may be detected amidst his efforts to appear gay and cheerful. He knows perfectly well that he is celebrating the obsequies, not the triumph, of Socinianism; and from the little advantage it has derived from his former efforts, his vanity will not prevent him from suspecting that he is giving dust to dust, and ashes to ashes.

In this, as in all his former publications, he evinces a total ignorance of human nature, together with that propensity to over-rate the practical effect of metaphysical theories which almost invariably attaches to metaphysicians of an inferior order. He who invents a metaphysical system, which possesses the least claims to public regard, must have paid a profound attention to the actual constitution of human nature. He must have explored the most delicate and intricate processes of the mind, and kept a vigilant eye on the various phenomena which it presents. He is necessarily *above* his theory; having been conducted to it by an independent effort of thought. He has not adjusted his observations to his hypothesis, but his hypothesis to his observations. The humble disciple, the implicit admirer, proceeds too often in a directly opposite manner. All he knows of the mental constitution, in its more intricate movements, he derives from the system prepared to his hand, which he adopts with all its crudities, and confidently employs as the key which is to unlock all the recesses of nature. Having been accustomed to contemplate the human mind with a constant view to the technical arrangements to which he has devoted himself, he estimates the practical importance of metaphysical theories by what has passed in his own mind. We are fully convinced that the bulk of mankind are very little influenced by metaphysical theories, and that even in minds which are more prone to speculation, metaphysical dogmas are seldom so firmly embraced, or so deeply realized, as to be productive of important practical

effects. The advocate of necessity and the champion of liberty, will, in the same state of moral proficiency, act precisely the same part in similar circumstances. Mr. Belsham, however, in the plenitude of his enthusiasm for the doctrine of philosophical necessity, ascribes, without hesitation, the ruin of multitudes of young persons to their embracing the opposite tenet. It is truly surprising that he who was so quick-sighted as to perceive the tendency of the notion of liberty to promote immoral conduct, should entertain no suspicion of a similar tendency in the doctrine of God's being the author of sin, which Mr. B. repeatedly asserts.

'The true solution of the first difficulty (says Mr. B.) whether God be the author of sin? appears to be this: that God is, strictly speaking, the author of evil, but that, in the first place, he never ordains or permits evil, but with a view to the production of a greater good, which could not have existed without it. And secondly, that though God is the author of evil both natural and moral, he is not the approver of evil; he does not delight in it for its own sake; it must be the object of his aversion, and what he would never permit or endure, if the good he intends could have been accomplished without it. With respect to the justice of punishment, the best and only philosophical solution of it, is, that under the divine government, all punishment is remedial. Moral evil is the disease, punishment is the process of cure, of greater or less intensity, and of longer or shorter duration, in proportion to the malignity and inveteracy of the malady, but ultimately of sovereign efficacy under the divine government, to operate a perfect cure; so that those whose vices have been the means of proving, purifying, and exalting the virtues of others, shall, in the end, share with them in their virtue and their triumph, and the impartial justice, and infinite benevolence of the divine Being, will be made known, adored, and celebrated through the whole created universe.', pp. 323, 4.

The malignant tendency of such representations as the foregoing, is so obvious, that it is quite unnecessary to point it out to our readers. How vain are all precautions against sin, if in all cases it is produced by the omnipotent power of the Deity! and what motive can remain for avoiding it, if it is certain of being ultimately crowned with happiness and glory! The distinction between producing it, and approving of it for its own sake, with which the doctrine is attempted to be palliated, is perfectly futile; for this is ascribing no more to the Deity than must in justice be ascribed to the most profligate of mankind, who never commit sin for its own sake, but purely with a view to certain advantages with which it is connected; and the difference between the two cases arises, not from any distinction in the moral character of the

proceeding, but simply from the superior comprehension of view, with which the conduct of the Deity is accompanied. As the perpetration of vice is, upon this system, a calamity, not a crime, it is but fitting and necessary it should receive a compensation; and for this Mr. B. has provided, by representing the ultimate happiness of such as have been the means of purifying the virtue of others by their vices, as the effect of the impartial justice of the Deity. Persons of this description are, it seems, a species of benefactors, and it is but right they should, in due time, be rewarded. They are the scavengers of the universe, and having done a great deal of necessary, though dirty work, they are entitled to commiseration at present, and to proportionable compensation in another state of being. How admirably are these views adapted to promote a horror of sin! what tenderness of conscience, fear of offending, deep humility and penitence, may we expect to find in Mr. Belsham, and in his admirers! Doubtless their eyes are a fountain of tears which, like Jeremiah, they are incessantly pouring out for those vices and impieties, which are the sure and certain pledges of endless felicity.

To expect Mr. B. to write a bulky volume without intermingling a large portion of infidelity, would be to expect grapes of thorns, and figs of thistles. In the work under consideration, he fully maintains the consistency of his character. He more than insinuates his disbelief of a great, if not the greater part, of the Mosaic History. Mr. Lindsey having expressed himself in terms of just reprehension with respect to the conduct of those who reject the books of Moses, Mr. B. takes upon him to censure the severity of his friend.

‘But surely if the venerable writer (says he,) had reconsidered the case with his usual calmness and impartiality, he would have seen that a person may be a very firm believer in the divine mission and doctrine of Christ, and be well satisfied with the general evidence of the divine legation of Moses, while he at the same time may entertain very serious doubts, whether the books commonly attributed to Moses were really written throughout by him, and whether either the narrative, or the institute exist at present exactly in the form in which he delivered them.’ p. 408.

But supposing the narrative to be in certain points false, the institution misrepresented and disguised, and the books which we term the Pentateuch, the production of some unknown author, who does not see the impossibility of separating the truth from the falsehood, and of attaching, on any consistent principles, to any part of it, the credit due to a Divine communication? The spirit of infidelity evinced in

these passages, is little different from that which pervades the pages of Bolingbroke and Voltaire. But such is the genuine progress of Socinianism: it begins with denying some of the clearest propositions in the New Testament, in order to which its claims to inspiration must be weakened or annulled, whence it proceeds to dispute the authority of the Old, till the whole Bible be virtually set aside as the umpire of controversy. Among the other sublime discoveries to which Mr. B. has been led by a critical investigation of the writings of the New Testament, one is, that the Lord Jesus Christ possesses no authority whatever, or to use a term of his own invention, no *external* authority. Speaking of the Duke of Grafton, he says,

‘ In a paper dated Jan. 1, 1792, the Duke expresses a belief that the exaltation of Christ to dominion and authority was the consequence of his submission to those sufferings which “were so efficacious, perhaps so necessary, to his own glory and to the future happiness of mankind.” His mind seems at this time to have been perplexed with some obscure notion of the unscriptural doctrines of meritorious sufferings and of the external authority of Jesus Christ; which, however, he regards as a mystery which “it will probably never be given to man in the present state” to understand, and which therefore, “must consequently be ranked among those articles the belief of which cannot be necessary to salvation.” ’ p. 327.

Though the Apostles have affirmed the exaltation of the Saviour to the government of the universe, in every variety of form which language can supply, though he himself declared that all power was given to him in heaven and in earth, his possession of external authority is unblushingly asserted to be an unscriptural tenet. We challenge Mr. B. to invent terms more strongly expressive of the highest dominion and authority, than those which the inspired writers have employed in describing the exaltation of the Saviour. We can regard this assertion of Mr. Belsham's, in no other light than as a specimen of that theological audacity which forms the principal feature in that gentleman's character, and which happily can have no other effect than to inspire a complete abhorrence of the system which renders such a precedure necessary. We cheerfully accept, however, the concession implied in these daring positions, that the doctrine of the meritorious sufferings of Christ is inseparably connected with his exaltation; and as the latter cannot, without the utmost indecency, be denied, the former follows of course. We can annex no other meaning to the epithet *external* as applied to *authority* than what might be more clearly expressed by the term *personal*; or, in other words, Mr. B.'s intention is to assert that

our Lord possesses no authority whatever, apart from the credit due to his mission and to his doctrine, and that the Christian church is in no other sense governed by Christ, than the Jews might be affirmed to be governed by Moses after his decease. It must be obvious, however, to every one, that this is not to explain, but boldly and unequivocally to contradict, the writings of the Apostles on this important subject.

We shall close these strictures on Mr. Belsham, by quoting one passage more, which illustrates at once, his insufferable arrogance, and his servile deference to authority.

‘What childish simplicity and ignorance,’ says he, ‘does it betray in some to feign or to feel alarmed at the tendency of those doctrines which are avowed by such men as Lindsey, Priestley, Hartley, and Jebb, and which are represented by them as lying at the foundation of all right views of the divine government, of all rational piety and virtuous practice, and of all rational and substantial consolation! And yet such persons feel no alarm at the vulgar notion of philosophical liberty, or the power of acting differently in circumstances precisely similar; a notion, the fond persuasion of which encourages men to venture into circumstances of moral danger, and to which thousands of the young and inexperienced, especially, are daily falling victims.’ p. 394.

The arrogance, folly, and absurdity of this passage, are scarcely to be paralleled even in the writings of its inimitable author. The most celebrated metaphysicians and reasoners in every age and in every country, Malebranche, Cudworth, Clarke, Butler, Reid, Chillingworth, and innumerable others who have avowed the strongest apprehensions of the immoral tendency of the doctrine of fatalism, or as it has been styled, of philosophical necessity, are consigned by a writer who has not capacity sufficient to appreciate their powers, much less to rival their productions, to the reproach of childish simplicity and ignorance; and this for no other reason than their presuming to differ in opinion from Lindsey, Priestley, Hartley, and Jebb! What is this but to enjoin implicit faith? and why might not a Roman catholic, with equal propriety, accuse of childish simplicity and ignorance those who should suspect the pernicious tendency of sentiments held by Pascal, Fenelon, and Bossuet? We must be permitted to remind Mr. B. that we hold his pretensions to a liberal and independent turn of thought extremely cheap; that possessing nothing original even in his opinions, to say nothing of genius, his most vigorous efforts have terminated in his becoming a mere train bearer, in a very insignificant procession.

Having already detained our readers longer on this article than we ought, we should now put a period to our remarks,

but that there is one particular connected with the history of Mr. Lindsey, which, we conceive, has been too often set in such a light as is calculated to produce erroneous impressions. We refer to the resignation of his livings in deference to his religious scruples. He is, on this account, every where designated by Mr. Belsham by the title of 'the venerable Confessor;' and what is more to be wondered at, the late excellent Job Orton, in a letter to his friend the late Rev. Mr. Palmer of Hackney, speaks of him in the following terms :

' Were I to publish an account of silenced and ejected ministers, I should be strongly tempted to insert Mr. Lindsey in the list which he mentions in his apology with so much veneration. He certainly deserves as much respect and honour as any of them for the part he has acted. Perhaps few of them exceeded him in learning and piety. I venerate him as I would any of your confessors. As to his particular sentiments, they are nothing to me. An honest pious man, who makes such a sacrifice to truth and conscience as he has done, is a glorious character, and deserves the respect, esteem, and veneration of every true christian.'

We have no scruple in asserting that this unqualified encomium is repugnant to reason, to scripture, and to the sentiments of the best and purest ages of the Christian church. To pass over the absurdity of denominating Mr. L. a silenced and ejected minister, merely on account of his voluntary withdrawal from a community whose distinguishing tenets he had abandoned, we are far from conceiving that the merit attached to his conduct on this occasion, was of such an order as to entitle him for a moment to rank with confessors and martyrs. To the praise of manly integrity for quitting a situation he could no longer conscientiously retain, we are ready to acknowledge Mr. L. fully entitled. We are cordially disposed to admire integrity wherever we perceive it; and we admire it the more in the present instance, because such examples of it, among beneficed ecclesiastics, have been rare. But we cannot permit ourselves to place sacrifices to error on the same footing as sacrifices to truth, without annihilating their distinction. If revealed truth possess any thing of sanctity and importance, the profession of it must be more meritorious than the profession of its opposite; and, by consequence, sacrifices made to that profession must be more estimable. He who suffers in the cause of truth is entitled to admiration; he who suffers in the defence of error and delusion, to our commiseration; which are unquestionably very different sentiments. If truth is calculated to elevate and sanctify the character, he who cheerfully sacrifices his worldly emolument to its pursuit, must be supposed to have participated, in no common degree, of its salutary ope-

ration. He who suffers equal privations in the propagation of error, evinces, it is confessed, his possession of moral honesty ; but unless persuasion could convert error into truth, it is impossible it should impart to error the effects of truth. Previous to the profession of any tenets whatever, there lies an obligation on all to whom the light of the gospel extends, to believe the truth. We are bound to confess Christ before men, only because we are bound to believe on him. But if, instead of believing on him, we deny him in his essential characters, which is the case with Socinians, the sincerity of that denial will indeed rescue us from the guilt of prevarication, but not from that of unbelief. It is possible, at least, since some sort of faith in Christ is positively asserted to be essential to salvation, that the tenets of the Socinians may be such as to exclude that faith : that it does exclude it, no orthodox man can consistently deny ; and how absurd it were to suppose a man should be entitled to the reward of a Christian confessor, merely for denying, *bonâ fide*, the doctrine which is essential to salvation ! The sincerity which accompanies his profession, entitles him to the reward of a confessor : the error of the doctrine which he professes, exposes him, at the same time, to the sentence of condemnation as an unbeliever ! If we lose sight of Socinianism, for a moment, and suppose an unbeliever in Christianity, in *toto*, to suffer for the voluntary and sincere promulgation of his tenets, we would ask Mr. Orton in what rank he would be inclined to place his infidel confessor. Is he entitled to rank with any of the confessors ? If he is, our Saviour's terms of salvation are essentially altered, and though he pronounces an anathema on him who shall deny him before men, the sturdy and unshaken denial of him in the face of worldly discouragement, would answer, it seems, as well as a similar confession. Men are left at their liberty in this respect, and they are equally secure of eternal happiness, whether they deny, or whether they confess, the Saviour, providing they do it firmly and sincerely. If these consequences appear shocking, and he be forced to assert the negative, then it is admitted that the truth of the doctrine confessed, enters essentially into the inquiry whether he who suffers for his opinions, is to be, *ipso facto*, classed with Christian confessors. Let it be remembered that we are not denying that he who hazards his worldly interest, rather than conceal or dissemble his tenets, how false or dangerous soever they may be, is an honest man, and, *quoad hoc*, acts a virtuous part ; but that he is entitled to the same kind of approbation with the champion of truth. That the view we have taken of the subject is consonant to the scriptures, will not be doubted by those who recollect that St. John rests his attachment to Gaius and to the elect Lady, on the truth which dwelt in them, that he professed no Christian at-

tachment, but for the truth's sake, and that he forbade Christians to exercise hospitality, or to shew the least indication of friendship to those who taught any other doctrine than that which he and his fellow Apostles had taught. The source of the confusion and absurdity which necessarily attach to the opinions of Mr. Orton, and others, here expressed on this subject, consists in their confounding together, moral sincerity and Christian piety. 'We are perfectly willing to admit that the latter cannot subsist without the former; but we are equally certain that the former is by no means so comprehensive as necessarily to include the latter. We should have imagined it unnecessary to enter into an elaborate defence of so plain a position as this, that it is one thing to be what the world styles an honest man, and another to be a Christian, a distinction, obvious as it is, sufficient to solve the whole mystery, and to account for the conduct of Mr. L. without adopting the unmeaning jargon of his biographer, who styles him in innumerable places, the *venerable confessor*. How repugnant the language we have been endeavouring to expose, is to that which was held in the purest and best ages of the church, must be obvious to all who are competently acquainted with ecclesiastical history. The Marcionites, we are informed by Eusebius, boasted of their having furnished a multitude of martyrs, but they were not the less on that account considered as deniers of Christ. Hence, when orthodox Christians happened occasionally to meet at the places of martyrdom with Montanists and Manichæans, they refused to hold the least communion with them, lest they should be supposed to consent to their errors*. In a word, the nature of the doctrine professed, must be taken into consideration, before we can determine that profession to be a Christian profession; nor is martyrdom entitled to the high veneration justly bestowed on acts of heroic piety, on any other ground than its being, what the term imports, an *attestation of the truth*. It is the saint which makes the martyr, not the martyr, the saint.

* Euseb. L. 5. C. 14.

Art. II.—*Voyages and Travels in various Parts of the World, during the Years 1803, 4, 5, 6, and 7.* By G. H. Von Langsdorff, Aulic Counsellor to his Majesty the Emperor of Russia, Consul General at the Brazils, Knight of the Order of St. Anne, and Member of various Academies and learned Societies. Part II. Containing the Voyage to the Aleutian Islands and North-west Coast of America, and Return by Land over the North-east Parts of Asia, through Siberia, to Petersburg. 4to. pp. 386. Five Engravings and a Map. Price 1*l*. 17*s*. 6*d*. London, Colburn, 1814.

(Concluded from page 602, of our last Volume.)

THE few natives of Owhyee that came off to the ship, were scarcely at all *tattooed*, whereas the men of Nukahiva appeared ambitious to have their whole bodies figured and chequered with this fantastic and barbarous decoration; though only the better sort could afford the expense of thus taking in all the waste places on the surface of their persons. The extremely slight and transient view which the Captain had of these Sandwich islanders was sufficient to shew him, that their acknowledged and wonderful progress in arts, and what may be called luxury, had not rid them of their vices; and he pronounces a bitter, though perhaps unintentional satire on a people of still higher pretensions, when he mentions that some of those who came to the ship with the most corrupt purposes and impudent manners, addressed the strangers in *English*. He adds, that these visitants lost their labour. No relaxation, it seems, was just here to be permitted, of that moral police which had been for a little while suspended at Nukahiva.

There was no opportunity of learning any thing about the state of the island, or the progress of the celebrated Tamahama. But a year and a half afterwards, when Dr. Langsdorff spent some months on the north-west coast of America, various particulars of information reached him, on the authority of which he states that the able and enterprising despot has accomplished the design which Turnbull, a few years since, reported him to be so resolutely intent upon, and so near completing,—that of reducing all the Sandwich Islands under his sole authority. So that the fate of that very interesting chieftain whom Turnbull saw, amidst his zealous and affectionately devoted adherents, preparing, with the most melancholy omens, for the last desperate struggle, has, long since, been decided.

Every thing the Doctor heard, excited his astonishment at the unexampled progress made by these so recently perfect savages, in knowledge, arts, and national importance. It is under the tuition, as he rightly observes, of the English and Anglo-Americans that this prodigious change has taken place. The monarch has long had several of these foreigners about him—we may as well say at once, in his *court*, and high in employment and con-

fidence. But after the amplest credit is given both to this foreign influence, and to the natural effect of the agency, any where, of so vigorous and ascendant a spirit as that of Tamahama, it will still remain to be acknowledged that there must be, in the very nature of the people, an intellectual capability, in plain words a measure of mind, hardly to be matched in any other savage race in the world. The most wonderful circumstance, perhaps, of the whole, is, what the Doctor positively asserts for a fact, that 'most of the inhabitants of the island of any rank or distinction can now speak English.' Where else have we met with any thing comparable to this? Where shall we meet with any thing like it in even those foreign regions which are subjected to our authority, and where a large number of our people are constantly resident,—from the New Hollanders up to the comparatively cultivated Hindoos.

Tamahama has actually commenced a commercial intercourse with the Russian establishments on the north-west coast of America, to supply those dreary abodes with provisions, in exchange for furs, which he intends to send, on speculation, in his own ships to Canton. His subjects make most excellent sailors; and the Doctor conversed with several that were serving in that capacity, in ships from Boston, at ten or twelve piastres per month.

The extreme disappointment of our navigators at obtaining none of the supplies so confidently expected from this island, did not prevent their admiring its appearance, at once cultivated and picturesque. Both writers adopt the strongest of superlative terms in describing the grand view of Mowna Roa, the height of which was found, by the accurate Dr. Horner, to be about 14,650 English feet, that is, nearly 2800 feet higher than the Peak of Teneriffe. At this sublime elevation it forms an almost perfect level, of the breadth of 13,000 feet, and therefore is unquestionably, as Krusenstern says, 'in its form the most extraordinary mountain in the world.' It was at this time (early in June) perfectly free from snow, which Captain Cook, if we recollect right, thought it could never be. 'In no other place,' says Dr. L. 'can any one ascend to so great a height with so little difficulty;' and he is quite envious of the luxury which he wishes some zealous naturalist may be induced to enjoy in spending a year on this and the other parts of the island. There can be no doubt that some such person may be found before many more years shall have passed.

As the Neva had nothing to do with the embassy to Japan, or the previous visit to Kamtschatka, but was bound directly to the settlements on the north-west coast of America, she here separated from the *Nadeshda*, to go a little while into port; and probably Captain Lisiansky's Journal may furnish some parti-

culars of information respecting the state of the island. The ships were separate more than eighteen months, not meeting again till December, 1805, at Macao, after all that could be regarded as particularly adventurous in the course of either of them was completed.

Nothing very remarkable happened to the people of the *Nadeshda* during the run through a great deal of fog and rough weather to the harbour of St. Peter and St. Paul, in Awatscha bay, in Kamtschatka, where they arrived in thirty-five days from Owhyee, and five months and a half from Brazil, with only one invalid, who in a week became perfectly well; a proof of the most judicious regimen, as they had experienced a nearly total want of fresh provisions during the whole period.

It was with no small difficulty that the case could be much amended at St. Peter and St. Paul; where, though through want of hospitality in the poor inhabitants, the adventurers fared rather meagerly, till the presence of the governor of this great peninsula put its whole capabilities of supply in requisition. He came from his usual and central place of residence, Nischney Kamtschatsk, a distance of nearly five hundred miles. He was urgently entreated by the Captain to come, and to bring with him sixty soldiers. It is intimated that there was a particular and very pressing reason for each part of the request; but both writers are perfectly and provokingly silent as to its nature. The reader will observe, but he will not be the wiser for observing, that several persons of some rank and consequence in the expedition, here detach themselves from it, the assigned cause being that they were 'tired of a sea-faring life, and chose rather to return by land than be any longer the sport of the waves.'

After a detention of about seven weeks at St. Peter and St. Paul, during which, through the active and generous exertions of the governor of Kamtschatka, the country had been traversed for hundreds of miles to obtain a good stock of provisions for the crew, this important ship bore away, toward their ultimate destination, the embassy that were now swelling with the proud ambition and expectation of soon lifting their eyes up to the very face of that 'most dread Sovereign,' of whose own most favoured and exalted nobles it is, as they were afterwards informed, the highest privilege and presumption to look as high as his feet, and whose very name is too sacred and awful to be pronounced or to be known in his dominions till long after his death. They were going under a commission from the Monarch of a considerable portion of Europe and all northern Asia, to offer tokens of fraternity to a Potentate who had never yet condescended to permit the approaches of any shape of mortal majesty. And perhaps they expected to shine resplendent in

history as the persons who had performed an achievement as magnificent as that of cutting through the isthmus of Darien or of Suez.

It might have seemed as if all the invisible powers of malice and envy, had conspired to intercept their course to glory; for the rude persecution of the elements, which attended them almost throughout the whole passage, raged out, as soon as they had caught sight of the inviolable shore, into a most dreadful storm and typhon, in which they had good reason to apprehend the speedy extinction of all their pride; a peril which nothing less than a strong and well appointed ship could possibly have survived. Argo went victoriously through, not without considerable injury; and brought the heroes to Nangasaki, the only point of the whole empire where it is permitted to any foreigner to offer humble evidence of the existence of any other empire.

It is rather an ungracious thing to be stopped in the full career of this Russo-Japanese epic, by any thing so flat and insignificant as geographical notices. But it should be mentioned that our Argonauts held their course from Kamtschatka, at a good distance eastward of the Kurile Islands and the Japanese empire, till by running at last a number of degrees almost directly west, they came, about the end of September, 1804, in sight of the southern extremity of that empire,—with what sentiments of mingled awe and elation the Captain is too discreet to say. It was the island of Kiusiu that they were approaching, in about the 32d degree of north latitude and the 227th of west longitude; and in following its very irregular coast, to pass round its southern part to Nangasaki, they exercised the greatest possible vigilance of observation on the forms and relative positions of all the headlands, inlets, rocks, or islands, near or remote, within the compass of their horizon. And as the result, no one will be surprised at finding that none of our maps or charts have given any thing approaching to an accurate delineation of these coasts and islands. Captain Krusenstern's will, henceforward, justly claim to be the sole authority; and we think it a really serious complaint against the publisher of the very handsome book in English, that the chart, reduced from Krusenstern's, though engraved with considerable care, is on so small a scale as to be of little use for the *minutiae* of this and several other parts of the hydrography so accurately determined by the Russian observers. It serves very well to give a general idea of the course of the investigating portion of the voyage.

In this happy region they were destined to stay nearly six months, which was not longer than they had always reckoned upon; because they had also reckoned upon being almost overwhelmed by a crowd of wonders and novelties, the very tithes of which would richly lade many more quartos than have yet

been launched in consequence of the expedition. They had dreamed, no doubt, of surveying the central stripe of the empire, from Nangasaki to Jeddo, the capital, with the accuracy required for a book of roads ;—of doing something upon the topography of the great towns on the way ;—of gazing on the outside of grand temples, and perhaps into the interior gloom, where no St. Alexander Nevsky can be descried glimmering on the wall ;—of contemplating the magnificence, the immensity, and the royal edifices, of a metropolis where the Baron Thunberg, from some unaccountable whim for depreciating, by comparison, the works of Nebuchadnezzar, has raised a palace big enough for the largest county town ;—of going deep into scientific disquisition with the said Thunberg's college of astronomers ;—of glancing over crowding myriads of physiognomies, animated by that fire of **LIBERTY** which the same Thunberg pronounces to be the life and soul of the Japanese ;—and lastly, but we have already alluded to his Mysterious and Nameless Majesty.

In relating the manner in which their anticipations were realized, the Captain has been quite explicit, but more brief than the Doctor. He speaks with the indignation of a man of spirit who has been compelled to see, without remedy, the honour, or the pride, of his nation compromised and insulted. The Doctor, not being a Russian, is less sore on the subject ; and seems very well disposed for a gleeful participation of his reader's feeling of the ludicrous exhibited in the long farce which he is reciting.

The very first contact with this sacred empire, gave plain indications of its policy and manners, and of the terms on which alone it would suffer itself, for a limited time, to be spoken to and looked at—if indeed our adventurers and ambassadors could fairly be said to have obtained any such privilege. They were met by a great quantity of boats and with much ceremony, on approaching the harbour, in an outer and insecure part of which it was imperatively signified to them where, to a nicety, they should let go their anchor ; nor was it without long negotiation and delay that they were permitted to advance to a better station. Some *Banjos*, or *Oppebanjos*, as the Dutch interpreters called them, that is, *Great Men*, came on board with *snite*, smoking apparatus, &c. making a great many inquiries, pertinent and impertinent ; and after an hour or two so employed, asking leave for several Dutchmen of some official rank in the trading concern with Japan, to come on board. These officers had been waiting all this while in a boat along-side ; and it seemed as if they were expressly introduced to shew the Russians by what humiliating ceremonies any foreigner must acknowledge the undeserved favour of being permitted to

breathe the air of Japan. Some of them, or all of them, were required, even in the cabin of the ship, where the Messrs. *Oppersbanjos*, shewed not the slightest consciousness of not being on their own ground, to crook their bodies down to the form of a right angle, with the arms hanging down, and to fix and keep themselves in that shape and position till duly apprized that they might now stand upright, a permission they had to wait for a number of minutes, the *Great Men*, the while, not condescending to give the smallest sign of notice. One of the attendants gave a very slight unpursued hint of expecting some similar change of form in the Captain, whose quick and peremptory look of *not understanding*, precluded any repetition of it.

The manner of communication between the Dutch interpreters*, and the *Great Men*, if it was lost upon the Russians as admonition, was worth the half play price as amusement.

‘When the interpreters, who were all kneeling in the cabin, began a conversation with one of the *Great Men*, they were obliged to throw themselves on their hands as well as their knees, and remain with the head bent down till the conversation was concluded; they then drew in their breath with a kind of hissing noise. The *Great Man* spoke so extremely low that it appeared to us impossible he should be heard or understood: it was such a gentle lisp that it scarcely made any impression upon our organs of hearing. The usual answer of the interpreters consisted only in *ay, ay*, which signified yes, or, I understand.’ Langsdorff, p. 227.

One of the first compliments paid to the Russian Monarch, was the enforcement of what was alleged to be a standing law of the state, requiring the surrender without reserve of all the powder, cannon, and small arms, on board the ship, to be retained entirely in possession of the Japanese till the moment of its departure. Indeed all other arms were included in the demand; but the ambassador successfully represented the absolute necessity, as a point of honour, that the officers should retain their swords: and after several days of very hard and grave negotiation, in which the strongest remonstrances, and sundry expedients of commutation, were offered by the Japanese, he obtained the most reluctant concession that seven soldiers, for the purpose of a little show of state, should retain their muskets and bayonets. It was represented, in language of the greatest solemnity and im-

* The Dutch interpreters are, by birth, Japanese, and are paid by the government for learning the Dutch language: they are in number between sixty and seventy, and the Dutch factory cannot transact any business without their intervention.

portance, what a prodigious innovation this would be on the ancient and venerable customs and ordinances of the empire, which did not allow 'even the first princes of the land to appear any where with exposed fire-arms; they must always be shut up in a case.' As to every thing else, the surrender was complete, and the custody was so rigid that 'it was not till after four months' constant entreaties and representations that the fowling-pieces of the officers were returned to them in order to be cleaned, though many of them were entirely destroyed by the time they were restored.'

When, upon the ambassador's having obtained permission to land, he insisted on being attended by the whole of this formidable battalion, so dangerous to the throne, constitution, independence, liberties, &c. &c. of the realm. A demand so totally unprecedented and astonishing, put all the *Great Men* to a nonplus; it caused a month's delay and negotiation; the case was too important for the governor of Nangasaki to decide upon; and the Captain thinks it probable that a courier was sent for instructions on this point to Jeddo, the capital of the temporal sovereignty, or to Miaco, the residence of the *Dairi*, or ecclesiastical sovereign. The point was at last conceded to the ambassador.

From the first day to the last of the ship's remaining at anchor at Nangasaki, a great number of guard-boats were stationed round it in close order, through which no Japanese boat, excepting those that brought the *Bunjos* and interpreters on official visits, ever attempted to pass, though great multitudes of parties of curiosity and pleasure were sometimes rowing about on the outside. The Russians were not permitted to take any such pleasure. The element they had been beating through, in whatever manner or direction they pleased, so many thousand leagues, became too sacred for the slightest liberties within a little dent of the shore of Japan.

Provisions were brought off to the ship with tolerable regularity, with one interval, however, so considerable, as to excite the ambassador to inquiry and complaint. The answer, not very flattering had it even been true, but which they afterwards found to have been false, was that a visit of a great prince to the town had engrossed their attention and their supplies. Falsehoods, the Russians had occasion to find, were dealt out to them without scruple, in whatever form and proportions they were wanted, for the purpose of soothing their impatience, or of misleading or stopping their inquiries.

However insulting the whole system of their treatment was, great care was on the whole taken to avoid giving

them cause of complaint on the direct personal score of manners and language. A great deal of formal politeness was practised; there were plenty of professions of anxiety to do honour to the embassy, and to the great emperor that had sent it; there were polite messages from the governor to inquire after the ambassador's health, and to express concern for the injury it was understood to have sustained; the unpleasant discussions were conducted, on the part of the *Banjos*, in as measured and civil a diction as that in use among the European *corps diplomatique*, and with as many hypocritical professions and vain promises. Even the most vexatious restrictions would be explained into compliments: thus the repeated remonstrances of the Russians on the long delay of the permission to take the ship for safety and repairs into an inner position in the harbour, where there happened to be two Dutch vessels, were answered, in one instance, by a pretence which was probably intended to cajole, though it was much too gross and absurd to do so, namely, 'that a ship of war, having so great a man as an ambassador on board, could not lie in the same road with merchant-ships, such as were those of the Dutch; but so soon as the latter should sail, it was intended that the Russians should occupy their places.'

The short interview with the captains of the Dutch vessels, had excited an earnest wish in the Russians to prolong an acquaintance which promised to afford them much information, but they were never suffered to meet those officers again. And when the Russians hailed them in passing out of the harbour, the Dutchmen did not dare make any other return than a significant dumb motion of the speaking trumpet. The majesty of Russia has done most wisely to seek marks of homage in more humble or more equitable empires than Japan; for how little of this sort of contribution could *there* be levied, is very honestly told in many parts of this narrative, besides the following account of the ceremony and the flattering precautions attending the departure of the Dutch ships.

'An interpreter informed us, on the part of the governor, that as the two Dutch ships would proceed next morning to Papenberg, we should not upon any account, send a boat on board of them; at the same time he warned us not to return the Dutch salute, which was in honour of the imperial flag, not as a compliment to us. This was the more absurd as the governor had before ordered all our powder to be taken from us; and we had not an ounce on board. Besides it would have been utterly impossible for us to have returned the salute even if we had had the vanity

to assume it to ourselves; for it consisted of at least 400 shots, and lasted, with short intervals, during six hours.' Krusenstern, p. 269.

Among the things first demanded, and as conditions of being admitted into the inner harbour, were a sight and exposition of the Emperor of Russia's letter to our imperial brother of Japan, written in the Russian, Japanese, and Mandachurian languages. The copy, intended for the governor of Nangasaki, was produced, and examined by some of the Banjos, who said they could not understand a word of the Japanese, partly because, as it is not very consistently added, 'the language was only that in vulgar use,' and partly because 'the hand-writing was very bad.' It is acknowledged that the letter had been translated by a Japanese of low condition and no accomplishments. It cost no little time and pains to get the import of this letter conveyed full and safe into the understanding of the governor, and through him to the head of the empire, to which they had reason to believe that information was constantly transmitted of every thing done, said, and written, down to the minutest trifles. The difficulty in the case of this letter, must have arisen from its bad manufacture, for the Banjos were extremely attentive and inquisitive, and the interpreters are described as generally distinguished by a remarkable quickness of apprehension.

All this while not a Russian hoof had impressed its mark on the Japanese soil or sand. Naval and military officers, privy counsellors, philosophers, were rigidly imprisoned within the weather-beaten timber of the Nadeshda, with the tantalising aspect of the living green earth almost close to their faces. They fretted, petitioned, remonstrated, and even said they were ready to take themselves off to their own good old element if their presence was so little acceptable; while each Monseigneur Opperbanjos in succession, (for the caution of the governor took care to change the agents for his negotiation with them,) maintained the most diplomatic coolness and complaisance, explaining and regretting each cause of delay, suggesting reasons for the exercise of patience, expecting the speedy arrival of instructions from the master of every thing animate and inanimate in the empire, advert-ing to its inviolable laws, and gravely representing the utter impropriety of adopting any proceeding towards *so great a man* as the Russian ambassador, without the fullest instructions and the most formal arrangements. Orders had been sent, it was declared, to all the princes in that part of the empire to give the ut-

most publicity and *eclat* to his arrival, and to come themselves to be present at his reception in Nangasaki. Each proposition or complaint, little or great, instead of being disposed of at the time, was to be formally conveyed to the governor, with an assurance that an answer should be brought after a proper interval; and however provoking this might be to impatient Europeans, they were convinced that, for the most part, the *Great Men* through whom they negotiated, could not do otherwise than they did, having to receive orders on every subject from the governor; while, on the principal points, he also was probably constrained to wait, at the peril of his life, for orders from Jeddo. Indeed this worthy and happy people have attained a state of subordination almost miraculous. Every mortal man in the empire, but the one or two that can have no superiors, is looking up for the rule of right to where nature has, all the world over, placed the wisdom and virtue—to the betters in rank and condition; while nature has not probably, in any other part of that world, taught mankind so complete a deference to this economy as that evinced in so little a piece of propriety as the following.

‘The ambassador took occasion to produce a little pocket globe, by Adams of London, which occasioned uncommon pleasure among our visitors. That the earth was round they knew very well; but to see it represented in this manner was wholly new to them. The Banjos was short-sighted, and used very bad spectacles: an excellent English pair were offered him; but he declined accepting them, since he must first, he said, ask permission of the governor; without that, no one could accept even the most trifling present. In the mean time he begged the ambassador to lay the spectacles by, till the governor’s pleasure upon the subject could be ascertained.’ Langsdorff, p. 238.

Six weeks of diplomatic and ceremonial quarantine, would not probably have sufficed, without the additional circumstance of the ‘pretended illness of the ambassador,’ to obtain the concession of the privilege to walk in a little spot on shore, of the following dimensions and advantages.

‘This place was close to the shore, in a confined bay, and was shut in on the land side with a high wall of bamboo; and although its whole length did not exceed a hundred paces, and its width at the most was forty, there were two wash-houses erected in its immediate vicinity. One single tree, but not a blade of grass, adorned this promenade, which was entirely upon a rocky ground. This place of course could not answer its intended purpose, nor was it used as such; but it was of great advantage for our astronomical observations, which the Japanese did

not in any way attempt to disturb. As soon as any boat put off from the ship, for Kibatsch, for so this promenade was called, a fleet of ten or fifteen vessels immediately put themselves in motion, surrounding the boat on all sides, and in this same manner it was conducted back again.' Krusenstern, p. 255.

In due time the presents, intended as a tempting sample of the fine things his Majesty of Japan might expect as the reward of his solicited condescension, were landed and conveyed into the government magazine. While we copy the inventory, we may well doubt whether his Majesty of Russia was not a considerable gainer by having them at last returned on his hands, instead of the implored object of a treaty of amity and commerce with Japan.

'The principal of these presents were a very curious clock, in the form of an elephant, in the oriental taste, ornamented with precious stones, and a great deal of costly workmanship: two very large looking-glasses, each plate being fifteen feet long, and six broad, with a number of smaller glasses; a very expensive and nicely selected black fox skin cloak, and an ermine cloak: vases of fossil ivory, made at Archangel: beautiful muskets, pistols, and sabres: a number of articles in steel, manufactured at Tula; superb glass lustres and vases; table services of fine glass and porcelain; tapestries, and other carpetings; the portrait of the Russian Emperor, by Madame Le Brun; marble vases, damasks, velvets, and other silk goods of different kinds; fine furs, printed cottons, and cloths: gold and silver watches, a complete electrical machine; (the object which, more than any other, attracted the attention, and excited the astonishment, of the Japanese: very rarely did a Banjos, or any other *Great Man*, come to visit us, without desiring to feel the effect of the electricity, or to see some experiments); a very fine microscope: galvanic plates, with many other objects, valued upon the whole at about three hundred thousand roubles.' Langsdorff, p. 235.

The Captain was curious to know how these articles were likely to reach their destination.

'I inquired of one of the interpreters in what manner it was proposed to convey this large mirror to Jeddo, who told me that it would be carried there; upon which I replied, that this did not appear practicable, as the distance was so great, and every mirror would require at least sixty men to relieve one another every half mile. His answer was, that nothing was impossible to the Emperor of Japan; and, as a proof of his assertion, he related to me, that, about two years before, the Emperor of China had presented the Emperor of Japan with a live elephant, which had been carried from Ningasaki to Jeddo. The following example, which I learnt upon another occasion from one of the interpreters, and which he did not mention to me in proof of the power of his sovereign, but merely as a fact which had recently occurred, will sufficiently demonstrate with what punc-

tuality the Emperor's orders are executed, without any consideration of apparently the most insuperable obstacles. A Chinese junk was driven on shore in a gale of wind, upon the east coast of Japan, in the bay of Owary, on which occasion she lost her masts and rudder. As, according to an ancient regulation, every foreign ship which may touch upon the coast of Japan, either accidentally, or from being driven upon it in a gale, must immediately be brought to Nangasaki, this ship also, though in a very bad condition, was ordered to be carried round. In Japan, such a thing cannot be effected except by means of towing boats, and several hundreds of these were immediately sent to tow the ship from the bay of Owary to that of Osacca : a voyage during which it was not unlikely, that on the first high wind, which are very frequent upon this coast, both ship and boats would go to the bottom. From the bay of Osacca the navigation was indeed not so dangerous, as the passage was not in the open sea, but between the islands of Niphon, and Sikokf, and Kiusiu. This towing voyage, which lasted fourteen months, must have been very expensive, one hundred boats, and consequently six hundred men being kept in continual employment. The natural, as well as least expensive method, would have been to have broken up the ship, or to have burnt and paid for her, sending the cargo to the Chinese at Nangasaki; but this was contrary to the laws of the land.' Krusenstern, p. 274.

About the same time that the presents were taken on shore, there was conceded the mighty favour of a house for the residence of the personage who had so long escorted them. He was conveyed to it in great state and pomp.

' So far, (says Captain K.) the ceremony attending his entrance was worthy the representative of a powerful monarch; but he had no sooner landed, and entered his dwelling, than the doors were locked on both sides, and the keys sent, at sun-set, to the governor.'

He says, ' the seven towers of Constantinople are hardly so well guarded as our Megasaki,' as the ambassador's residence was called.

' The house was situated on a neck of land, so near the sea, that on the south and east side, the water at high tide came close under the windows. When I say windows, indeed, I make use of an improper expression; for this word can scarcely apply to a square space about a foot wide, provided with a double lattice work, and which therefore admitted but very little light into the room. A high bamboo fence surrounded the whole building, not only towards the land, but even on the sea-face in spite of the waves, the protection of which the Japanese did not seem to consider as sufficient. Besides these, there were two rows of bamboo canes carried from the door down to the sea, as far as the tide ebbed, in order that when the boats came from the ship, they might only land between these canes, a precaution which scarcely would answer any one purpose. A large gate, with double locks, formed the entrance from the water-side. An officer, whose station was near the ship, had the keys of the outer

locks, and another, who lived in Megasaki, those of the inside: and when any boat went on shore it was necessary that the keeper of the outward keys should accompany it to open his side, after which the inside was unlocked; and in like manner, when any one on shore was desirous of going to the ship, the porter of Megasaki opened the inside, when the vessel, on board of which was the keeper of the outer keys, had to repair to the house to perform the same duty. Besides this precaution, the gates were never left open upwards of five minutes; and though they sometimes knew that the persons would return immediately, the porter would rather take the trouble of locking and unlocking the gates again than leave them open during this length of time. — They counted always the number of persons who came on shore, and the boat was never allowed to return without a similar number; and if any officer of the ship wished to pass the night in Megasaki, one of the persons residing on shore was obliged to go back in his stead; and in like manner, when any officer belonging to the ambassador's suite was desirous of sleeping on board, some sailor had to fill his place on shore: for the appointed number of persons residing there was neither to be increased nor diminished, nor was any attention paid to their quality in this respect, but only to their numbers.' Krusenstern, p. 258.

There were various other precautions, which it would fill too much room to transcribe or enumerate. Besides the confined place before given them for walking, they obtained, for the purpose of repairing their boats, a little wretched shred of ground, or mud, where they could not work at high water, but when their importance was again complimented by the precaution of a bamboo fence which concealed from them every thing but the sky, and which was constantly, while the carpenters were at work, guarded by two boats. We are not told, by either of the writers, whether any strong temptation was felt to try what would be the consequence of cutting these bamboos half way down. But probably not; for the party were disciplined and inured to their humiliation by so exquisitely judicious and systematic a process, that their spirits excepting perhaps the Captain's, appear to have succumbed in a sort of hopeless, unresisting quietude. They lived on, one dull week after another, in their bamboo cage, as if kept for the purpose of being stared at by the populace. 'On the other side of our new walk,' says Dr. Langsdorff, 'we often saw people who came to look at us through the trellis, in the same manner that in Europe we look at wild beasts carried about for a show. Men, women, and children, of all ranks and ages, were gazing on every side. Among others were a number of mendicant monks: they, as well as the physicians, had their heads entirely shaved.' Now and then, indeed, a complaint or expostulation was ventured upon; and the interpreters and Banjos were never a moment at a loss for explanations and apologies. In two or three in-

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stances some of the interpreters would practise a sort of mockery of sympathy, and affect to be of their opinion, that the Japanese system of precautions and formalities was very absurd and pitiful. One of them carried the joke so far as to say, 'It is laughable that Japan, this little country, this little island, makes so much ceremony, and contrives so many difficulties; that in all her manners, even in her ways of thinking, she is little; while Russia, which is a very extensive country, is, in all her ways and manners, in all her thoughts and actions, great and noble.' But the most roguish banter of all was when one of them took upon him to make to our heroes and illuminés a moral and philosophical homily, which our sly Doctor introduces in such a way as if he would cozen us into a notion that it was as gravely conceived as it was, doubtless, pronounced.

'The interpreter sent to us on this day spoke more freely than any who had come before; he considered all the strict regulations of the Japanese government as extremely ridiculous, lamented that he was himself a Japanese, and wished very much to travel and see foreign countries. He regretted the short-sightedness of his countrymen, imputed it to the education of the emperor and the great magistrates, and said that the subjects must be blind when the rulers had no clear ideas, and were not in a condition to acquire any. Men, he said, are not born merely to eat and drink, but also to instruct and enlighten themselves. His philosophical dissertation was interspersed with several Japanese proverbs, as, for example, "*The age of man is a hundred years, but his fame is eternal.*"—" *The life of man is short, his name is without end.*" He lamented the many disagreeable circumstances to which the ambassador had been subjected, and endeavouring to console him, likened a man of understanding to water, saying, "*A reasonable man must know how to accommodate himself to all situations and circumstances, like water which takes the form and figure of every vessel into which it is poured.*"' Langsdorff, p. 266.

A frivolous and vexatious negotiation continued to be carried on, with occasional peevishness and grumbling on the part of the Russians, and with all possible ceremony, formality, importance, and delay, on that of the Japanese. The constant pretence for this delay was the necessity of instructions from the court at Jeddo,—with the addition, in one instance, of the pretence that even that exalted authority had not felt itself competent to decide on so momentous an occasion, without sending to Miaco, a distance of hundreds of miles, to consult the Dai-ri, or ecclesiastical sovereign. On every point of consequence, and on more points of no consequence at all, couriers were to be sent, as the patient suitors for Japanese favour were told, to Jeddo, and then, month after month would be contrived to be passed off in the pretended expectation of their return. And indeed the Russians were sufficiently convinced that

the *Great Men*, governors, and princes, with whom they were in communication, had but very little discretionary power, and really might at their imminent peril have conceded, for instance, the superficial space of a dozen yards square of the sacred beach of Japan to the temporary occupation of this obsequious handful of Europeans without ammunition: or at their peril have decided and acted in still more trifling matters, without sending so many hundreds of miles to obtain a few sentences pronounced or written by more majestic bipeds. This, to be sure, at the best, was bad enough for petitioning and impounded men, themselves too some of the *Rangos* of the most prodigious monarchy on earth: but the peculiar vexation was, that they had reason to believe that couriers did come from the remote seat of power, time after time, and of course with such communications, as it might have much imported them to know, while they were still kept waiting in uncertainty, and to be amused indefinitely with pretences and lies.

It is probable enough that the government never had the smallest indecision on the subject, nor even the magistrates at Nangasaki any uncertainty of anticipation as to the fate of the embassy, though they pretended to flatter it with some presumptions of success, so much the more probable, they were pleased to say, as the ultimatum from Jeddo was so long delayed. If the fate of this too ambitious overture was thus at no moment really doubtful, there seems no other explanation of the policy of the mode of inflicting it, than to suppose that the Japanese government intended at once to avoid the appearance of a rude, hasty affront to a great power whose territories approached so near their own, by this semblance of a protracted and solemn deliberation; and to inspire, though under a most perfect avoidance of all hostility, an utter hopelessness and disgust at the idea of any further attempts, by wearing out the patience, and mortifying the pride, of their unwelcome visitants. At any rate, there must have been a deeper cause for this intolerable protraction than either dilatoriness, or a mere ceremonial, affected stateliness; as the government was at the sole charge of the provision and accommodation of the party, who were not permitted to purchase (for it was declared to be against the laws) the most trifling article, or to pay for any service whatsoever; while, nevertheless, they were amply supplied with whatsoever was wanted for themselves and for repairing the ship.

After they had endured several months of their imprisonment, they began to receive hints that convinced them it was a delusive astrology that had told it as a part of their fortunes, that they were to see the metropolitan and imperial splendours of this great monarchy. They were soon plainly informed, that a very *Great Man* of the Court was on his way to save them, 'the

toil of this long journey, and bearing the Emperor's commissionⁿ plenipotentiary for whatever was to be discussed and arranged between the two powers. And as it was presumed that the deputed wisdom of two such empires and monarchs, when brought into conjunction, could not fail to settle the business in a very short time, (like Sir William Temple and John de Witt, if the Dutch had ever told them of these eminent diplomatists, and their rapid negotiation,) it was suggested that it was high time to fit the *Nadeshda* for taking the freedom of the seas. The intimation conveyed animated pleasure to men who regarded her with more than a sailor's affection, as the vehicle that was now soon to bear them away from this hated shore. All the necessary materials were promptly furnished by the Japanese, and the crew applied themselves to the business with all possible alacrity and despatch.

But to return to the superlative man, the potent satrap, the *élite* of the high mightinesses of the most august of Courts, the personage who was born, though the Russians were not, to the felicity of looking at the feet of the Emperor. It was announced, at length, that this favourite of all the stars was arrived at Nangasaki, and the important interview was approaching. But the Russians, under the abandonment of every star, and the depression produced by their long imprisonment and series of humiliations, happened to find themselves in possession of just so much remaining spirit, as to render it a matter of considerable difficulty and negotiation to adjust the ceremonial of relative dignity under which the two imperial representatives should meet; high demands being of course made on the part of that power which was determined for ever to act on the maxim that all other powers were unworthy to aspire to its friendship. The interview was to take place at the mansion of the governor, which gentleman the Russians had never yet been privileged to see. The arrangements were made, and the procession to the government house in Nangasaki was conducted, with no small pomp, in which, however, the characteristic affectation of concealment and precaution was shewn in a very remarkable manner; for the whole front of every street through which they passed, was veiled from their sight.

* The houses, as well by the water-side as all round the place, with the fortresses and guard-houses, were covered with hangings, on which were the imperial arms and those of Fisi; so that we could see nothing of the houses or the people, nor could they see any thing of us: here and there only we saw a head, urged on by irresistible curiosity, peeping from behind the hangings. We were, however, in the main, unseen by the inhabitants, while our own eyes were equally restrained from making our observations on them or their town.—
 * If in some of the cross streets, the hangings did not cover the

houses entirely, their place was supplied by straw mats or trellis-work. The reason of this, the interpreters told us, was, that the common people might be kept off, since they were not worthy to see so *Great a Man* as the ambassador face to face.' Langsdorff, p. 304.

There were three of these processions to the place of audience, all within a few days. In the first, the ambassador was carried in a sort of large sedan, called a *Norimon*, while his attendants walked; but he demanded the same conveyance for his officers on the latter two days, on account of rain and the state of the road, and with much opposition and reluctance it was allowed.

We cannot fairly afford room for any part of Doctor L.'s very curious description of these three interviews of the great men of different regions of the globe, met to confer on the grand subject of the intercourse of empires. The first was an audience of ceremony, the second, of business, the third, of taking leave. The Captain despatches the whole affair in a very few sentences, written in a temper partaking of indignation and shame. The Doctor has exhibited, considerably at large, the etiquette, the incommodious postures, the rather impertinent and ungracious interrogatory of the very *Great Man* to the chamberlain Von Resanoff; the important *business* of the second interview, consisting precisely in the delivery of a paper from the former to the latter of these plenipotentiaries, and then the affecting adieus of men who were to see one another no more!

On returning from the second audience, which was as brief as if ceremony had been no part of the court-traffic of Japan, and in which the most noble the beholder of the Emperor's feet, does not appear to have wasted any words in explanation of the purport of the definitive document which he delivered, the ambassador had to put this fate-bearing paper in the hands of the interpreters, and was, perhaps, by the tendency of all that had preceded, competently prepared and fortified against any sudden emotions of amazement and grief on finding the burden of it to be, a peremptory injunction that no Russian should ever again shew himself in Japan. But he might, even after all he had experienced, be allowed to feel some little surprise that a grave and final award of state, should so presume on his simplicity as to regale him with the following piece of rhetorical banter, affecting to rest the propriety of the refusal of any further communication with Russia, on the comparative feebleness of Japan.

Friendship is like a chain, which, when destined to some particular end, must consist of a determined number of links. If one member, however, be particularly strong, and the others disproportionately weak, the latter must of necessity, by use, be soon broken. The chain of friendship can never, therefore, be otherwise than disadvantageous to the weak members included in it.

The inviolability of the Japanese laws, interdicting all intercourse with foreigners, except a limited trading privilege granted to the Dutch and Chinese, is solemnly insisted on; the perfect sufficiency of the productions of the country to supply all its own wants, is pretended to be put on the ground of the smallness of those wants; and the poverty of the country is affected to be pleaded as one reason for declining to accept any of the Emperor of Russia's valuable presents.

If they were accepted, the Emperor of Japan must, according to the customs of the country, which are considered as laws, send an ambassador with presents of equal value to the Emperor of Russia. But as there is a strict prohibition against either the inhabitants or the ships quitting the country, and Japan is besides so poor, that it is impossible to return presents to any thing like an equivalent, wholly out of the Emperor's power to receive either the ambassadors or the presents.

It is hardly worth while to notice here the absurdity of stating what are the custom and the law in a certain case, in the very same sentence in which it is declared that the law never permits that case to exist. But perhaps this custom and law of equivalents may refer only to the interchange of presents among the people within the realm. Be, however, the law whatever it might, it was announced to the ambassador, that the Russians should receive as a perfect gratuity every thing they wanted or would ask for in the way of provisions, so long as they remained in port, two months' stores for the ship when they departed, every article necessary for previously refitting the ship: and a present besides of 2000 sacks of salt of 30lb. each, 100 sacks of rice of 150lb. each, with two thousand bundles of the finest Japanese raw silk; the former two for the crew, the latter for the officers.

The ambassador protested that, like their Emperor, he must refuse these presents. He was told that the inevitable consequence of his persisting to do so, must be another courier to Jeddo, since the Emperor had given the orders. This decided the matter instantaneously, two months of additional delay being what he as little wished as they did.

The gratuitous supplies, from first to last, and all other services received from the Japanese, were perfectly clear of all fees and *douceurs*. It was not till after repeated and earnest representations, and even entreaties, that the ambassador obtained permission to make some small presents to a few of the interpreters, to whose services he had been so long indebted. 'The desire to part,' says the Captain, 'was equally strong in all of us; the sailors gladly worked sixteen hours a day to get the ship ready for sea; the cannon and all the other articles belonging to it, were brought safe on board with all diligence; a hundred

boats, linked in five lines, towed the ship from its station; the governor sent some final tokens of his considerate attention to their accommodation; and 'all the interpreters,' says the Captain, 'except the honest Saka-Saburo, and two others, who had not forgotten that we were no Dutchmen, wished us a happy voyage to Batavia!' so little interest regarding the character and fortunes of the Russians had been created in their minds by so many months of intercourse.

There is probably as much truth as resentment in the opinion with which the Captain consoles himself and his countrymen for this memorable failure,—that 'the Russian trade will not suffer much in consequence of it.' In so long a period of almost total preclusion of intercourse with the rest of the world, the sensible wants of the people will have strictly conformed themselves, through inveterate habit, to the measure of their internal resources. Nor can this necessitated and habitual conformity be deemed very oppressively severe in a country with such considerable advantages of climates, (the empire including a great diversity of them,) together with a moderate though stationary proficiency in the agricultural and mechanical arts. Such a state of things cannot so painfully repress the essential cravings of nature, cannot inflict such a sense of hardship and destitution, as to force nature, by its vital necessities, to rebel against the established system, and demand the admission of foreign supplies. And then add to this, the perfect and astonishing reduction of the entire political, moral, and physical economy of the people to the most absolute clock-work, through the superstitious veneration for the ancient laws and usages,—a superstition which the government has an evident and perpetual interest in maintaining undiminished :—When all these circumstances are considered, and when there is also taken into the account that supercilious pride which in Japan even still more uniformly than in China, regards every thing foreign as inferior, we do not see how the commercial speculatist, even had he that freedom of access to the country which he most certainly never will have till some strange revolution have taken place in the policy of its government, could do that which is the first thing for him to do, that is, create a new and eager want in the people. So much for what the country would take from foreigners; and then, as to what it might furnish to them in exchange, it is perfectly obvious that such a half-civilized nation could bring nothing of value or consequence unless the country had, in its natural produce, some grand staple, in the same manner as China furnishes an unlimited quantity of tea, South America, hides, the West Indies, sugar, and Spain

did supply wool. But we know of no one capital species of natural produce which Japan could offer in any peculiar and pre-eminent degree of excellence or plenty. All the nations, therefore, great and small, that have been beaten off in their earnest attempts on this inaccessible dominion, may take consolation for their not being permitted to carry on a little paltry traffic to the annual amount perhaps of the business of one moderate English shop, at the expense of all the base humiliations by which the Dutch have so long retained the worthless privilege;—such humiliations as having their Captains and even Barons obliged to put themselves severally in the form of a fourfooted stool, whenever they approach any petty magistrate called a Banjos, as the Director and Secretary of the Dutch factory, with a Baron Pabst, and two cultivated and intelligent Captains of vessels, were all unceremoniously ordered to do in the cabin of the Russian ship, and continued to do for several minutes, till it was carelessly signified to them by an interpreter that they might stand up. At the breaking up of the conference, the stubbornness of the Dutch person and character was to have the benefit of another cringe.

Before their departure the Dutchmen were required to pay the compliment to the *Great Men*. Baron Pabst, who before did not seem to think this attitude of submission altogether consistent with the Dutch character, wanted to have stolen unseen out of the cabin, and escaped the compliment; but the vigilant interpreters called after him: "Sir! Mynheer Pabst! you cannot go till you have made the *Great Men* a compliment." He was therefore obliged to return and submit to the humiliating custom.' Langsdorff, p. 232.

Both the writers are so sensible how little information they have had the means of giving with respect to the people of Japan, that they apologize for occupying so much space in their books with the few particulars which, however, it cost them such a weary length of time to collect. Their accounts can go but little way towards correcting, or confirming, or enlarging, the questionable information furnished by former reporters; which we the more regret as we could have so fully relied on the honesty of these latest observers.

At the same time, the Japanese are, perhaps of the whole world, that one nation of which the quality of the whole may most competently be known and fairly judged from the inspection of a small sample. What our voyagers have described, will furnish any man instantly with a long negative catalogue of Japanese accomplishments, virtues, privileges, and felicities. Conspicuously at the head of all these negations will stand *Liberty*,—liberty, which that blinking Baron Thunberg pronounces to be the very life of this

people! Some of the readers of these descriptions will perhaps say that in default of liberty, they have something better,—the most consummately mechanical good order. We hear of no brawls, no roaring gangs of tipplers, no disrespect to superiors, no rude driving, and scampering, and racket, of ill-taught, wild young fellows. Prodigious crowds of people were seen often enough, but there was no tumult, riot, or mischief; no obstreperousness, indecent manners, or abusive language. On the ground where the largest multitude had appeared, there would soon not be a mortal to be seen, if so were signified the will of the governor, or perhaps of an *Opperbannjos*. There were, besides, no beggars and no pilferers. We need not say there were no bullies or bravoos. We seem even warranted to say there were no mere loungers, no idle persons of any sort. Personal cleanliness was universally prevalent, and extended to the putting off of shoes on entering a room with clean mats on the floor. It could not be mentioned as exactly an exception to this general recommendation, that the married women are all distinguished by the disgusting circumstance of having their front teeth blackened. Our gay Doctor was, however, very angry at this ill-judged decoration.

The prisoners could obtain no glimpse of the domestic economy, nor permission to visit a neighbouring temple. And probably the diversified inquiries they would naturally be inclined to make, were either prevented by the formality and official business of their interviews with the interpreters, or if made, were frustrated by evasion, reserve, or that falsehood which even the officers of state in Japan, (so unlike all other countries,) seem to regard as a perfectly fair resource in every emergency. They had occasion to perceive that the interference of authority, was exercised to prevent or stop the unofficial communication which they were, in one or two instances, attempting and beginning to hold with some individual that appeared to them more intelligent than the generality of the natives.

Mention is made of several festivals occurring during the stay of the Russians, but of which they were, of course, allowed no participation or inspection. One of them was that of the new year. Our authors do not say whether they heard of the ceremony described by Thunberg and others as practised by the Japanese at that season, to testify their abhorrence of the Christian religion, and to create the same hatred of it in the minds of their children. The thirtieth of January is their newyear's day. On the second of February, 'the last of the festival days,' a little box was brought, full of roasted pease, to the ambassador's house, which were strewed about every corner of it,

to drive away,' says the Doctor, with great inattention to precision of language, 'the devil and all evil spirits.'

'On the 31st of March, or the 1st of April, a feast was celebrated in Nangasaki, called Musume Matsury, the chief character of which is that parents, on this occasion, present their children with dolls. Unimportant as the object of this holiday appeared, it must nevertheless be of great consequence in Japan, two days being devoted to these childish entertainments; and we were requested not to suffer the carpenters, employed upon the boats on shore, to work during its celebration.' Krusenstern, p. 284.

Before taking leave of this strange people, into whose company we and our readers are little likely to be soon again introduced, we should notice just one illustrative instance of such a refinement of subordination, and so unqualified an operation of what was denominated law, as no other country could parallel.

'On the 16th, early in the morning, we were informed that one of the Japanese, whom we had brought with us, had attempted to destroy himself. With this view he had thrust a razor through his mouth into his throat, but was seen in time by the bystanders for them to prevent his completely executing his purpose. A quantity of blood streamed from the mouth of the wounded man; but the Japanese civil officer on duty would by no means consent that I should examine the wound, or give him any medical assistance. The event was announced by the guard, and a Banjos, with a physician, was sent for, who did not arrive till the afternoon; they then entered into a very minute investigation of the affair, and took down a *procès-verbal* of it, which was carefully sealed up. The wound did not appear dangerous.' Langsdorff, p. 287.

Our adventurers exultingly set all sail, and drove out of the harbour in a style that confounded the cautious, sober, timid boat-mariners of Nangasaki. The destined course was through the sea between Japan and Corea, a course which every imaginable argument had been employed by the Japanese ministers to deter the Captain from adopting. His plan was to examine, on his way to Kamtschatka, a number of imperfectly-explored coasts and straits in the seas of Japan and Sachalin, in which La Perouse had left a good deal to be done.—We have staid so long in that country of *Great Men*, that we cannot regularly attend him through his various traverses of dangerous seas, and examinations of dreary coasts. It is, however, this part alone of the voyage that will be regarded as of importance to geography. When we say this part alone, we must not be understood to imply that it was an inconsiderable portion of naval adventure. On the contrary, it amounted to several thousands of miles, and occupied a long space of time. In this

navigation, the Captain displayed, in a very high degree, the qualities of an able, enterprising, and indefatigable navigator. The foggy, chill, and turbulent climate, conjoined with the strikingly inhospitable character of the greatest part of the lands he coasted, and the numerous dangers incident to a navigation so constantly in the neighbourhood of rugged coasts and islands, all imperfectly known, and some totally unexplored, gave occasion to both the commander and his crew to evince that no duty was too hard for their skill and resolution.

Having made a conditional promise to the Japanese to restrain not to go spying out their territory all along the western coast of Nippon, or Japan, he did not approach the land till he deemed it necessary to do so in search of the straits of Sangar, between the northern end of that great island, and the southern part of Jesso. He accurately examined and laid down, perhaps, about a hundred miles of the coast south of this strait; and then, instead of passing through it, proceeded along the whole western coast of Jesso, to the straits of La Perouse. The landscape, through almost the whole length, was a chain of snowy mountains, one of which emitted flames and smoke.

The few inhabitants of the northern part of Jesso, are called Ainos, and are judged to be the remains of a nation that once possessed the whole of it, and some other islands, but that has gradually retired and diminished before the encroaching power of the Japanese, who have now extended their sovereignty to its northern extremity. The Captain was so enchanted with the modesty, benevolence, and generosity of these poor people, that he has no hesitation in pronouncing them the best of all the people he has hitherto been acquainted with. And certainly the facts he mentions, will bear him out in a very strong eulogium.

Having examined the great bay of Aniwa, which hollows out the southern end of the peninsula of Sachalin, he examined (and is the first that has done so) the eastern coast of that most dreary peninsula, with meritorious resolution and accuracy; up to Patience Bay, whence he was compelled to steer, across the chain of the Kurile Islands, where he encountered considerable danger, to his old port of St. Peter and St. Paul, where he cast anchor at the beginning of June, 1806, forty-eight days after leaving Nangasaki. Here Dr. Langsdorff left him, in order to accompany the Chamberlain Von Resanoff, at his particular invitation, on an expedition to the Russian settlements on the north-west coast of America. While the Captain staid here about a month to refit and victual the ship, he was assailed by mingled pain and indignation at witnessing specimens, and hearing accounts, of the excessive and shocking wretchedness,

both by sea and land, of the Russian adventurers employed by the Russo-American Company in the fur-trade.

On the first of July, the *Nadeshda* again put to sea, destined to resume that point on the coast of Sachalin at which the former examination had been suspended. From that point, in latitude $49^{\circ} 19'$, the examination was prosecuted to Cape Elizabeth, the northernmost point, in latitude $54^{\circ} 24'$.—Not a single human habitation had been seen throughout the length of this immense tract, the whole eastern coast of Sachalin, till very near the arrival at its northernmost promontory, when a beautiful valley presented the striking novelty of two huts. On the northern coast the voyagers saw one or two Tartar villages, and had an amusing adventure with the ill-conditioned inhabitants, the perfect reverse in character to the Aïnos who inhabit the southern extremity of this peninsula. It is a very interesting part of the Captain's narrative which comes next, and describes a series of attempts, after having passed by a westerly course round the northern promontories, to make his way southward, along the western coast, in order to decide the question whether Sachalin is an island, or is connected with Tartary. A great change in the colour of the water, and a powerful current which encountered the ship from the south-west, indicated their approach to the mouth of the river Amour. In a resolute contest with this current the ship was carried, though by an indirect course, to a position within a few miles of a western projection of the coast of Sachalin, which was situated directly opposite to an eastern projection of a point of the coast of Tartary. Between these two points is a channel of five miles across. Though this was not deemed to be precisely the mouth of the river, it was unquestionable that what might be perhaps more correctly so called, must be at a very short distance behind. And the prodigious magnitude of this river was evinced in the most direct manner by the fact that this whole rapid current of five miles wide, had not the slightest mixture of sea water. This stream, therefore, was purely and exclusively the Amour. One of the lieutenants, in a boat, rowed, with great labour, some miles further against the current, till the depth decreased to three fathoms and a half.

The Captain states the reasoning which he entered on his journal at this time, respecting the question whether Sachalin be an island or a peninsula. These arguments alone would be quite conclusive of its being the latter. On his arrival in China, he was gratified to find demonstration added by the account of the voyage of Captain Broughton, who prosecuted from the southward the examination of the gulf of Tartary, till stopped by an uninterrupted shore of sand-hills, in which Sachalin and Tartary became united. The Russian navigator is, nevertheless,

of opinion, that there may formerly have been a channel, and that the junction may have been formed by the accumulation of sand brought down by the Amour.

He had now an excellent opportunity, and a very earnest desire, to explore the north-east coast of Tartary, but was withheld by the very strong representations he had received before leaving Kamtschatka on the impolicy of a proceeding which would be extremely likely to excite the hostile suspicions of the Chinese government. Obligated, therefore, to return toward the east, he resolved to examine the western coast of Kamtschatka, from the fifty-fourth or fifty-fifth degree of latitude to the southern extremity. But the direction of the winds rendered this project impracticable, and he was reduced at last to return to St. Peter and St. Paul, where he arrived, after an absence of eight weeks. 'During this time,' says he, 'seldom a day passed in which we had not been wet through, either by the rain or mist; and yet in all the voyage we had not a single invalid, notwithstanding our total want of fresh provisions, and that our antiscorbutic remedies were entirely exhausted.'

His several visits to Kamtschatka furnished him with the materials for that rather ample account of the actual state of this peninsula, which forms an interesting part of the book. He is quite sanguine enough, we should think, as to its capabilities; but describes its present state as most wretched in all respects. He honestly attributes a great part of its misery to the bad policy of the Russian government. Perhaps when the delirium of recent triumphs is fairly past, some attention will be paid to representations which serve to shew the amazing difference, in point of condition, that may subsist between the head and the feet, if we may so express it, of a gigantic body politic.

The *Nadeshda* had one clear run from St. Peter and St. Paul to Macao, where she was rejoined by the *Neva*, laden with a rich cargo of furs for the Chinese market. Here there awaited him a little entertainment by way of sequel and finish to the woful farce played for his amusement at Nangasaki. *Opportunities* were also forthcoming in China, to wonder what business the Russians could have in the seas and the ports of their sacred empire; and the Court of Peking, infinitely more unreasonable than that of Jeddo, instead of expediting the departure of the unwelcome visitants, followed up a number of vexatious proceedings, by which the commercial business of the Russians had been much obstructed and retarded, by measures and orders for their absolute and indefinite detention; and the Captain acknowledges, in the strongest terms of respect and gratitude, that it was owing to the very prompt and zealous interposition of the English that he got out into his old freedom of the seas.

just in time to escape the execution of the most peremptory mandate for making his ship a Chinese fixture. He doubtless felt, though he has kept the thought in silence, some indignant pleasure in the idea, that the time may probably not be very remote, when the growing power of the Russian empire will be able to repay the complaisance of these two arrogant and imbecile monarchies, by giving them the law.—The Captain has gone at large into the internal state and policy of China, and has furnished some interesting facts and observations illustrative of the disordered and precarious state of the government.—On the 9th of February, 1806, the *Nadeshda* and *Neva* sailed from Whampoa, and arrived at Cronstadt on the 10th of August, after an absence of three years and twelve days. The *Nadeshda* did not lose, during this circumnavigation, a single man of her crew, excepting the cook, whose health was bad at the time of leaving Russia. She lost not one yard or mast, and only two cables and one kedge anchor. All observations would be quite superfluous on these signal proofs of the ability and attention with which this enterprise was conducted.

Having occupied a space so very much beyond our intention, and beyond all reasonable limits, with the work of Krusenstern, and Langsdorff's first volume, we are under the absolute necessity of dismissing the Doctor's second part, the title of which stands at the head of this article, with very few words. Both his volumes together contain only about the same quantity of matter as the work of the Captain. The lively naturalist's work will be found, we presume, very considerably more entertaining to general readers than that of the very accurate and intelligent mariner, to whom it was a matter of propriety, and even duty, to record a vast number of minute nautical details, on which it may be observed once for all, that the perpetual series of observations appears to have been made with all possible accuracy, and may be perfectly relied on by any future navigator who may have need to avail himself of them.

When the ambassador Resanoff (reduced, at the departure from Japan, to Chamberlain Resanoff) tempted Dr. Langsdorff to accompany him as physician in the expedition to the north-west coast of America, it was by the lure of promised advantages for his favourite pursuit of natural history; a pursuit, however, which it appears in the sequel that the Chamberlain would do nothing at all to facilitate;—as if, having failed in his own undertaking, he was unwilling that other men should succeed in theirs.

The object of this subordinate voyage to the Aleutian islands, America, and the islands on its coast, was to examine into the

state of the whole system of the fur-trade, and the various settlements established for carrying it on. The vessel and the crew that conveyed him from St. Peter and St. Paul on this adventure, presented a picture of filth and wretchedness hardly to be paralleled in the marine of the world, except in some instance of extraordinary disaster and distress. The Aleutian islands, with their small establishments of Promüschleniks, that is, hunters, or fur-takers, exhibited striking views of wildness, desolation, barbarism, and wretchedness. The Doctor's lively spirits sunk under an almost insupportable weight at what he beheld in the condition of the people on the land, and in the ship. The case was still worse at the principal settlement of Sitcha, the Norfolk Sound of the English, where he resided a very considerable time, and witnessed such scenes of systematic oppression, destitution, disease, and death, created by the administration of Russian government,—as we wish that our contemporary chroniclers had printed, if not for the sake of humanity, at least for the sake of poetical effect, in corresponding columns to the descriptions of the sumptuous festivities prepared as if on purpose for a contrast with whatever scene on earth could present the extreme of want and hopeless distress.

The greatest proportion of these wretched Promüschleniks, are Russians, some of them culprits, who have escaped or been expelled their country; but many are destitute or restless adventurers, who have been induced to go over to these dreary regions in the hope of obtaining, in the employments of the fur-trade, some little property, with which to return home after a few years. Rarely, however, do any of them live to return; and if this ever happens, it is with ruined health, and in a state of as utter beggary as that which probably had impelled to the adventure.

After many adventures and some perils, on the western coast of America, the Doctor returned to Kamtschatka, of which he has given many interesting sketches. At length he went to Ochotsk, and travelled overland to Petersburg. We confess we think this second part of Langsdorff's travels greatly the most entertaining portion of the whole mass of writing that we have been travelling over. It abounds in lively pictures of natural scenes and modes of life, of a very wild, and striking, and romantic character. Some accessions too, are supplied to natural history.

His two volumes contain twenty plates, including a small map and the Doctor's portrait. As most of the subjects are curious, we wish the authority had been made more complete in all of them, by the inserted name of the delineator. Some of the drawings were by Dr. Tilesius, the official naturalist of the expedition. The greater number of the plates are elegantly

engraved by Elizabeth and Letitia Byne, and several by Storer.

The translator of Krusenstern says he did not consider the plates accompanying the original of the work as of sufficient value to be imitated for the English edition.

Art. III.—*A Brief Memorial of the Repeal of so much of the Stat. 9 & 10. Will. III. as relates to Persons denying the Doctrine of the HOLY TRINITY: addressed to all who believe the Christian Religion to be a True Religion, and who are desirous of maintaining the Religious Institutions of their Ancestors. To which is prefixed a Démonstration of the Three Great Truths of Christianity, together with Specimens of Unitarian Rejection of Scripture and of all Antiquity. By the Bishop of St. David's.* 8vo. pp. 86. Rivingtons, Pr. 2s. 6d. 1814.

WITH deep and unfeigned grief have we read this pamphlet of a most worthy, learned, and laborious prelate. The excellent Bishop has here presented us with some useful remarks on the Scriptures and the Fathers, in relation to the Socinian controversy: but he has dishonoured them by the unhappy mixture of a long declamation in favour of the *radical principle* of persecution. It cannot but excite amazement that the mind of a man of elevated station, in a protestant country, and in the nineteenth century, should be the seat of prejudices so palpable, and supported by arguments so transcendently puerile, as we find in the present instance. Such an instance is mournful, as well as surprising. We can scarcely conceive any greater advantage possible to be given to the cause of religious error, than the virtual confession of the advocates of truth, that *their* interests need the support of measures from which justice, humanity, and common sense, revolt. The good Bishop is not aware of the high ground which he has given to the Unitarians, nor of the actual exultation which they have manifested on the account.

By the statute 9 & 10. Will. III. he who shall deny any one of the persons of the Holy Trinity to be God,—is, for the first offence, rendered incapable of any office or place of trust; and, for the second, adjudged incapable of bringing any action, being guardian or executor, purchasing land, or receiving a legacy, and to be farther punished by imprisonment for three years without bail. In Scotland the same offences were visited by a series of punishments, the last of which, inflicted for the third offence, was DEATH. By a recent act of the legislature, which passed unanimously both the houses of parliament, (the Bishop of St. David's, *proh dolor!* having been absent at the

time,) these laws have been repealed. His Lordship, however, has resolved to compensate for the lack of his parliamentary opposition, by proclaiming that the repeal 'is likely to have effects on the public mind very injurious to Christianity, to the State,—and to the Established Church;' and that 'THE OLD LAW OUGHT TO BE RESTORED.' P. iii. His feelings are shocked at the thought that a man may 'hold opinions which the *Royal authority* and the *House of Commons* (!!!) have pronounced to be impious and blasphemous, and contrary to the fundamental doctrines of the Christian religion;—subversive of Christianity, and destructive to the welfare of the State;—and yet be admissible to places of trust in this our Christian country.' p. 67.

It would not readily have been credited, had it not been thus self-recorded, that a Lord in Parliament could appear so ignorant of the matter on which he is writing. The reiterated outcry of this pamphlet is, that the obnoxious characters referred to, are rendered

'Admissible to offices and places of trust, from which they were before excluded.' (p. 69, &c.)

Now the fact is, that all such persons (unless they will commit an act which, on their principles, is flagrantly inconsistent and even impious) are excluded from places of office and trust, along with all other Dissenters, by the Test and Corporation Acts, which are not at all affected by the late repeal. The design of the Legislature in that measure, was only to place Antitrinitarians on the same footing of toleration and security as the orthodox Dissenters, who form the large majority of those whom reasons numerous and cogent (but of which the Bishop of St. David's is so comfortably and profoundly ignorant!) compel to a peaceable and respectful separation from that *sect* of Christians which Acts of Parliament have vested with exclusive privileges. It is observable, however, that his Lordship dwells only on this misapprehension; and keeps quite out of sight the *SOLE* object of the repeal, the abolition of barbarous and cruel penalties! To increase the inconsistency, he does once glance at the Corporation and Test Acts as rendering the repeal, 'in some measure, inoperative.' p. 11.

Could we persuade his Lordship to lift up the veil of *popish* prejudice, and to look at the subject in the plain light of day, we should be happy to propose to him a very obvious question. He knows, or may easily know, that the religious sentiments uniformly supported in this work, are in accordance with the fundamental doctrines of his Church; and that no periodical publication is more decidedly opposed to the *doctrines* improperly styled Unitarian; but—*fiat justitia*. What if his complaint

were no longer a chimera? What if the Test and Corporation Laws were actually repealed?—Would the Church be endangered? We readily answer, no. Our negative rests on many reasons, two of which we will mention. The apprehension of such danger could only arise, with the semblance of reason, from the circumstance of the supposed measure opening to Dissenters a share in the *legislative* counsels and authority of the realm; since no alteration could be effected in any, even the least part of the constitutions, canons, formularies, rights, or possessions, of the Established Church, but by the authority which created that establishment,—the authority of the Legislature. Now, it may astonish some zealous exclusionists, and possibly it may be novel information to the very worthy Bishop himself, to be assured that Protestant Dissenters *now have and always have had* equal access with their conforming fellow subjects, to both the Houses of Parliament. For a considerable time, both before, and subsequent to, the Revolution, several peers and some commoners were public and zealous Dissenters. They have, however, been nearly extinct in the Upper House for many years, while their number has been rather increasing in the Commons.—And what has been the character of Dissenting members of Parliament? Have they been leaders of faction, sowers of dissension and sedition, disturbers of the state, and plotters against the Church?—So far from this, or any approach to such a character, they have always been among the most respectable members, generally men of known moderation and hostile to party-extremes, and not seldom their usual seats have been on the ministerial side.

The other consideration to which we alluded is this. The operation of a repeal of the Test and Corporation Acts would be, principally, in rendering Dissenters *admissible* (not in giving them any right or claim whatever to actual admission) to a number of subordinate offices, whether municipal, or under the Crown; which are not only offices of trust, but of great labour and high responsibility. Now the experiment to ascertain how Dissenters, in general, are likely to conduct themselves under such circumstances, is no speculation:—it has been tried, and is at this moment undergoing the trial, in many instances. Some corporations, by a sort of understanding which has grown up into a usage, connive at the declining to qualify, *IN ORDER to get Dissenters to serve*. A striking testimony this, to the integrity and usefulness of such persons! There are, also, offices which, *not being offices of profit*, but of gratuitous trouble and expense, are not included in the enumeration of the Test Law: and into these Dissenters are put and even forced every day. Many parishes in and about London, have so found the advantages of order, economy, and fidelity, when

their concerns have been managed by Dissenting Overseers of the poor, that they make a point of getting, if possible, one or more such every year. The same remark is applicable to the office of Churchwarden. When, from a course of rotation, or any other mode of appointment, Dissenters are brought into that situation, it is a fact which we can most certainly affirm, that the years of their service are often distinguished by more respectful attention to the interests and comforts of the clergyman, superior care of the church-property, and more vigilant attention to the morals of the parish. That parish in London which is most distinguished for the vast proportion of its poor, and the excellence of its administration, and which, on these accounts, has been more than once honourably mentioned in Parliament, has acquired its distinction by the benevolent zeal, the Herculean labours, and the admirable system, of a few *Dissenters*.

The multitude of such instances, and the extreme paucity of exceptions, seem to us to amount to a very high degree in the scale of moral evidence, in favour of the position that NO PERILS need be apprehended from the repeal of the Test and Corporation Acts, and that the *interests of both CHURCH and STATE would be promoted* by such a measure.

There is a prodigious fallacy into which some, even respectable writers are often falling, and upon the ignorance or the sophistry of which they ought to be admonished. They use the term *The Church*, as a compendious expression for *that form of doctrine and ritual* which the civil government of England and Ireland has endowed and privileged. Having accustomed themselves to this supposed synonym, they further *assume* that *The Church* is the same with that founded by the Apostles of the Lord and Saviour, and described in the New Testament. They seem to have no difficulty in taking these assumptions as indisputable points: and hence they derive an admirable facility, in exercising a sort of contemptuous compassion for Dissenters, as men of weak intellects and scanty information, poor and pitiful separatists from an Apostolic Church; or in denouncing against them the undefined and alarming charge of *schism*. These reasoners ought to know that the first principles which they so readily assume, are denied by Dissenters; who affirm that a large proportion of the institutions enforced by legal penalties in the Church of England, have not the shadow of countenance from the writings or practice of the Apostles, and that another large proportion is actually at variance with those only standards of inspired authority. It is to this primary question that the attention should be directed: this is the *arx causæ* of the Protestant Dissenting interest.

A similar kind of argument pervades this Memorial of the

Bishop of St. David's. He has drawn it out in regular mood and figure.

- ' Christianity is the religion established by law !
- ' Unbelievers in the Trinity deny the truth of the religion established by law !
- ' Therefore, unbelievers in the Trinity deny the truth of Christianity !' p. 74.

Alas ! what will such arguing reprove ? Is this a specimen of the Logic taught in the Welsh College ? Can syllogisms like this, have any other effect, than to excite the ridicule of gainsayers, and to confirm them in what we believe to be material and pernicious error ?

The worthy Prelate is in a paroxysm of alarm, from his *erroneous* apprehension that the repeal makes ' professed Socinians and Unitarians admissible to offices of trust.' p. 58. He distresses himself with a spectre, and a spectre which, if it had existence, would furnish no ground of alarm ; but he is apparently insensible to the existence and operation of *real* evils, the evils of enormous impiety, hypocrisy, and sacrilege, in that system which he would fain identify with the Christian religion ! Is it nothing to his Lordship that the Test Laws exclude from offices *only* men of conscience and principle, (mistaken as they may be,) and who are therefore generally, at least, men of correct morals and civil integrity ; but hold admissible *ALL* who will take the sacrament according to the rites of the Church of England, whatever be their intellectual qualifications and moral character ?—Has he never reflected on the horrid profanation of the symbolical body and blood of Christ, by its being made a test of qualification for civil offices ? Is his soul not wounded within him, to think of the openly profane and irreligious characters, the blasphemers, the drunkards, the lewd persons, the avowed or half avowed infidels, the *practical* atheists,—who are welcomed to the holy communion, provided they have been admitted into office or trust under his Majesty ? This is no imaginary case, no reversionary evil,—but is the actual occurrence in hundreds of instances every year.—His Lordship has supplied us with a case in point. ' Mr. Cobbett wrote against the repeal in his Weekly Journal ; and since the last session I have read Mr. Cobbett's remarks with great satisfaction.' p. 17. So, then, if there should ever happen to be a coarse, unprincipled blasphemer, a public slanderer, a virulent instigator of the *civium ardor prava jubentium* ;—and if, in the unexpected topsy-turvy of political parties, such a man should be ' admitted into any office, or receive any pay by reason of any patent or grant of his Majesty, or hold any command or place of trust under, or by, his authority,'—he shall receive the Sacrament

of the Lord's Supper according to the usage of the Church of England! And if a clergyman, shocked at the prostitution of the most sacred of religious ordinances to such a person of scandalous profligacy, should refuse admittance to the communion, he shall have an action brought against him for heavy damages!—And, further: if such a notorious character shall choose to write and print vulgar invectives against the principles of religious liberty, he shall be mentioned by a bishop in terms of respect and approbation!—On the other hand, such men as Mr. HOWARD and Sir GEORGE SAVILE, and thousands besides of integrity as exalted, and benevolence as ardent, though in humbler walks of life, are excluded, *as an avowed brand of suspicion and disgrace*, from rendering valuable services to their king and country: and this by laws on which, our dignified author says, 'the security of the Church Establishment is founded'!!! p. 72.

It is to us one of the most surprising and painful of paradoxes, that the whole body of conscientious clergy, with every pious and consistent prelate at their head, have not long ago joined and persevered in proper efforts, to prevail on the Legislature to substitute some other *test* of fitness for office, in lieu of that which is not less absurd than it is revolting to every principle of piety and religion?

From the blemishes which dishonour the pamphlet before us, we are glad to turn to its better parts. The title promised a '*Demonstration* of the Three Great Truths of Christianity.' We looked for this Demonstration with eagerness, and, at last, found it, with difficulty, shut up, without any distinction of title or head-line, in the midst of a long Preface. The 'Three Truths' are, that 'there is a God, that there is only One God, and that the Three Divine Persons, Father, Son, and Holy Spirit, are God and only One God.' p. 21.

Why his Lordship should have thought it needful to have introduced his arguments for the first two of the three positions, in a treatise against those who call themselves (not justly, in our conception,) *par excellence*, Unitarians, does not appear. There is, indeed, a very important line of argument to which they might not have been irrelevant. It deserves to be a matter of very solemn inquiry, whether the conceptions of the Deity, which the *soi-disant* Unitarians maintain, are not ESSENTIALLY DIFFERENT from the character and attributes of the Only True God, as described in his own Holy Word. But upon this the Bishop does not touch. His '*Demonstration*' of the third position we shall extract; observing only that it is not the hundredth part of the evidence of Scripture to the same effect; and that, so far as it does extend, it is little more than heads of argument.

' The distinct personality of the Three Persons is evident from many passages of Scripture; from the form of Baptism, Christ's promise of the Holy Spirit, the Apostolical benediction, &c. The baptismal commission, if not in the name of three divine *Persons*, would have been in the name of *God*, of a *man*, and an *attribute*.

' The omnipresence of the Son is proved from his promise to be with his Church to the end of the world, and from his hearing our prayers. " This is the confidence we have in him, that if we ask any thing according to his will, he heareth us." (1 John, v. 14.) His Divinity is further evident from St John's testimony, that in the beginning he was with God, and was God; and from St. Paul, who calls him our great God and Saviour.

The omnipresence of the Holy Spirit, is evident from his presence with believers in Christ throughout the world, who are called the temples of the Holy Spirit. His Divinity is further evident from his omniscience, in leading the apostles into all truth.' pp. 21, 22.

We shall conclude this article with much more pleasure, both to ourselves and to our readers, than we could feel in the preceding part of it, by some further citations. Strangely unacquainted as the excellent Bishop may be with the nature, the evidences, and the rightful extent, of civil and religious liberty, we shall now walk with him on ground which he has explored, and does understand. To the Editor of Burton, Dawes, and and Tyrwhitt, every scholar will pay respect; and to the Divine, whose diocese furnishes testimonies so noble to his episcopal care and fidelity as to prove him emulous of being a *primitive* Bishop, the great body of Protestant Dissenters, attached to the same faith, and rejoicing in the same hope, will listen with an attention and interest equal to that of any other Christians.

' Mr. Belsham, indeed, says, that " the inquiry concerning the person of Christ is into a plain matter of fact, which is to be determined like any other fact, by its *specific* evidence, the evidence of plain *unequivocal testimony*, for judging of which, *no other qualifications* are requisite, than a sound understanding and an honest mind." This may satisfy the *simplices, imprudentes, et idiotæ*, of whom we shall hear more in the following pages; but it is evident, that they cannot be competent judges of the question. For the knowledge of Christ is to be collected from the Christian revelation, which was delivered to mankind in the language then most universally known. If I take St. Paul's testimony to the person of Christ, recorded in that language in his epistle to Titus, (ii. 13.) and read it to a person of " sound understanding, and an honest mind," but ignorant of Greek, and then ask him, Understandest thou what thou hearest? he would answer, How can I, except some man should interpret? He would not hesitate to acknowledge, that some other qualifications were necessary to him, beside a sound understanding and an honest mind. If I were to tell a person moderately acquainted with Greek, that the meaning of a Greek passage depended on its *grammatical construction*, and that such construction is the

specific evidence of its meaning, and that they who are best acquainted with the language, must be the most competent judges of the construction; his "sound understanding" would, I have no doubt, acquiesce in these positions. If I were further to inform him, that all the ancient Fathers of the Church, to whom the Greek language was their native language, and all the Latin Fathers, with one exception, bear the most *unequivocal testimony* to the supreme Divinity of Jesus Christ, by applying to him the terms *μεγάλου Θεού και σωτήρος*, *Great God and Saviour*, I think that his sound understanding and honest mind would incline him to say, that the unanimous judgment of the Greek Fathers, and the concurrence of all the Latin but one, are decisive of the meaning of the passage.' pp. 24—26.

'The following is one of the many instances of false reasoning, by which Unitarians deceive themselves into the absurd supposition, that the majority of Christians in the two first centuries were Unitarians. Mr. Belsham converts Justin Martyr's *denial*, that very many or most Gentiles believed Jesus Christ to be a mere man, into an *assertion*, that the majority of Christians did so believe. Justin says, "There are *some* of our race (*Gentiles*) who acknowledge him to be Christ, but hold that he was a man born, like other men. With them I do not agree; nor would I, *even if* very many, or most of them (*Gentiles*) were of that opinion." He does not say, that *many Gentiles* were of that opinion, but *some* only; still less does he say, that *many Christians* believed Christ to be a mere man; and least of all does he assert, that the *majority of Christians* were of that opinion. He would not have called such persons Christians, but Anti-Christians.

'Mr. Belsham alleges (p. 404.) as a proof of his pretended Unitarian majority in the two first centuries, that "Unitarians had then no *appropriate name*, and that they were not *excommunicated* and branded as *heretics*." In both these assertions he is greatly mistaken. They who are now called Unitarians, were then called Ebionites, &c. Mr. Belsham calls the author of the Clementine Homilies an Unitarian, the ancients an Ebionite. Theodotus, the Alogian and Ebionite, Mr. Belsham says, was a learned Unitarian. Unbelievers in the Trinity and in the Divinity of Christ, that is, Unitarians, were anciently distinguished, not by one, but by many names derived from Heresiarchs professing such unbelief, or from the heresy professed. Unitarians appear under the name of Cerinthians, Ebionites, Carpocratians, Theodotians, Artemonites, &c. The Heretics, which approached the nearest in *name* to the Unitarians, were the *Monarchians*, who were unbelievers in the Trinity, and in the Divinity of Christ, as a distinct person of the Godhead; but they did not hold Christ to be a mere man.

'Mr. Belsham says that "Christ died not, in any sense whatever, to make atonement to God for sin, but as a martyr to the truth, and as a necessary preliminary to his resurrection." (p. 450.) Christ certainly died as a martyr to the truth. But Mr. Belsham does not inform us *what truth*; nor does he seem aware of *the truth*, to which Christ bore witness at his trial, and which he confirmed by his death. CHRIST WAS CRUCIFIED FOR CALLING HIMSELF THE SON OF GOD,

THE SON OF THE BLESSED. "The High Priest asked him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am." This answer decided the trial. He was condemned to death for blasphemy. In what the blasphemy consisted we learn from another passage of the Gospel. "For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God." He had called himself the Son of God. But lest this expression, "Son of God," should be liable to any ambiguity, as if it had no other meaning than as applied to a Prophet or Magistrate, or the like, we have fortunately another passage, in which the Jews express their meaning more distinctly. "But Jesus answered them, My Father worketh hitherto, and I work. Therefore they sought the more to kill him, because he said, that God was his own Father, (*ὁ υἱὸς τοῦ θεοῦ*) making himself equal with God." We know that on another occasion, Christ said: "All things that the Father hath, are mine;" and "all men should honour the Son even as they honour the Father." The great truth, therefore, for which Christ died, was not, that there will be another life after this, (which the Unitarians seem to suppose was the principle object of his mission: for the high Priests and Pharisees, and the general body of the Jewish nation, were already believers in that doctrine; but that he was the Son of God, the Son of the Blessed, and *that* in a sense, which his accusers called Blasphemy, by "making himself God," and "equal with God." Christ, therefore, died a martyr to *the truth*, —the great truth, which the Unitarians reject,—the truth of his Divinity.

The immediate causes of Christ's death were his calling himself the Son of God, and the unbelief of the Jews, who crucified him for it. But the *end*, for which he died, was that he might be "a propitiation for the sins of the whole world," being "the Lamb of God"—"the Lamb slain from the foundation of the world,"—that is, "by the determinate counsel and foreknowledge of God." I will not enter further into the proofs of a doctrine, which has been largely, learnedly, and triumphantly established by Dr. Magee, in a work to which Mr. Belsham's attention ought to have been long ago directed; and which it was incumbent on him to have answered, before he published his *Calm Inquiry*, in which he ventures to obtrude upon the public a repetition of errors and impieties, which had been unanswerably refuted by Dr. Magee's great work on the ATONEMENT, which cannot be attentively and impartially read without a full conviction, that *Unitarianism is not Christianity.* pp. 76—80.

Art. IV. *The Influence of Bible Societies on the Temporal Necessities of the Poor.* By the Rev. Thomas Chalmers, Kilmany. 8vo. pp. 24. price 1s. Cupar, Tullis; and Longman & Co. London, 1814.

THE specific object of this able pamphlet, as intimated in the title, is to vindicate Bible Associations, in respect to their practical bearing on the wants and habits of the lower orders; to refute and expose the speculations of those cold and super-

ficial objectors, who would bring the necessities of the poor into competition with such institutions, and who represent every shilling given to the Bible Society as an encroachment upon that fund which was before appropriated to the relief of poverty.

‘Admitting the fact stated in the objection,’ says Mr. Chalmers, ‘to be true, we have an answer in readiness for it. If the Bible Society accomplish its professed object, which is to make those who were before ignorant of the Bible better acquainted with it, then the advantage gained more than atones for the loss sustained. We stand upon the high ground, that eternity is longer than time; and the unfading enjoyments of the one a boon more valuable than the perishable enjoyments of the other. At the hazard of being execrated by many, we do not hesitate to affirm that it would be (in the supposed case of such a necessity) better for the poor to be worse fed and worse clothed, than that they should be left ignorant of those scriptures which are able to make them wise unto salvation through the faith that is in Christ Jesus.’

It has been the effect of all the objections raised against the Bible Society in every stage of its progress, to illustrate, in a more striking manner than any thing else could have done, not only the singular innocency of its operations as a means adapted to a particular end, with regard to other objects not included in the compass of its design, but also the very extensive and important advantages to which it is indirectly conducive;—so extensive that there is scarcely an object connected with the temporal interests, or moral welfare of mankind, the promotion of which the spread of such institutions has not, in some way or other, an active tendency to facilitate. We are indebted to our opponents for placing these indirect advantages more prominently in view. The direct contrast of their theories and predictions with the simple result, in *fact*, has only served to shew, with what fearlessness of consequences we may allow ourselves to engage in any work, when not only the designed end is confessedly good, for that can never sanctify or protect the means employed, but when the means themselves come under the description of positive duty, and possess an intrinsic excellence. Whatever accidental evil might have been apprehended from the operation of so mighty a machine as the Bible Society, it must have been of a nature incomparably subordinate to the manifest good which would be immediately effected, and could not therefore have reasonably deterred us from assisting in its promotion. No such evil, however, has arisen. On the contrary, its warmest friends have been astonished at the vast and complicated benefits, far beyond all their calculations, which have resulted from the practical application of those simple principles on which the Bible Society is founded. In regard to the particular point to which the pamphlet before us directs our attention, the influ-

ence of Bible Societies on the temporal necessities of the poor, Mr. Chalmers first proves that the statement contained in the objection is not true; that the fund for relieving their temporal wants, is as little encroached upon by any new object of benevolence; as the fund for the maintenance of Government, or as that out of which the people of the land are provided with the necessities of life. He proceeds,

‘ But let us drop our abstract reasoning upon the respective funds, and come to an actual specification of their quantities. The truth is, that the fund for the Bible Society is so very small, that it is not entitled to make its appearance in any abstract argument whatever; and were it not to do away even the shadow of a general objection, we should have been ashamed to have thrown the argument into the language of general discussion. What shall we think of the objection when told, that the whole yearly revenue of the Bible Society, as derived from the contributions of those who support it, does not amount to a halfpenny per month from each householder in Britain and Ireland? Can this be considered as a serious invasion upon any fund allotted to other destinations, and shall the most splendid and promising enterprise that ever benevolence was engaged in, be arrested upon an objection so fanciful? We do not want to oppress any individual by the extravagance of our demand. It is not in great sums, but in the combination of little things that our strength lies. It is the power of combination which resolves the mystery. Great have been the progress and activity of the Bible Society since its first institution. All we want is, that this rate of activity be kept up and extended. The above statement will convince the reader, that there is ample room for the extension. The whole fund for the secular wants of the poor may be left untouched, and, as to the fund for luxuries, the revenue of the Bible Society may be augmented a hundred fold, before this fund is sensibly encroached upon. The veriest crumbs and sweepings of extravagance would suffice us; and it will be long, and very long, before any invasion of ours upon this fund, shall give rise to any perceivable abridgement of luxury, or have the weight of a straw upon the general stile and establishment of families.’ pp. 4—6.

The influence contributed by the Bible Society to the cause of general education, and its operation on the secular interests of the poor as indirectly preventive of indigence, are next eloquently insisted upon.

‘ A zeal for the circulation of the Bible, is inseparable,’ (it is observed) ‘ from a zeal for extending among the people the capacity of reading it; and it is not to be conceived that the very same individual can be eager for the introduction of this volume into our cottages, and sit inactive under the galling reflection, that it is still a sealed book to many thousands of the occupiers. Accordingly we find that the two concerns are keeping pace with one another. The two Societies move in concert. Each contributes an essential element in the business of enlightening the people. The one furnishes the book of knowledge, and the other furnishes the key to it.’

The progress of the argument then conducts us to the immediate consideration of the Penny Societies, now so generally adopted throughout the kingdom, under the designation of Bible Associations. Their effect upon the economical habits of the poor, is shewn to be equally beneficial with a tax, in bringing up their economy to a higher pitch, while they stand complete y free from all the objections to which a tax is liable. A Bible Association is affirmed to give dignity to the poor, to impart additional vigour and buoyancy to the elevated principle of honest independence.

‘The trifle which it exacts from its contributor is in truth never missed by him, but it puts him in the high attitude of a giver; and every feeling which it inspires, is on the side of independence and delicacy.’—‘There is a consciousness of importance which unavoidably attaches to the share he has taken in the support and direction of a public charity. There is the expanding effect of the information which comes to him through the medium of the circulated reports, which lays before him the mighty progress of an institution reaching to all countries, and embracing in its ample grasp, the men of all latitudes and languages, which deeply interests him in the object, and perpetuates his desire of promoting it.’—‘A man with his heart so occupied, and his attention so directed, has, in fact, become a more cultivated and intellectual being than formerly.’—‘In such associations, the rich and the poor meet together. They share in one object, and are united by the sympathy of one feeling and of one interest. We have not to look far into human nature to be convinced of the happy and the harmonizing influence which this must have upon Society, and how in the glow of one common cordiality, all asperity and discontent must give way to the kindlier principles of our nature.

‘The direct influence of Bible principles, (it is subsequently remarked) is inseparable from a zeal for a circulation of the Bible. It is not to be conceived that anxiety for sending it to others can exist where there is no reverence for it among ourselves.’

These are, indeed, no doubtful positions which require to be made the matter of calculation as probabilities: they are the actual results which are now taking place in broad day in all parts of the empire. Short as the time has been since the adoption of Bible Associations, as a general measure, to allow of the development of their beneficial tendency, it has been sufficient for the accumulation of a mass of facts, to which the experience of every day is contributing further materials, all proving the paramount advantages of such institutions, both for carrying into effect the designs of the Bible Society, so far as they respect the home distribution of the sacred Scriptures, and for accomplishing a moral purpose in regard to the character of the lower orders. This is not exactly the place, nor have we room, for the introduction of anecdote, though it is

the only mode of proof, personal observation excepted, of which the case allows. We must content ourselves with referring our readers to the Report which forms the subject of our next article for some very interesting details of the nature alluded to. The readiness, in many cases the intelligent eagerness, which the poorest among the poor have manifested, even in seasons of scarcity and distress, not only to appropriate part of their earnings to the purchase of a Bible for themselves or their children, but wherever the objects of the Bible Society have been made known to them, to assist, by their contributions and their agency in the distribution of the Holy Scriptures; and the perseverance and punctuality which, in general, have characterized their exertions, are such as, we think, no person could with confidence have ventured to anticipate. Indeed, the harmonious concurrence of so vast a number of agents of different classes, for an object remotely connected with their worldly interests, without any ostensible inducement but that of moral feeling and virtuous sympathy, an inducement so powerfully felt as to overcome the suspicious jealousy with which the poor have been wont to regard the interference of the classes above themselves, presents a spectacle so novel, as well as so honourable in a national point of view, that the contemplation of it may justly excite mingled sensations of wonder and delight. We know of no circumstance or event upon record, which affords an exact parallel.

There have been combinations, perhaps, which have a more brilliant appearance in history; combinations for the purpose of effecting the ambitious designs of the few, or the real interests of the many;—the explosions of compressed feeling, or the ebullitions of a wild and turbulent energy: short-lived coalitions for the most part, of conflicting parties, or of natural rivals for the obtaining of one common political object: but it is obvious that this moral union of the different classes of society, rests altogether on a different basis. So far is it from partaking of a political character, that were the attempt made to associate any political object with the simple and sacred design of the Bible Society, or to employ, for any political purpose, the principal of combination which has been found so effectual when applied to the distribution of the Scriptures, not only would such an attempt be indignantly repelled, but its utter absurdity and hopelessness would be made manifest in the divisions which would immediately ensue. The agitation of such a question would give the alarm to those prejudices and passions, which are at once the cause and the effect of a difference of judgment, and rouse all the pride of opinion, and the jealous sense of right. That power which binds together the discordant materials of society, is wholly of a moral nature: not, that we

think it can be accounted for on any principle short of an immediate Providential agency, which imparts to the means selected, an efficiency for purposes to which it is in itself inadequate. No inferior principle could have exorcised the selfish, factious spirit of our nature, and have rendered it capable of so unprecedented co-operation ; but were any unhallowed partizan to take upon himself to produce as by the charms of incantation, that which we believe to result from faith in the Divine agency, we might expect his disappointment and confusion to be as great as were those of the sons of Sceva, when the evil spirit on being adjured in the name of him whom they neither preached nor believed in, answered them, " Jesus I know, and Paul I know, but who are ye ?"—We do not mean to attribute effects of a miraculous nature to the Bible Society ; but certainly its operations upon society are far from being of an ordinary character ; and to ascribe them either to accident, or the common course of things on the one hand, or to mere foresight and deep laid policy on the part of its institutors on the other, would be equally irrational and impious.

We believe there never was a period, at which the spirit of faction was less prevalent in the nation than at the present ; yet never did the moral energies of the people appear to be so actively awake. To us this is one of the most encouraging features of the times ; and it is a feature which eminently distinguishes Britain from other countries, and well comports with her character as the Evangelist of nations. We cannot consent to regard the simultaneous burst of feeling which has issued from all parts of the kingdom in deprecation of the revival of ' the infernal Slave Trade,' as partaking of a political character : nor can that loud and effectual appeal which was so instantaneously drawn forth by the last insidious attempts to interfere with the unalienable rights of conscience, be considered as forming an exception to our remark : for it was still a moral feeling which thus united men in other respects of so vastly diversified sentiments ; and the expression of that feeling was as temperate, as the occasion was real and important.—But we have been insensibly beguiled from our immediate subject, though we hope, into no irrelevant or uninteresting train of thought.

" The advantages of distributing the Holy Scriptures among the lower orders of society, chiefly by their own agency," have been exhibited, with great conciseness and eloquence, in a sheet bearing that title, and with which, we trust, the greater part of our readers are acquainted. Did we not know from personal observation, that the important nature and extensive utility of the associations for this purpose, are far from being generally appreciated, we should think it unnecessary for us to

go at all particularly into the subject. The comprehensive view which Mr. Chalmers has taken of it, will place it before our readers in its just light; but it is not yet exhausted. The excellence of the plan adopted for their regulation—the discovery to which it has led of the unimagined want of the Scriptures in this country, and the permanent provision thus established for its supply,—the security which is obtained—all that can be obtained in such cases—for the preservation and right use of the sacred volume which the poor are excited to purchase,—the tendency which these associations have to enhance the value, and strengthen the authority of the Bible among all classes, quite contrary to the foolish and almost blasphemous assumptions of a few misguided men; these are copious topics on which we should gladly enlarge. Among the collateral advantages resulting from their operation, are to be prominently brought forward, the insight which is gained into the habits of the poor, and the sympathy which is created in their temporal as well as moral wants by an intercourse which infringes on no individual rights, and which violates no proprieties of station.—Dark and obscure recesses of poverty have been explored, which never before the light of human kindness had cheered, and scenes of ignorance and wretchedness in our very neighbourhoods have been disclosed, the very existence of which had been hitherto unknown to us. The principle of active benevolence once awakened, the habit of attending to the wants of others once formed,—and it is not the distribution of the Bible alone in which the individual will interest himself:—who shall say what will be the extent of the benefit thus done to the character?

‘This is what the Bible Society, in many instances, has accomplished. It has unlocked the avenue to many a heart, which was before inaccessible. It has come upon them with all the energy of a popular and prevailing impulse. It has created in them a new taste and a new principle. It has opened the fountain, and we are sure that, in every district of the land where a Bible Association exists, the general principle of benevolence is more active and more expanding than ever.’ p. 10.

Perhaps we may not go so far as to adopt the remark (we believe) of Mr. Vansittart, ‘that it is impossible for a man to have any thing to do with the Bible without being the better for it:’ nor would we conceal it from ourselves that in this best of causes, as in all others, mixed motives will have their share in determining the actions, and the mind will often stop short of the end to which it should be conducted. But still the tendency which the engaging in such a work has to lay a restraint upon the habits, to lead to serious reflection, to secure consistency of character, to elevate the aim, and to enlarge the

heart, has been testified in thousands of instances. The way in which we are not unfrequently rewarded in the performance of duty, is, by being led on to the pursuit of nobler objects, and by being inspired with purer desires. Nor is it conceivable, on any Christian principle, that the wide dissemination of these Scriptures which have 'God for their author, and salvation for their end,' should be unattended by results proportioned to the zeal and activity with which they are distributed; nor that they would be the last to become the subjects of their influence, whose exertions formed the means of their being more extensively circulated. Without looking for any strange, unheard of effects, we may confidently anticipate a silent, progressive influence, proceeding from such measures generally adopted, exerting itself in the increase of holy principles and social virtues.

Let it not be forgotten that society is composed of individuals, and if there be any truth in these remarks, they apply generally to the effects which may be looked for; and which experience already justifies us in expecting, in relation to the great body of the people, especially to the lower orders. In regard to the poor, it is of the first importance in a political view, if we must descend to that, that they should have some employment for their waste energies; something to supply the deficiency of objects of pursuit and amusement which attaches to their condition; and if that object might be one which addresses itself to the best feelings and higher principles of their nature, which is unconnected with their worldly interests, which reminds them at once of their present duty and their higher destiny, one would think that such an object would combine all that the most sage politician could devise and the philanthropist could wish for. It is no visionary object; the statement is still realized in fact, and the beneficial consequences have been at least proportionably evidenced in this class of society. Domestic and economical habits are but the partial and external results which have in numberless instances arisen from the operation of Bible Associations. Something is gained in the very habit of social co-operation thus induced. In every point of view, their influence is productive of decided and extensive good.

The friends and supporters of the Bible Society have been, in some cases, reproached with being sanguine, with attributing too much, perhaps, to their own exertions, or hoping too much from a favourite scheme. Hitherto, however, the result has uniformly exceeded all that they had dared anticipate. The plans of the Society have been modified in its progress, by circumstances which could not be foreseen, still demanding new efforts, and presenting an expanding prospect. For our own part, we freely confess that we think they have not been san-

guine enough; or rather they have limited their hopes and expectations too much within the narrow compass of the laws of human agency. The opposition with which they have been assailed, has induced a modest, an almost timid feeling; and a sense of the inadequacy of instruments so feeble, with even the most suitable means, to accomplish the declared purposes of the Almighty, has restrained them in the exercise of that generous and ardent spirit of faith, which is, perhaps, all that is needed to give full efficacy to the work in which they have engaged. What may we not hope for, if, overlooking all intervening agency, we contemplate the nature and the promises of God?

To look at the present disordered state of society, to see how little the lapse of eighteen centuries has done towards reforming the manners, still less towards regenerating the principles of mankind, and to think what ages must roll by, before the progress of civilization, at this slow pace, can ever embrace the dreary circumference of the earth, might well excite melancholy and almost desponding reflections, if we shaped our hopes by the experience of the past. With how small an exception may the Apostolic declaration still be taken up,—“The whole world lieth in wickedness;” and of those parts which may be supposed to form an exception, how miserably slow and imperfect is the operation of the first principles of Truth! What painful, what disconsolate feelings does it excite, to contemplate a nation, the most highly civilized, the most richly imbued with moral and religious principles, hesitating whether it should suffer the light of the Gospel to dawn upon its vast Pagan dominions, or whether, after a solemn act abolishing the detestable traffic in human blood and human sinews, it should refuse to sanction its revival by another Christian state.—Have we, after all that philosophers and Apostles have taught, after all that patriots and martyrs have attested, got no further than this?—And when we look into this best existing specimen of human society, and discover the absolute Heathenism which extensively prevails in it,—a moral darkness palpable as that of Japan,—together with the imperfection and inadequacy of its political establishments, of its economical arrangements, confessedly the best in existence, and enter into the disgusting details connected with the subject of the poor laws, of prisons, and of penal statutes,—how does hope in anguish traverse the wide-spread desolation for some spot of earth on which she may rest her feet, and await the subsiding of the flood!—Is there any project of amelioration which must not be stigmatized as chimerical, if we simply compare the means with the object to be attained?—if we exclude the idea and the firm expectation of an interposing Providence and an Almighty agency co-operating

with, or rather working through the feeble instrumentality of man, to secure the accomplishment of his own purposes? Who then are the fanatics and the enthusiasts, but they who dare hope for any thing to the world at large but from such an intervention? and what limits shall we set to our hopes, if they rest upon this foundation? The assurances which revelation gives us of a brighter day, for which this world is still upheld, forbid us to exclaim, "Wherefore hath God made all men in vain," even if we bound our prospects by the horizon of this world. And surely, there are some circumstances in the present times which justify the expectation of an approaching era for which they are preparing mankind. Among all the orders of means hitherto adopted for the promotion of religious truth, certainly the British and Foreign Bible Society is strikingly distinguished by one particular feature, its universality of character and application. Nothing that did not possess this character, it is obvious, would have been adapted to be employed, on any grand scale, in the great work of evangelizing the nations. Equally remarkable is its subserviency to all other means for the accomplishment of the same end. The principles of union and cooperation on which it is founded, and the spirit which it has awakened throughout all orders and descriptions of society, its perfect simplicity and integrity of intention, and its astonishing progress and success, all combine to exalt it above every plan that ever was devised by the most visionary philanthropist for the welfare of mankind. We do not say that it is in itself adequate to produce all that we dare hope from its operation. Effects to which it might have been supposed wholly inadequate, have already flowed from it. We contemplate it as a mighty and universal means, deriving all its efficiency from one ever-active and Supreme Cause, but adapted, more than any means which the world has previously seen, except the preaching of the Gospel, with which it is so closely connected, for fulfilling all his promises in respect of the nations of the earth. With predictions we have nothing to do; but it becomes us in the exercise of that faith to which all things are possible, and in the assiduous performance of all that it belongs to us to perform, to proffer, with increasing energy and fervour, the comprehensive petition,—"*Thy Kingdom come!*"

Art. V. *Second Annual Report of the Committee of the Southwark Auxiliary Bible Society*, Submitted to the General Meeting held at the Horns Tavern, Kennington, on Tuesday, April 5th, 1814. With an Appendix detailing the Organization, Progress, and Effects, of the Twelve Bible Associations of Southwark. Published for the Benefit of the Society. 8vo. pp. 121. Price 2s. 6d. London, Seeley, &c. 1814.

WE do not notice this publication as an object of criticism, but because of its tendency to promote a most important purpose. The Southwark Auxiliary Bible Society, is well known to be one of the most active of the several auxiliary societies established in various parts of the United Kingdom, and to have contributed most largely to the funds of the Parent Society. This eminence it has attained in a great measure, by means of the zeal and perseverance with which its indefatigable secretaries and committee have laboured in the formation of *Bible Associations*; and as the committee observe, their report derives its principal claim to attention, from the astonishing results of those deeply interesting institutions. It appears, from the abstract of the Treasurer's account for the year ending March 31st, 1814, that while the annual subscriptions amounted to £638. 15s. 6d., and the donations to £85. 5s. 2d., the Twelve Bible Associations established within the operations of that Society produced no less a sum than £2149. 19s. 5d.! That is, of the whole sum raised, the noblemen, merchants, gentlemen, and persons in the middle classes of society, contributed *one fourth*, while the *poor* whose spiritual wants it is one great object of the Bible Society to remove, have actually contributed *three fourths*! We entreat the attention of those who imagine that the poor take no interest in the objects of the Bible Society, to this momentous fact; and we would farther request them to read the extracts from the reports of the several Association committees given in this pamphlet, where they will find detailed many other facts equally striking, and to us more than equally delightful, because they illustrate the moral and spiritual tendency of these benevolent establishments.

Profiting by this experience of the benefits resulting from Bible Associations, the managers of the Southwark society have very naturally devoted much of their time and ingenuity to the sketching of plans for their organization and management. Forty pages of this pamphlet are devoted to the description of these plans, and exhibit 'Resolutions recommended for adoption at meetings assembled for the formation of Bible Associations,' rules for the several meetings of the

provisional committee, 'Order of proceedings at the General Meeting,' nature of the resolutions which should be adopted at the first meeting of the Association Committee, 'district rules to be adopted by the Committee,' 'specimens of the books used by the District Committees,' and 'general hints illustrative of the system, and which have been found eminently conducive of success.' The Southwark committee have also published in this pamphlet three addresses, each admirably adapted to wide circulation; one entitled 'The Bible,' one an 'Appeal to Mechanics, Labourers and Others,' (first printed by the Sheffield committee, and since circulated, with great benefit, at many other places,) and the third 'An Address to the Heads of Families.'

On the whole, the advice and directions here presented, are extremely well calculated to impart useful information to all who are anxious to promote the establishment of Bible Associations: and as we hope the time is not very far distant when one of these highly beneficial institutions will be established in every parish in the kingdom, we cheerfully give to this 'Report' our most cordial recommendation.

Art. VI. *Congratulatory Odes* to his Royal Highness the Prince Regent, his Imperial Majesty the Emperor of Russia, and his Majesty the King of Prussia. By Robert Southey, Esq. Poet Laureat. 4to. pp. 32. price 3s. 6d. Longman, 1814.

WE have had of late so many occasions, and we so soon expect another, of expressing our sentiments with regard to Mr. Southey's powers, that we shall do nothing at present but lay two or three extracts from these Odes before our readers. Had it not been for a late curious instance of what irritated malice can do, we should have thought that they defied even Mr. Bayes's powers of *transpositions*. There is one thing here, however, in favour of the Edinburgh Review;—the Odes are without rhyme.

The first Ode is to the Prince Regent. The following lines from it afford a fine allegorical subject for the pencil.

'Now let the anvil rest;
Shut up the loom; and open the school-doors,
That young and old may with festivities
Hallow for memory through all after years
This memorable time:
This memorable time,
When Peace, long absent, long deplored, returns:
Not as base faction would have brought her home,
Her countenance for shame abased,

Southey's *Congratulatory Odes*.

In servile weeds array'd,
 Submission leading her,
 Fear, Sorrow, and Repentance following close.
 Honour in his right hand
 Doth lead her like a bride;
 And Victory goes before;
 Hope, Safety, and Prosperity, and Strength,
 Come in her joyful train.' pp. 8, 9.

In the midst of the song of triumph, how touching is the turn to our aged and beloved King.

'Yet in the pomp of these festivities,
 One mournful thought will rise within thy mind,
 The thought of him who sits
 In mental as in visual darkness lost.
 How had his heart been fill'd
 With deepest gratitude to Heaven,
 Had he beheld this day!
 O King of Kings, and Lord of Lords,
 Thou who hast visited thus heavily,
 The anointed head
 Oh! for one little interval,
 One precious hour,
 Remove the blindness from his soul,
 That he may know it all,
 And bless thee ere he die.' pp. 10, 11.

We may safely leave the following passage, from the Ode to the Emperor Alexander, to make its own effect on our readers. It requires no comment.

'Roused as thou wert with insult and with wrong,
 Who should have blamed thee if, in high-wrought mood
 Of vengeance, and the sense of injured power,
 Thou from the flames which laid
 The City of thy Fathers in the dust,
 Hadst bid a spark be brought,
 And borne it to thy tent,
 Religiously by night and day preserved,
 Till on Montmartre's height,
 When open to thine arms,
 Her last defence o'erthrown,
 The guilty city lay,
 Thou hadst call'd every Russian of thine host
 To light his flambeau at the sacred fire,
 And sent him through her streets,
 And wrapt her roofs and towers,
 Temples and palaces,
 Her weakh and boasted spoils,
 In one wide flood of fire?

Making the hated Nation feel herself
 The miseries she had spread.
 Who should have blamed the Conqueror for that deed?
 Yea, rather would not one exulting cry
 Have risen from Elbe to Nile,
 How is the Oppressor fallen?
 Moscow's re-rising walls
 Had rung with glad acclaim;
 Thanksgiving hymns had fill'd
 Tyrol's rejoicing vales;
 How is the Oppressor fallen!
 The Germans in their grass-grown marts had met
 To celebrate the deed;
 Holland's still waters had been starr'd
 With festive lights, reflected there
 From every house and hut,
 From every town and tower;
 The Iberian and the Lusian's injured realms,
 From all their mountain-holds,
 From all their ravaged fields,
 From cities sacked, from violated fances,
 And from the sanctuary of every heart,
 Had pour'd that pious strain,
 How is the Oppressor fallen!
 Righteous art thou, O Lord!
 Thou Zaragoza, from thy sepulchres
 Hadst join'd the hymn, and from thine ashes thou,
 Manresa, faithful still!
 The blood that calls for vengeance in thy streets
 Madrid, and Porto thine,
 And that which from the breach
 Of Tarragona sent its cry to Heaven,
 Had rested then appeased.
 Orphans had clapt their hands,
 And widows would have wept exulting tears,
 And childless parents with a bitter joy
 Have blest the avenging deed.
 But thou hadst seen enough
 Of horrors. —

pp. 16—19.

Art. VII.—*Poems*. By J. B. Drayton, foolscap 8vo. pp. xxii, 203.
 Gale, Curtin, and Fenner. 1813.

THESE *Poems* seem to be the work of a pious mind. We
 would, however, recommend it to the young author, to let
 his religious feelings overflow in their own natural manner, and
 not to constrain them into the channels of Scripture history.
 The stories of Samuel, and Ahab, and Abraham, with reflec-
 tions accompanying the several incidents thereof, look too

much like commentaries on the Bible. The narrative serves to no end, but to fetter the author; for the reader would much rather have it in the beautiful simplicity of the Bible.

We quote one passage from 'Early Piety': the attitude of Samuel is well imagined.

' Thus solemnly adjur'd, the holy Child,
Touch'd with a sudden impulse from above,
Stood like an angel,—awful, unappall'd,
Before the trembling Sire.—His melting eye,
That ever beam'd with filial tenderness
And sacred love, now flash'd severe rebuke.
His arm, so oft entwin'd with fond delight
Around his faithful Guardian, now was rais'd
With threat'ning energy, in dread appeal
To Heav'n.—His bosom, the perpetual fount
Of every mild affection, labour'd now
With sacred vehemence. Nor stammering tongue,
Nor timid accent, check'd the copious tide
Of eloquence divine, as from his lips
These doleful words brake forth.' p. 25.

Art. VIII.—*Parnassian Wild Shrubs*, consisting of Odes; the Moralist, a Series of Poetical Essays; Sonnets and Miscellaneous Pieces. By William Taylor. 12mo. pp. 108. price 5s. E. Wilson, 1814.

NO: young gentleman; it will not do. You have chosen a very pretty title, but we are sorry to say, one that is quite inapplicable. These shrubs never exhaled their faint odours on Parnassus—they have neither the beauty nor the delicacy of those rare exotics, the name of which you have given them. Wild they may be, as opposed to the produce of culture, for they are indeed field-flowers. It is a common mistake with young botanists, but they verily belong to the simple class of—weeds;—such as it might possibly amuse an idle hour to gather, but which it would be wise the next hour to throw away.
—e. g.

' Ever pleasing! ever new!
Never tiresome to the view!
Novelty! of varied hue,
Much I love to gaze on you!
Thou who ever art the same,
Lovely as the youthful May,
Lead, O! lead me up to fame,
Nor e'er desert me by the way,
For 'rest of thee, the Bard must tread;
On slippery paths with fear and dread.'

The Author begs leave to introduce his little volume with the following extract from Shenstone's Essay on Publications:

' A man possessed of intellectual talents would be more blameable

in confining them to his own private use, than the mean-spirited miser, that did the same by his money.'

Mr. Shenstone little thought, when he penned this sentence, what he would have to answer for.

Art. IX.—*Moonshine*. In 2 vols. crown 8vo. pp. 492. Price 14s. Longman and Co. 1814.

THIS is the work of a Lady, and politeness, therefore, forbids us to fulminate against it the bolt of criticism. Every part of it, however, was, we suppose, meant to be read, and therefore we can do no harm by extracting a line or two from it.

Beauty of construction.

' While ribbons fly officious to such charms
Destroy.'—— Vol. I. p. 9.

' How happy, if we no offence
By this book give to common sense.' Vol. I. p. 21.

Grammatical accuracy.

' Sir Knight, of valorous day,
Beneath it bid his giant lay.' Vol. II. p. 8.

————— ' pass'd,
For some time, 'midst the rocks, tho' vast
Small oaks, &c.' Vol. II. p. 90.

Delicacy of ear.

' Here gapes a *chas—m* fill'd with teeth.' Vol. II. p. 2.
' That nature you *admi—re* we believe.' Vol. I. p. 9.

' By mentioning of these,
Our's (ours is) something like that hero's case.' Vol. I. p. 14.

Beauty of construction, grammatical accuracy, delicacy of ear, and fastidious nicety of punctuation, united.

' I saw a female full of woe,*
Weary of life, yet to and fro;
She pac'd it, for the sake of health,
To have fail'd in this, from life a stealth;
Which would be an unchristian deed,
Nor shall she envy when we read,
(Our liberty a pleasant thing)
Of souls, who when they would might wing;
Tho' these fly not as far as Jove,
But roost in an Elysian grove.

* Not the writer.

Thanks to our holy faith which drew,
 Out the high Heaven, a Homer knew ;
 Not to imagine ; he can bear
 This life, whom Faith has carried there.' Vol. I. p. 28.

We have met with one tolerable verse, however, in the two volumes, which, if it be not faultless, well deserves preservation, as comprising, in a few words, the true origin of such publications.

On Thomson burning his poetry, every birth-day, for some years.

' Thomson, this annual conflagration
 Deserves from many, imitation ;
 But those who fancy they have wit,
 Want sense enough to copy it.'

Art. X.—*Flowers of Wit, or a Choice Collection of Bon Mots*, both Antient and Modern ; with Biographical and Critical Remarks. By the Rev. Henry Kett, Author of the *Elements of general Knowledge* ; *Emily, a Moral Tale*, two Volumes. 12mo. pp. xxiv. 216 and 224. 14s. Lackington, 1814.

THIS is not so worthless a book as we expected from the title to find it. We may still be allowed to question whether it was exactly the sort of work best 'calculated to employ and to amuse a clergyman's hours of frequent indisposition ;' at least we doubt the exact propriety of a clergyman's affixing his name to a compilation of this nature. If the design was to produce a work, which, aided by the sanction of a name, should supersede the vile collections of obscene trash, which, under the name of *Jest Books*, and *Encyclopedias of Wit*, obtain so wide a circulation, and if the title of the book was purposely accommodated to the vulgar taste of the readers of such books, quasi ad captandum, the work deserves our commendation. We have then chiefly to regret that so good an intention should be likely to be frustrated by the very general price of the volumes ; which must, we should suppose, considerably limit their sale, as the purchaser will not have more in quantity for fourteen shillings than he may have in other works of equally captivating title for five or six shillings. Mr. Kett may, however, be disposed to resent the imputation of so humbly useful a design to 'such a literary pursuit,' which has, he tells us, 'the sanction of the most respectable examples.'

'Julius Cæsar did not think it derogatory to his talents, his rank, and his exalted offices, to make a collection of apophthegms. Did not Tacitus, the philosophical historian, Plutarch one of the best moral writers of antiquity, and Valerius Maximus, a Roman of an illustrious family, and high military distinction, compose similar

works? And in later times, have not Erasmus, the great critic and theologian; Camden, the most eminent antiquary; and Lord Bacon, the prince of modern philosophers, diversified their studies, and added to their reputation by making such collections?"

And later compilers shall doubtless add, and did not the Rev. Henry Kett, author of the *Elements of General Knowledge*, and *Emily*, a moral tale, add this also to his reputation, that he compiled a choice collection of *Bon Mots*, intitled, *Flowers of Wit!*—However, Mr. Kett has shown considerable judgement and delicacy in this well-meant selection. Having defined wit 'as much the same talent as genius,' and identified the term *bon-mots* with apophthegms containing 'the essence of wisdom and greatness of mind,' he has contrived, by conforming his plan to this convenient latitude of definition, to form a really interesting miscellany of 'good sayings, which may serve to convey (as he says) some ideas of the wisdom that has ennobled conversation, and the wit that has enlivened it.' We must afford room for a few specimens.

'*Le Brun*, 88.—He possessed, in a great degree, that warm imagination and enthusiasm, which stimulate the efforts and increase the raptures of an artist. Some one said in his presence, of his well known picture of the Magdalen, that the contrite beautiful penitent was really weeping, "That," said he, "is all perhaps that you can perceive: I hear her sigh." Vol. I. p. 40

'*Cary*, *Lord Falkland*, 230.—He was one of the most amiable and accomplished noblemen of his age. It was a saying of his: "I pity unlearned gentlemen on a rainy day." He fell fighting valiantly, in the royal cause at the battle of Newbury, in the thirty fourth year of his age.' Vol. i. p. 106.

'*Fenelon*, 231.—A person talking to Fenelon upon the subject of the criminal laws in France, approved, in contradiction to the archbishop, of the number of executions for criminal offences. "I maintain," said he, "that such criminals are unfit to live." "But, my friend," said Fenelon, "you do not reflect, that they are still more unfit to die." Vol. ii. pp. 106, 7.

An Appendix is subjoined containing Remarks on Punning, and Select Puns illustrative thereof, Latin, Spanish, French and English; with a word or two on the *Bulls* of different countries.

The following is under the head of *Greek Bulls*, and is certainly a most precious remain of antiquity.

'870. A scholar, a bald-headed man, and a barber, travelled together, and agreed to keep watch four hours at a time. It was the barber's turn to watch first: he employed himself in shaving the head of the sleeping scholar; and when his time of watching was expired, waked him: the scholar rubbing his head, and finding it smooth, called out, "What a rogue is this barber, for he has waked

the bald-headed man, when he ought to have waked me." Here is a charming confusion of personal identity. This bull was lately circulated in a very genteel company, in London, as an excellent modern joke fresh from Ireland; and, as usual, an Irishman was substituted for the scholar, and made the butt of the tale.' Vol. II. p. 215.

Art. XI. — *The Commemoration of Reynolds*, in two Parts, with Notes and other Poems. By Martin Archer Shee, R. A., fools-cap, 8vo. pp. 150, Murray, 1814.

THE primary aims of poetry and of painting,—perhaps we might say, of all the fine arts, are the same,—*to interest the feelings for the objects of the imagination*. And it may be a curious subject of inquiry, how far the different means, which the poet and the painter are obliged to use, permit them to pursue this same end in the same way.

Every person that has read the parallel which Dryden has run between poetry and painting, must, we think, have felt that it is extremely superficial, consisting almost entirely of technical rules, which, in either art, may, with safety, and sometimes should certainly, be violated. The fundamental principle which Dryden lays down, is, however, extremely important, and may be stated as the first canon of poetical criticism. It is this, that neither the painter nor the poet is the mere copyist of nature.

To paint grapes so closely resembling nature, that the birds shall peck at them, or a curtain so exact an imitation of reality, that we might endeavour to draw it aside, is, we know, by many, esteemed the perfection of the art. But if this were so, it might well be asked, what advantage does art possess over nature? The pleasure which results from painting, considered merely as an imitative art, is, remarks Dugald Stewart, extremely trifling, and specifically different from that which it aims to produce by awakening the imagination: and he quotes from Sir Joshua Reynolds, the excellent observation, that, 'Deception, instead of advancing the art, is, in reality, carrying it back to its infant state.' 'To deceive the eye by accurate representations of particular forms is not his aim; but by the touches of an expressive pencil to speak to the imaginations of others.' The painter who deserves the name of an artist, does not copy his landscape from any particular scene in nature, does not throw his rock, wood, and water, on the canvas, in the same proportion and order, in which he finds them spread before his eyes; he does not make his Helen, or his Cleopatra, or his Venus, a portrait of any particular beauty: he goes differently to work; from a general inspection of nature, and a careful com-

parison of her beauties, he seems at length to arrive at the idea of that perfect model, of which all her works appear to be but imperfect copies. This idea, warm and beautiful in his own mind, he is always endeavouring to embody upon his canvas, and is then likely most successfully to imitate nature, when he least servilely copies from any one of her productions. All this is true likewise of the poet; his is a world more beautiful and romantic than that around him, and peopled with a race more lovely and innocent, more winning and attractive, than the ordinary beings of this life.

It is a received opinion, that a hero should not be perfect, and that to be faultless is necessarily to be uninteresting. To prove that this is not so, we need only appeal to Milton's Adam and Eve in Paradise. The criticism itself, we suspect, owes its origin to a mistaken notion of perfection. To be *merely* faultless is, we confess, to be uninteresting, and the soundest principles will fail to engage our affection, unless united with amiable feelings. These, however, are a part of virtue; character is not, surely, perfected by eradicating them; it cannot be perfect without them.

Another point of general resemblance between the poet and the painter is, that each must avail himself of the imagination of the reader or spectator. Something is expressed, but more is left to be understood; and that which is supplied by our own imaginations, is frequently the source of more pleasure than that which is immediately presented by the picture or the poem. Select a few particulars well, and you produce a far greater effect than by the largest accumulation of unimportant ones, in the one case you trammel and fetter the fancy, forcing it into your own path, in the other you give it an impulse and let it wander at its pleasure. And here, in the selection of circumstances,—lies the great necessity of *feeling*, before you attempt to make others feel. Writing under a strong impression yourself, you think of nothing but the circumstances that have produced that impression, and these are the most likely to impress others. Besides the reason we have given, there is another in favour of simplicity of design. A multiplicity of circumstances embarrasses the attention and the feelings; they require to be contemplated in detail; the whole cannot be taken in at once. May we venture to say, that the large pictures of West's seem to us liable to this objection? As specimens of the art we will not presume to judge of them: but it appears to us that by the display of art in the endless introduction of figures, the effect of the whole is a good deal diminished. To instance in the picture now exhibiting; where is the attention to fix? What is the subject of the piece? The High-priest in the act of rejecting our Lord, is the principal figure; but we are called away from him to the violent grief of

the Magdalen prostrate on the cross,—to the mournful resignation of the Virgin Mary,—to the exultation of Barabbas,—to the philosophical indifference of the Centurion,—and to almost innumerable objects besides. Now we think that this is to encumber a subject with particulars. The technical unity of the piece is, indeed, preserved, (unless, Barabbas should be thought to violate it,) but still the real unity is not preserved: we examine the picture groupe by groupe, and figure by figure, and the general impression is lost.

Upon these two heads of general resemblance may be classed almost all the particulars that Dryden has heaped together, as well as a multitude of others. The resemblance arises necessarily from the similarity of the objects pursued by the painter and the poet. We pass on to consider the points of difference introduced by the different means they use in the attainment of these objects.

Beauty and sublimity are either material or intellectual. The painter can, strictly speaking, express only the former, as the poet can perfectly represent only the latter: the painter addresses the eye; the poet speaks immediately to the understanding. All that is lovely in the human form, all that is grand and beautiful, terrible and romantic, in external nature,—belong to the painter as by right; here he has supreme and unrivalled command. But the beauties and sublimities of mind, the strong passions, the delicate affections,—these he can but imperfectly depict. There is, indeed, a natural language for expressing the feelings, a language of the countenance that addresses itself to the eye, but this is extremely limited; it can speak of the passion, but not of the motive; can tell of sorrow, and hope, and joy, but not of the objects that occasion them. It is one of the painter's great studies to extend this visible language: how limited it is, any one may be convinced by reading a page of poetry, and considering how little of it can be painted.

On the other hand, the poet can paint but very imperfectly. If he describes minutely, he runs the risk of tiring, and yet not being understood; if his representation is general, it is at the mercy of the reader's imagination. And how many delicate turns of the human countenance are there, how many shades and species of expression that wander over it, which the painter embodies in some happy moment upon his canvas, but which utterly mock the description of the poet!

Again, the painter has it not in his power to give a succession of events, nor the poet a contemporaneous groupe. Now both are requisite for producing a complete effect upon the imagination and requisite. It is necessary, to this end, that the characters before us should have been previously developed, and should have become interesting in some series of splendid or

touching actions : but this is evidently beyond the reach of painting. It is necessary too, that after having become thus interested for a set of characters, we should have them at length set before us in the grand picture, exhibiting a variety of picturesque attitudes and lovely expressions ; and this the poet cannot do ; he can get on no faster than words will let him. With the poet every thing is in succession ; with the painter every thing at a stand. The painter has all space at his command, with only time enough for one event ; the poet has all time, but with only space enough for one figure.

In both instances, however, it must be granted that the poet has the superiority. Material beauty is much more easily added by the reader, than mental beauty by the examiner of a picture : we can much more readily clothe the creations of the poet in flesh and blood, than give a spirit to the forms and countenances of the painter. And, perhaps, the second difficulty to which we have referred, that the poet has to surmount, is rather nominal than real ; for, when we are once acquainted with his description, the ideas of the several parts rise contemporaneously in our minds.

Since the objects of the two artists are substantially the same, how comes it, that the characters of painter and poet have seldom, if ever, been united ? Some painters have, it is true, dabbled in rhyme, and some poets have trifled with the pencil ; but no one was ever eminent in both departments of the arts.—The best answer we can give, is, that ‘art is long, and life is short.’ Even, if the conceptions of both artists were similar, (which, as we have seen, they are not, inasmuch as the painter is occupied exclusively with what is material, the poet chiefly with what is intellectual,) yet it is still the communication of those conceptions to others which constitutes the art : and what a variety of minutiae each of these arts involves, none but the artists know. We read a poem, or we spend half an hour in examining a picture, and each of them, perhaps, seems to have been struck off in some happy moment of inspiration. The disposition of parts, the insertion of ornaments, the search after picturesque and sounding words, the balancing of syllables, the diversification of rhymes,—nothing can be less like this process than the effect of a beautiful and harmonious poem. And yet all this must have employed the poet in his study ; and to accomplish it requires a long and laborious education. In the course of that education, the artist becomes in love with his art, and does not willingly turn aside to another ; new experiments present themselves to him which must be tried, new excellencies which must be attained, and the longest life is too short to admit of perfection.

That the two arts, however, should unite their powers is

altogether desirable. The subjects of the finest pictures have been furnished by the poets, and not unfrequently the poet has caught a hint from painting.* How far, however, a description of pictures may furnish a good subject for poetry is another question. The writer, by this means, not only ties himself down to the ideas of another, and becomes the copyist of a copy, but he encounters the peculiar difficulties of painting without any hope of attaining its peculiar beauties. He debars himself from narrative and passion, in a fruitless endeavour after visible beauty and picturesque groups.

This is what Mr. Shee has done; his 'Commemoration of Reynolds,' being little more than a particular description of some of the finest pictures of that great master. The poem appears to us to have been executed in haste, and not to partake very largely of that vigour which, in his former works, compensated in some measure for a deficiency of delicacy and taste. To those who have not seen the gallery of Reynolds, such a poem must be utterly uninteresting: with those who have, it falls into a most disadvantageous comparison.—The following is, we believe, a fair specimen.

' See playful Puck—transferred from Shakspeare's page,
With fairy grace, and infant glee engage;
O'er all his frame the mirthful mischief glows,
Thrills thro' each limb, and tingles in his toes;
We trace the roguish thought—the purpose sly—
The laugh electric—twinkling in his eye;
Th' inspiring soul of fun, where'er he flies,
A thousand forms of freak and frolic rise;
Capricious pranks, and tickling whimsies reign,
And giddy gambols follow in his train.

* The attitude of Gray's bard was taken from a figure of Raphael's. A more curious instance is furnished by a theft of Milton's from old Quarles. Many readers doubtless have wondered at that strange image in *Comus*,

' I was all ear,
And took in strains that might create a soul
Under the ribs of death.'

Let them turn to an emblem of Quarles's, the motto of which is, 'Oh, wretched man that I am, who shall deliver me from the body of this death?' and, in the cut accompanying it, they will find the origin of Milton's image. The ingenious artist, entirely misunderstanding the Apostle's metaphor, has there represented Death as a 'gaunt anatomy,' and, enlarging the proportions of the left side a little, has made St. Paul a prisoner *under his ribs*. We believe Warburton has remarked on this singular circumstance in his notes upon Milton.

Here, prompt to aid in every wanton scheme,
And weave o'er Bottom's brows the witching dream;
The Elfin sits—where fairy flowers abound,
And from his toad-stool scatters charms around.' p. 56.

The other poems in the volume are entitled 'The Shade of Nelson,' 'Lines on the Death of Opie,' and 'Ellen.' As they are confessedly added 'to enlarge the volume to a more respectable size,' the former two having appeared in print before, it will not be expected that we should speak of them more particularly.

Art. XII.—*Boydell's Illustrations of Holy Writ*; being a Set of Copper-plate Engravings, calculated to ornament all 4to and 8vo. Editions of the Bible. Sold in Parts, without the Text. Part I. 8vo. 7s. 6d. Royal 4to. 10s. 6d. Proof Impressions, 1l. 1s. Boydell and Co. 1814.

WE have had occasion, in the preceding article, to notice the peculiar advantages which respectively attach to the arts of the poet and the painter, and to observe that the union of their powers is altogether desirable. Ideas of material beauty or sublimity can be presented with vividness and distinctness only through the medium of the eye, and to those who are restricted from contemplating the varied beauties of nature, the productions of art must be the source of a great proportion of those images, which the imagination of the poet afterwards calls up in fresh combinations. There is another point of view in which painting may be considered as important and generally interesting; and that is, as illustrative of history. Though not a merely imitative art, it is obvious that it is by faithfully adhering to the truth of history, as well as to the truth of nature, that the painter succeeds in conveying the most powerful, as well as just impressions; while, by exhibiting the scenery and costume of the distant age or country, the picture acquires the value of an historical record, and assists the imagination, more than the most elaborate description could do, to realize the transaction. An attention to these minuter proprieties of detail, so far from being beneath the dignity of the art, is essentially subversive to the poetical effect of the picture, which depends, in a great measure, on its accordance with our previous associations.

It may appear, at the first sight, a bold assertion,—it is certainly a subject of surprise and deep regret, that there is not in existence a set of prints calculated to accompany the Holy Scriptures, worthy of notice. The Bible, as it might have been expected, has always been an object of illustrative skill which has attracted the particular attention of artists; but, in most

cases, their attempts have been wofully defective. Nor will this appear surprising, when we recollect that the paintings from which Scripture prints are usually taken, are almost all the productions of masters who flourished in the darkest ages of popery, when not only was the sacred volume difficult of access from the scarcity of copies, but the laity were forbidden to read it, on pain of incurring all the pains and penalties which it was in the power of the Roman hierarchy to inflict. All their information, therefore, of the events recorded in Scripture, was derived through the medium of artful, and for the most part, grossly illiterate priests, and came to them loaded with the apocryphal additions of absurd, superstitious legends. The natural consequence is, that most of their paintings, though exhibiting great professional merit, instead of assisting us to form right conceptions of the objects they profess to represent, serve only to bewilder the imagination, and to identify in the mind the vagaries of superstition with the records of truth. Nor is this all : their utter ignorance of ancient history, especially of Jewish antiquities, occasioned their committing the most gross and ludicrous violations of consistency. Roman, Grecian, and even Dutch habiliments, arms, and architecture, are introduced, without any apparent sense of incongruity, into pictures designed to represent events of the highest antiquity, and the manners of Eastern nations. Most of our readers have probably heard of the painting of the death of Abel, in which is introduced a dog with a collar round his neck ; and of another, said to represent Eli and Samuel in the temple, in which the venerable priest is exhibited with spectacles. But what is worse than all this : we are, from the same lamentable ignorance, not unfrequently shocked with blasphemous representations of the Eternal Father, Him whom no man hath seen, nor can see, in direct infringement of his expressly interdictory commandment.

If more modern artists have avoided these revolting impieties, they have not unfrequently betrayed an almost equal degree of ignorance. In imitating the beauties, they have been content to copy the absurdities also, of the old masters. The greatest inattention is manifested to the truth of Scripture history. In a painting of Joseph and his brethren, for instance, we shall have the favourite son of Israel exhibited as a child of ten years of age. In a picture of ' Ruth gleaning in the field of Boaz,' Boaz shall be made a young man, in direct contradiction to the text. The spirit of Samuel, raised by the Witch of Endor, shall appear in any thing but the mantle of a Prophet. These are but instances which happen at the moment to occur to us.

There is another defect in most of the collections of Scripture prints, which has often been complained of ; it is the inequality

of the distribution of subjects through the different portions of the sacred volume; some being loaded with a discordant redundancy of decoration, and other large portions have been almost entirely neglected: while such representations as might exhibit whatsoever knowledge remains of the distinct customs and ceremonies, illustrative of Jewish history, are sought for in vain. This, probably, would not have been the case, to an equal extent at least, had artists studied the Scriptures for themselves, and selected their own subjects of illustration.

The Set of Engravings now presented to the public, has been undertaken with the design and hope of avoiding all these grounds of objection, and of furnishing a series of illustrative prints better calculated to convey correct and enlarged ideas of the scenes and events recorded in Scripture. The designs are original, the production of a young artist of considerable promise. The specimens contained in the first number, certainly exhibit extensive knowledge and deep thought, combined with much boldness of imagination. It is not our object to apply to them minute criticism; but we have no hesitation in saying, that if the work is carried on with uniform spirit, it will form the best series of Bible illustrations which we have hitherto seen, and, by the size and price, it will come within the reach of general purchasers. The prints are accompanied with explanatory letter-press.

Art. XIII.—*The Fruits of the Spirit*, being a comprehensive View of the principal Graces which adorn the Christian Character. By John Thornton. 12mo. Price 4s. London. Baynes. 1815.

WE regret that this excellent little work did not, long since, receive all the currency which our recommendation could give. While it will be valued by the experienced Christian as well calculated to "stir up his pure mind by way of remembrance," it will be of great service to the inexperienced Christian, who, on first finding, in the doctrines of gratuitous pardon and justification by faith, relief from the terrors of conviction, is in danger, through the injudicious treatment of well meaning but ill-informed instructors, or perhaps of artful, zealous, ill-principled partizans of speculative notions, of being seduced from the narrow but safe way of practical religion. When a sinner who had been long considered about the world to come, petrified into insensibility by habits of transgression, a bigot for morality which he never practised, and an enemy to truths, the value of which, not feeling their need, he was incapable of estimating; has, by some provi-

dential circumstance, been greatly alarmed; and, after having endeavoured again and again, without success, so to reform himself as to obtain peace, is at length, by the necessity of his condition, brought to embrace the doctrines he before despised; he is in imminent peril of mistaking opinions which may soothe him to rest, for faith which would purify his mind; and the pleasurable sallies of imagination fired with liberty and hope, for the influence of the Divine Spirit.

Few ministers who watch over the interests of men with attention, and, in consequence, are aware of the sources of delusion, have failed to observe instances of exposure to this danger;—a danger by so much the greater, as a perverted application of right principles, is more difficult to be corrected than the adoption of false ones, and our author has, accordingly, not only noticed and deplored it, but endeavoured, in this useful work, to provide an antidote against it. He shows that the fruits of the Spirit are necessarily connected with the possession of his influences; and that men may not too hastily presume that these evidences are not wanting to confirm their hopes, he takes a distinct view of them, describes their nature and properties, carefully marks their characteristic differences from whatever might, in the eye of self-love, assume their appearance, and so practically applies his remarks, that every reader finds himself, even when he might not intend it, entered upon a course of self-examination.

These discourses or essays, which are of a convenient length for families, embrace the consideration of the chief personal and relative duties; and represent them not as mere external acts, but as acts springing from evangelical principles, and as connected with a purified state of the understanding and affections, never found but where there has been a Divine change. They not only have the advantage of a clear method, of perspicuous language, and of a lively style; but they possess unequivocal marks of a pious mind, a compassionate heart, a deep concern for the welfare of the reader, and a prevailing wish to promote the honour of the Redeemer. We subjoin an extract or two which will, we doubt not, give validity to the commendation by which we would direct our readers to the work itself. The first describes antinomian bigotry; and the last characterizes fanatic delusion.

‘ There are not wanting, in our day, persons who make it their business to disturb and unsettle Christian churches: of such troublers, none are more dangerous than those who are tinctured with the leaven of antinomian error. There are certain watch-word terms and phrases, by which they may be easily known. They deal much in bold and unsupported assertions, and bitter, unmerited censures.

They love those ministers who preach high doctrines and deep mysteries, but hate all serious and faithful addresses levelled at the conscience and the heart. Their conduct is often stained with broad blots, that may be distinctly seen through the disguise of religion, which is artfully thrown over them. Their conversation, instead of being seasoned with grace, is soured with gall, and soaked in the essence of pride and perverseness. Among Christians they constantly shew a bad spirit, dividing where they cannot destroy, and disturbing where they cannot divide. The less you have to do with persons of this character, the better. "Now I beseech you, brethren, mark them which cause divisions, and offences contrary to the doctrine which ye have learned, and avoid them."—Never conclude that all must be fatally wrong, who do not think just as you think. We cannot find two faces exactly alike; why then should we expect to meet many minds that, in every respect, accord with our own? Why should any smaller differences, which do not affect the foundation of our common faith, interrupt the fellowship, or spoil the harmony, of Christians? Why do those who profess to be followers of the meek and lowly Jesus, provoke or injure one another? It has been well observed, that though it is no way surprising for wolves to fight with wolves, it is unnatural for lambs to worry lambs. Our Lord has said, "Blessed are the peace-makers, for they shall be called the sons of God." Honourable distinction: would God it were more valued and sought! But, alas! there are many who may be justly called *peace-breakers*, who leave no means untried to cause divisions and disturbances; meddling intruders, who will have an oar in every boat, a hand in every man's business; tattlers, who keep tales ready made, or stuff from which to make them, fit for all characters and occasions; wranglers, whose element is controversy and stormy debate; incendiaries, who carry the torch of animosity, and spread on all sides destructive flames. Now, if peace-makers are the sons of God, whose children are these? It is not a matter difficult to decide. Every feature in their character declares plainly who is their father. The devil, in the heat of his dispute, contended about the body of Moses; perhaps he grudged it the undisturbed rest of the peaceful grave: but the persons whom I have just mentioned go further; and rather than be without a topic of debate, will contend about the souls of God's people, who are safely gathered to heaven, and daringly pronounce their doom. It is, indeed, impossible for them to rob the saints above of their rest; but they too often succeed in troubling the church below.

‘All kinds of religious affection are not lasting. The fire on God's altar was kept alive by being constantly fed, but the strange fire of Nadab and Abihu was but for a moment. Many have been filled with high transports and raptures from an imaginary interest in Christ and heavenly bliss, who were never grounded in the knowledge of God, or duly sensible of their fallen, guilty condition. A mind possessed of a weak judgment, and of a strong fancy, may, by instruments and means suited for the purpose, have its feelings so excited and raised, that visionary ideas shall overpower both the

dictates of reason and the testimonies of Scripture. But it should ever be remembered, that if knowledge without love is antinomianism, love without knowledge is enthusiasm. We need not wonder when persons, influenced by this wild-fire, make a flaming profession of religion for a short time, and then sink again into their former indifference. Cold chills not unfrequently follow feverish heats. But the love which the true Christian feels to his God, and all that bears the stamp of his authority or likeness, is not a vapour in the brain, or a vision in the fancy; but a deep rooted principle in the heart. He knows the solid excellency of divine realities. His faith is not grounded on slippery deductions of reason, or slender conjectures of fancy, or on musty traditions, or popular stories; but on the sure testimonies of God. I am far, indeed, from saying, that the love of the sincere Christian is always alike in its exercise: it is subject to many changes, declensions, and revivals. Who is there that may not often take the solemn remonstrances of Christ, addressed to the church of Ephesus, as applicable to himself? "Nevertheless, I have somewhat against thee, because thou hast left thy first love." Yet it is true as the apostle saith, that charity never faileth. When tongues and prophecies cease, love shall shine and sing in the kingdom of heaven. Faith will accompany us to the gates of paradise, and there bid us farewell: but white-robed charity will enter the gates, and never leave us. Knowledge may fade away; but love shall flourish in immortal bloom. Reader! contemplate the excellencies of this heavenly principle. Without it, there is no harmony, no beauty, no unity, no happiness! Music has a powerful charm to heaven-born souls; but if the harp of love be removed, the charm is gone. The sounding brass grates on the ear with harsh discords; the tinkling cymbal wearies with its tiresome monotony. Perhaps no grace ever sat to the hand of a more consummate master than charity. Her incomparable painter, St. Paul, has drawn her at full length, in all her fair proportions. Every attitude is full of grace—every lineament, of beauty. The whole delineation is 'perfect and entire, wanting nothing.' As holy affection is the source of harmony, and the essence of beauty, so it is the cement of unity. "Love," says Mason, "is the master-principle of all good society. It is the holy bond which connects man with man, and angel with angel, and angels with men, and all with God. It is itself an emanation from his own purity: 'For God is love, and he that dwelleth in love, dwelleth in God, and God in him.' Divine love diffuses itself over the whole life of a Christian. There is no duty or privilege, possession or connexion, placed beyond its reach. Its influence animates industry, exalts learning, refines friendship, soothes affliction, sanctifies prosperity, and seasons every comfort with the best relief."

Were we inclined to modify the praise we have sincerely bestowed on this little work, we should mention that, in our opinion, there is a rather fatiguing redundancy; and, occasionally an inaccuracy of metaphorical expression.

Art. XIV.—*Observations on the late Treaty of Peace with France*, so far as it relates to the Slave Trade: in a Letter to a Friend. 8vo. pp. 22. Butterworth. 1814.

IT should seem that the national sentiment excited by the obnoxious article in the late treaty of peace with France, partakes equally of the nature of disappointment and indignation. Nevertheless, we should imagine that the violence of surprise must have been, in a considerable degree, moderated in the thinking part of the community, by their having observed one great general fact in modern history;—namely, that in arrangements between states, such as treaties of peace or of alliance, the interests and claims of liberty, morals, and unpervverted religion, have been apparently regarded as the least important things they involved,—as things which warranted but little pertinacity, and in being obliged to sacrifice which, great statesmen should have the least mortification in acknowledging the ascendancy of their rival negotiators. Let them be peremptory about a few square leagues of meadow, or of swamp,—about the choice of one rivulet and fort as a boundary, in preference to another,—about a trivial roadstead and the revenue of its customs,—about the form of a title, or the precedence of a signature;—let a high and resolute tone be maintained on such points, and claims of mere morality and humanity may supply fair occasions for evincing a dignified indifference, or a polite facility of concession.

Such a phenomenon of history must have had some influence on very sober minds, in their anticipations of the fate of Africa, as depending on the justice and philanthropy of European statesmen. Nor could they have forgotten some of the more recent illustrations which have been afforded by facts of a less general nature, connected with the foreign policy of our own country. Waving the specification of other particulars, which could not fail to occur to their recollection, let us only advert, as a most glaring and enormous instance of this indifference, to the case of Portugal,—a state, as to its European existence, vanished and gone, as absolutely as any ship that ever foundered in the Bay of Biscay, till we were called in to recover it into political being. This kingdom was rescued and maintained, and ultimately established in independence by the lavish aid of millions of money drawn from English industry, and of the valour and blood of unaccounted thousands that have perished in the exertion. Let this most costly support have been withdrawn, at any period for many years past,

and down that state would have plunged again, with all her precious relics, monasteries, and inquisitions. And what has been the leading employment of this Christian power, during all the time that we have, at this prodigious expense, been defending its natural territory? Exactly that which we had at last united to pronounce the most enormous of abominations, the Slave Trade. We were expending, and fighting, and bleeding, with a profuseness that indignantly scorned the restraints and limitations which a cautious economy sometimes wished to impose on our zeal; and this for a government, which all the while, before our eyes, employed a considerable number of its subjects, whom we thus enabled it to spare from the severe task of its defence, in committing deeds of unprovoked havoc and bloodshed among another race of human creatures, and carrying multitudes off to slavery and death: and this under an impunity secured to them by the uncontested ascendancy of that very marine which has carried commissions to arrest and punish, as offenders against God and man, any *English* adventurers in the very same traffic! Imagination may easily place the two scenes in one view. Our legions were in sanguinary conflict with the French, giving and receiving innumerable death-wounds, and accounting it glorious thus to mingle their blood with that of their antagonists, because the object was said to be to purify the country from the barbarous invaders who came to enslave the people. Look to Africa, and behold, at the very same hour, in which the English and their opponents are dying in mingled heaps that the subjects of Portugal may not be enslaved,—behold the subjects of this very state going to another coast to excite wars, hunting fugitives, prowling and lurking round the dwellings of quiet families, to rush upon them and put them in chains, till they have crammed the loathsome and pestilential prison-ships which are to carry them away to die of toil and misery.—Now, soberly and honestly, can any thing under heaven be more monstrous than such a conjunction of moralities, if we may so express it, as is here manifested in the practical policy of the government which possessed a sovereign ascendancy over Portugal, as having its existence, as a distinct European state, completely in its hands? Is it possible to doubt that one decisive sentence might have put an end to this most insolent iniquity? Whatever may be the extent and limitations of the general law against the adoption of imperative measures, respecting the obstinate crimes of independent though inferior states, we should have thought that towards a state which, under such obligations, hourly augmented, could pursue pertinaciously a conduct so peculiarly insulting, a patient

waiting and ineffective delicacy, was so much politeness lamentably misapplied, and so much time shamefully wasted. And every one would have thought so, and would at last have called aloud for coercion, if the point in question had been any thing less important than a grand concern of universal morality. Very light as experience had taught the nations, during the eighteenth century, to hold our zeal for the moral and religious reformation of distant regions, it is yet quite impossible that the Portuguese government would have trifled with us under the alternative of having its provinces and cities finally occupied by French armies, or protected by those of England, or should have refused to lay up, or even, if required, to burn its slave-ships, as a condition of retaining the latter.—But instead of any of these efficient measures and this happy result, what have we heard of, from year to year, but, first,—‘intentions to make representations on the subject to the Prince Regent of Portugal;’—then, ‘regrets that the endeavours used to convince that government have not, hitherto, had the desired success;’—‘hopes, nevertheless, that they may, sometime, have more effect;’—and, an equivocal treaty, with an indeterminate and unavailing stipulation, something about ‘gradual abolition’—Admirable humility! that can submit, with so graceful a resignation, to plead, and petition, and remonstrate, and negotiate—in vain!

It has appeared to us *not* wholly foreign to the occasion to shew, by the introduction of these observations, that the late sanction given by our government to the creation of a new slave-trade on a great scale, in Europe, is much less of the nature of an insulated fact, incongruous with the general system of our foreign policy, than many of our contemporaries seem to account it. Putting totally out of sight all consideration of its being perfectly reasonable to entertain an unlimited confidence that statesmen, who not many years since, were opponents of English abolition, must necessarily now feel a deadly abhorrence of the traffic, and exert themselves with a strenuous zeal against it,—setting this completely out of view, we would ask on which of our political exertions to enforce morality on foreign states it could be, that any one had founded a sanguine expectation of our taking advantage of the grandest occasion that has ever been, or that will ever be, presented to us, for constraining a foreign nation to respect the improving morality of the world, and for securing a perpetual immunity to a hitherto oppressed race.

It surely betrays some defect of consideration, to be thus taken by surprise, and thus confounded by disappointment. And we may perhaps be permitted to make an admonitory suggestion

to some serious and benevolent persons, whose habits of patriotic and political feeling render them liable to such disappointments and mortifications. Indulging the utmost complacency in the national economy of their country, and entertaining the profoundest reverence for its government, of whomsoever, almost, it may consist, they are displeased at any thing like a free and rigorous investigation of public counsels and measures, and quite indignant at hearing any strong censures of elevated personages in the state. We would humbly suggest to this class of persons, very conscientious and estimable as many among them are, that it would be at any rate more dignified, and perhaps ultimately more useful, if we should dismiss from our minds all implicit faith in our national rectitude, and all superstitious reverence for any class of mortal men; and if we should retain a little longer in memory, the facts that should teach us not to be credulous; if we should exercise a little more vigilance and severity of judgement habitually on the manner in which power is employed, and if we should generally cooperate to promote such an exercise, in perpetuity, of the national understanding on all national subjects, as that the general sense of the community shall be too authoritative to leave it in any danger of having its character dishonoured, or its best wishes defeated, by its government.

In these observations, it is, perhaps, unnecessary to say, we have not been actuated by any of the feelings of political parties. We feel no manner of interest in inquiring what men were in administration when the several facts, and courses of measures to which we have adverted, were added to our history. We have alluded to them as decisive symptoms of something grievously defective in the essence of our national policy.

We will employ but few words on the question of the right of one independent nation to compel another independent nation to become more moral than it wishes to be, or, to adopt the words that have been applied to the case,—‘to enforce morality at the point of the bayonet.’ To take up the matter, in the first instance, in the form and terms of the right of interfering in the internal concerns of other states, (a form, however, in which the question is totally inapplicable to the present case,) we will confess we never could assent to the doctrine of some of the advocates of freedom, that such interference is unconditionally and universally wrong. If a powerful, civilized nation inhabited the regions contiguous to the kingdom of Dahomey, where the monarch every now and then renews the pavement and roof of his palace with a few hundreds of fresh skulls torn from the persons of his subjects; where those subjects are said readily to take his Majesty’s orders on the occasion,

and loyally and sportively assist in providing the required quantity of bone, liberally superadding a sufficient number to build up several little ornamental pyramids on each side of the entrance of the royal residence; where this amusement is combined with regularly recurring festive appointments as a formal public institution; and where the whole has a national sanction of the nature of public law, (and such is the account which, as far as we have seen, stands in substance uncontradicted,) we say, supposing that a powerful, civilized nation were contiguous to such a monarchy, and had not experienced from it, or any subject of it, the slightest wrong or insult, so that any interference with it must be purely on account of its own internal condition; any reasonable man would laugh at the suggestion of a scruple about the right to march an army into this independent and politically unoffending state, to reduce it to subjection, in order to extirpate, for pure humanity's sake, its abominations, thus 'enforcing morality at the point of the bayonet.'

Or imagine a less extreme case: suppose a popish country, as France, Spain, or any other, to contain a considerable number of conscientious protestants; and suppose the government, in the hands, or under the ascendent influence and instigation, of some fierce, relentless, and sanguinary bigot, some rival demoniac to Charles IX. or Catharine de Medici, some worthy heir to the virtues of the Alvas, the Torquemadas, the Guises, the Richlieus, to commence a violent persecution against these protestants, with all the instrumental array of chains, and dungeons, and racks, and fires, that ever the Holy Office wielded or pronounced its benediction upon, while perhaps a considerable proportion of the people, infuriate with the same possession, appeared disposed to cooperate in the project of extermination;—let all this be supposed, and let imagination dwell and expand itself on the horrors which the imagination of Dante could not aggravate beyond what the *Christian* world has sometimes exhibited as a real scene; and then we ask what might be justly expected by the destined victims from a powerful protestant nation that should be looking on,—a nation fully adequate in strength, if it should deem itself, after ineffectual remonstrance, justified in the sight of God, to interpose with the ultimate expedient in the internal affairs of that independent state. *If* it should deem itself justified! Would not the man who, in such a Council, or such a Legislature as an enlightened country ought to have, should suggest such a scruple, draw down the indignation of all that heard him? Would there not be a loud and animated exclamation of *To Arms!* Would there not be *one* declaration of war at last which might with absolute innocence conclude with a solemn appeal to the Almighty? Would not good men of

all kinds, our excellent friends the Quakers themselves hardly able to refrain, pour their blessings on the battalions marching off, and on that rough, heroic fraternity that for such a service would labour day and night to fit out their ships? Would not the signal thrown out the second time, *England expects every man to do his duty*, kindle throughout those ships a more intense enthusiasm even than it did at the first? And would not the soldiers feel a higher elation in the just idea of a 'holy' war, than any of the ordinary objects of war could inspire?

But this would be violating the law, that one nation must in no case interfere in the internal concerns of another! We think there is in sound morality no such law. Each individual is on the earth under the obligation to do all the good, and prevent all the evil, that he can; and we cannot comprehend how a nation, the combination of a multitude of individuals, should have, in that capacity, a duty formed on a narrower scale. How can there be any magical moral circle round a nation to annihilate all outgoing energies and duties, if we may so express it, and put it by Divine interdict under the obligation of looking quietly at the most enormous wrongs on the other side of the boundary, when it could prevent them or put an end to them? What can there be in the circle of a national boundary, to give a right of impunity from the corrective power of the whole human race for the perpetration of crimes and wrongs, by which a portion of that race is plagued or destroyed, a larger portion of it corrupted, and the race itself dishonoured? We think that a great nation is constituted, with an aggravation and an extension of duty proportioned to its power, the rightful champion of universal justice, and that its duty of interference or non-interference in any particular case, is to be decided by a comparison of the evils on the one side and on the other.

But whether this doctrine be true or false, is of no consequence as to the Article creating a new Slave Trade. No cause, we should think, was ever defended on a much worse ground than that which the justifiers of this article have taken, in representing that a positive demand by us of the non-renewal of the Slave-Trade would have been an interference in the internal concerns of France. The two regions involved in the question are Africa and the West Indies. First, as to the West Indies: the French had no possessions there, and no claims to any. They had no more claim to any foot of land there than they have to Moor Fields. The author of the sensible pamphlet that has led us so far out of our strict province, very properly maintains that the colonies taken from the French, were simply and in all senses our own; as perfectly so as if they had never belonged to the French. We have seldom been

more amazed at an advocate's hardihood, than we were with that of a leading defender of the obnoxious article, as reported in the debates, who coolly represented it as quite a matter of course, equally to be expected by France, and demanded by our allies against France, that these colonies were to be restored to her at the peace—as what it would be much too grasping and ambitious a thing for us to pretend to retain! What! after we have for these twenty years been daily and hourly denouncing France as the all-disturbing, all-devouring ravager of the world,—after we have in our earnest and almost convulsive exertions to defend ourselves and the world, as we said, against her boundless iniquity, incurred an additional debt of millions, to say nothing of the unnumbered myriads who have perished in the contest,—after we have constantly proclaimed ourselves as labouring, and as willing to sacrifice all but our liberty, for the deliverance, the 'salvation' of Europe,—after we have been subsidizing *all* the powers of Europe in aid of their own defence,—after we have at this incalculable loss and suffering reduced the enormous power of that France,—what! is it after all this that we are to be gravely told, that it is too much for us to think of keeping a few trivial islands from *that same France!* that France will justly expect them to be restored! that our allies, our subsidized allies, to whom we have *even yet* to pay we know not what millions, will insist that we do not retain so rich a spoil! Not that these colonies were, as to their intrinsic value, worth debate;—not that any thing could be more despicable as set against expenses like ours;—not that any thing to be gained by possessing them would have made our enormous burden sensibly the lighter;—but to hear that they were something too valuable for us to presume to think of retaining, that they are justly claimed from us, under the authoritative sanction, and seconding too, of our subsidized allies, by that noble and meritorious *France*, to whose iniquity we have constantly been ascribing a greater mass of woes than the collective total of the miseries of many ages—this is indeed we think such an insult, as no civilized nation ought to have offered to another.

With the author before us, we assert that these colonies were strictly and perfectly our own; that it was a matter of pure generosity to cede them to France at all, on any terms, and that therefore we had a right to accompany the cession with whatever stipulations we pleased. If France disapproved the conditions, she might decline the possessions. Whether she accepted or refused, she was not to tell us that we were interfering with her internal policy, while we were thinking of measures for preserving these as yet our own territories and subjects, from losing in any case the comparative

innocence and prosperity to which they had been advanced, and becoming again scenes of unmitigated barbarity, and receiving-places of foreign victims.

As to Africa, there was not a particle of its sands or dust that belonged to France. It was a region with its own distinct rights, but unhappily not able to defend them. We had for a number of years acknowledged them, and taken a deep interest in securing them. We had the full right possessed by one independent portion of the human race to undertake the unaggressive protection of another, an independent, but exposed and feeble portion. Nay, we had taken upon us this protective character and office for Portugal, for Sicily, for Spain, for Prussia, for Austria, for Russia, against France. And if we should have deemed it shameful and unpardonable to abandon this office and agency as sustained for *these* states, what language of reprobation would be adequate to stigmatize an abandonment, in submission to this same France, of the defenceless African tribes! But this is the infamy which England has been devoted to incur, and that just at the moment when the magnanimity, as we have so often denominated it, of our tutelary aid to the great and warlike states had been crowned with the completest triumph! We seriously doubt whether any thing equal or second to this is to be found in the annals of the human race.

We will conclude for the present, with a few words on the pretended impracticability of obtaining the consent of France to a stipulation against the Slave Trade. This was a position evidently indispensable to the defence of the obnoxious article; but it was maintained in the public debates with a crouching spirit, quite worthy of it. Indeed, one very stout applauder of the treaty, and defender of its negotiators even as to this very article, is reported as avowing his utter disbelief of this pretended impracticability. And it may be doubted whether any thinking man really can believe it.—The case stands in full breadth before every man alike that will look at it. There was the victorious force of Allied Europe in the capital and provinces of France: there was the French force broken, dispersed, and in a great measure destroyed: the government fallen: the nation, exhausted, intimidated, and overpowered, lay prostrate at the feet of the triumphant confederacy, and, at the moment, was grateful for not being trampled upon,—grateful too for the immediate prospect thus opened to them of obtaining a milder governor, and a freer constitution. Under all these circumstances, the mass of the nation hailed the invaders as the deliverers and avengers of France. The negotiation commences under these auspices; the Allied Sovereigns have been solemnly and repeatedly declared by our ministers,

who could not possibly be mistaken in such a matter, to be decided enemies to the Slave Trade; the same disposition being attributed also to the restored monarch, who was received in France with so extravagant joy.—To make the case perfect, the Allies soon evinced the most liberal intentions as to the integrity and even the extension of the proper territories of France, and England offered the captured West Indian and African colonies and forts. Now, under all these circumstances, we are to believe it was impossible to obtain from France, humiliated, literally conquered, and yet treated with such liberality, an engagement not to renew the Slave Trade! If the French people (for it is the will of the *people* that is pleaded as the obstacle, and as having over-ruled the wishes of the restored king himself) if the people were, after all, so little sensible of the clemency of their conquerors, that they would not in gratitude, in the moment of joy, concede this point, did not this make it evident that it was just and necessary to have their feelings applied to in a different manner?—Well then, had the Allies, standing in the most triumphant position that ever conquerors were beheld in with submissive awe, signified by an united declaration, that they would not sign a Treaty of Peace of which this stipulation for humanity, should not be one article, can any man on earth really believe that the French negotiators, with all their human blood-merchants at their back, would have delayed the signature twenty-four hours,—or half that time,—while they heard the uncouth dialects of so many regions muttering round them, while they were met wherever they turned by strange arms, strange habiliments, and intrepid bearded visages, and might, from any of their steeples, see the camps of those legions before which the armies of Buonaparte had broken and vanished away?

But there is some most dishonourable equivocation about the sentiments of our great Allies on this most interesting and melancholy subject. The assertions of our men in office are uniform, and strong, and repeated, as to the warm concern taken by the Emperor of Russia and the King of Prussia, and if we are not mistaken, the Austrian monarch also, in the universal abolition of the traffic. But, in reading the late debates, we were no. a little perplexed and confounded at seeing these declarations accompanied by an avowal of one of our principal ministers, that our Allies would not have delayed *their* signatures one hour to support us to enforce this most righteous claim. We trust the plain, absolute truth will come out on this matter. It ought to have come out sooner; for it would be the consummation of all the humiliations which the transaction is pouring upon us, if our whole nation, with such a consentaneous movement of ardour and enthusiasm as it never displayed

before, has actually been extolling to the skies two sovereigns, who might, it should seem, by one decisive sentence, by one day of delay, have prevented the indescribable misery of millions of the human race,—and would not—for their own sake—nor our sake—nor humanity's sake—nor heaven's sake—would not do it.

But, indeed, if the Allies *would* not support us in the demand, we might have gained the object without them. No man, certainly, could think without dread of a prolongation of the war between France and this country; but we think nothing is more absurd than to pretend there could have been any hazard of this, even had we made the abolition a *sine quâ non* of the cession of the colonies. Let any man look at the late French *Exposé*, and see into what a total ruin the French marine has sunk, together with all other means of war, and soberly ask himself whether, in such a condition, any government in France would have chosen a contest with us at sea (for that would have been henceforth the only field of the contest) rather than accept the colonies on the fair terms on which we offered them. The idea is almost infinitely ridiculous. Of what use would colonies, or the Slave Trade, or any foreign trade, be to France, if it was to be possessed and carried on in despite of the English fleet,—the English fleet, which would, at the expense of its present establishment have kept the sea swept of any French marine, of any sort, for half a century to come.

We have to apologize to the intelligent author of the pamphlet before us, for not more distinctly adverting to its contents. We strongly recommend it, and shall probably have to revert to some parts of it another time.

ART. XV. SELECT LITERARY INFORMATION.

*** Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending Information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the Public, if consistent with its plan.*

Speedily will be published, in 8vo. elegantly printed, Repertorium Bibliographicum: Some Account of the most celebrated Public and Private Libraries, with Bibliographical Notices, Anecdotes of Eminent Collectors, Booksellers, &c. &c. To which will be prefixed a Dialogue in the Shades, between William Caxton, a Modern Bibliomaniac, and the Author. By the late William Wynken, Clerk, a Descendant of the illustrious Wynken de Worde.

In the Press, An Analysis of Madame de Staël's Work on Germany, pointing out several striking and incongruous Passages, with some Historical Notices, on that Country, by a German.

A few remaining Copies of the Fourth Edition of the Encyclopædia Britannica; or, Dictionary of Arts, Sciences, and Miscellaneous Literature; in Twenty Volumes, 4to, with nearly Six Hundred Engravings, may now be had in boards, and in various bindings, of Messrs. Archibald Constable and Co. and Thomas Bonar, Edinburgh, the Publishers; and of the London Booksellers.

A Valuable Collection of the Greek and Latin Classics; Philological Works; and splendid Editions of French and Italian Authors, are consigned to Mr. Lunn, to be sold upon very advantageous Terms: a List of which, with Prices, will be published in a few days.

Bishop Horsley's Translations of the Psalms of David, with Notes, is printing in two octavo volumes.

The Rev. Frederic Nolan will publish

in the course of the month, a Vindication of the Received Text of the Greek Testament.

Mr. James Wathen's Journal of a Voyage, in 1811 and 1812, to Madras and China, returning by the Cape of Good Hope and St. Helena, is expected to appear in a few days.

The Rev. T. F. Dibdin is preparing for publication, the Bibliographical Decameron, or Ten Days Pleasant Discourse upon the Early State of the Fine Arts, ancient and modern Typography, and Bibliography, embellished with numerous Engravings.

Mr. Jens Wolf has in the press, a Tour to Copenhagen through Norway and Sweden, interspersed with Anecdotes of Public and Private Characters, in a quarto volume, dedicated to Prince Christian, with Portraits and other Engravings.

Dr. Herbert Marsh is printing, in an 8vo. volume, a Comparative View of the Churches of England and Rome.

Edward Planta, esq. has in the press, the Stranger's Guide to Paris; containing Notices of every thing in the French capital that can be interesting to strangers; together with a Gazetteer of France, and a concise History of the Kingdom.

Miss Leonard will soon publish, the Ruby Ring, harmonized from the oriental Story of Amurath, or the Power of Conscience, with Engravings from her own Designs.

Mr. Jamieson has a work in the press on the Nature of the Terrestrial Globe and Maps, the Principles of Project-

tion, and the Construction of Maps; systematically arranged, and scientifically illustrated by Eighteen Plates of Diagrams.

Humphrey Hedgehog, author of the *General Post Bag*, &c. has a Satirical Novel, in three volumes, in the press, entitled, *a Month in Town*.

Mr. J. J. Maxwell will soon publish, the *Aquatic Tourist*, on the Banks of the Thames, from Westminster to Windsor.

A new Edition of Thoreby's *Ducatus Leodiniensis*, by Dr. Whitaker, Vicar of Whalley, is preparing for publication, in a folio volume, illustrated by numerous Engravings.

Dr. Merriman, Physician to the Middlesex Hospital, is printing a second Edition, much enlarged, of his Synopsis of the various Kinds of difficult Parturition.

The London Catalogue of Books, with their Sizes and Prices, having been several months out of print, and now greatly wanted in France, Germany, &c. an Edition to the present time is preparing, and may be expected early in October.

In the press, and shortly will be published, in 8vo. A Sketch of the History of the House of Romanoff, the reigning family of Russia, with a brief Account of the present State of the Empire. By the Rev. W. Anderson.

In the course of the ensuing Winter will be published, A Reprint of the *Morte D'Arthur*. The Text of this Edit on will be a faithful Transcript from the *Wynkyn de Worde* Edition, in the possession of Earl Spencer, with an Introduction and Notes, tending to elucidate the History and Bibliography of the Work; as well as the Fictitious of the Round Table Chivalry in general. By John Louis Gold-mid. The Impression will be strictly limited to 250 on post 4to. and 50 large paper; and as a considerable portion of the Impression is already subscribed for, it is requested that those who wish to obtain Copies will favour the publishers with their names as early as possible.

An elegant Work of Art will shortly appear under the Title of *Pictureesque Views of Public Edifices in Paris*, with appropriate Letter Press. Drawn by Messrs. Testard and Segard, and engraved by Mr. Rosenberg. The size to be medium 4to and the work to consist of about twenty exquisite Views, which may be had plain or coloured.

Thomas Myers, A. M. of the Royal Military Academy Woolwich, will shortly publish an Essay on Improving the Condition of the Poor; including an Attempt to answer the important Question, How men of Landed Property can most effectually contribute towards the general Improvement of the lower Classes of Society on their Estates, without diminishing the value of their own Property?

The same Author also has in the press, a Practical Treatise on finding the Latitude and Longitude at Sea, with Tables designed to facilitate the Calculations. Translated from the French of M. de Bessel. To which, an extensive Series of Practical Examples, adapted to the various Rules given in the work; an Introduction to the Tables, explanatory of their construction and use; and some additional Tables are added by the Translator. The whole will form one volume in 8vo. and comprise the most simple and commodious Methods of performing all the Astronomical Calculations requisite at sea, with the assistance of the Nautical Almanac only.

In the press, and speedily will be published, *The Restoration of Israel*, by R. Joseph Crooll, Teacher of the Hebrew Language in the University of Cambridge: And an Answer, in which the whole Argument from the fulfilment of the Prophecies contained in the Old Testament, in Proof that Jesus, the Son of Mary, is the promised Messiah, is brought under consideration, and the Objections of Modern Jews are distinctly answered. By Thomas Scott, Rector of Aston Sandford, Bucks.

THE ECLECTIC REVIEW,

FOR SEPTEMBER, 1814.

Art. I. 1. *The Predestined Thief*; or, A Dialogue between a Calvinistic Preacher, and a Thief condemned to the Gallows: in which is represented, in a Copy drawn, as it were, from the Life, the Influence of Calvinistic Principles in producing Crimes and Impieties of every Sort, and the Impediments placed by those Principles in the Way of the Sinner's Repentance, and Amendment of Life. (With an Application to the recent Case of Robert Kendall, who was executed at Northampton, August 13th, 1813.) Translated from the original Latin; published, London, 1651, pp. 65. price 3s. Rivingtons.

2. "*A Brand plucked out of the Fire!*" or, A Brief Account of Robert Kendall. (Including a Narrative written by Himself.) By W. P. Davies.

THE Rev. Edward Griffin, curate of St. Nicholas's, Nottingham, is, we understand, the person who has furnished the above translation of Archbishop Sancroft's "*Fur Predestinatus.*" Its publication appears to have been occasioned by the "*Brief Account,*" on which Mr. Griffin had already published "*Strictures.*" We regret that *any circumstances* should have led to the revival, and enlarged circulation, of a work of this nature. We presume not to censure the motives of the Editor in drawing forth this performance from its obscurity; but the book itself we must mark with our disapprobation. Its contents are exceedingly offensive; destitute of every beneficial tendency; but calculated, we fear, to strengthen old prejudices, and to create new ones, against religious doctrines, in the support of which not Calvinists only, but Christians of different denominations, are agreed. Nor do we think that a work of this kind is *exactly* the sort of performance which should come from the pen of a clergyman, who, in contending for religious interests, ought

to exhibit a temper, and to proceed in a manner different from what appear in the pamphlet before us.

The indiscretions and the extravagances which have excited the Editor's displeasure, and which he wishes to expose, require an antidote which the "Predestined Thief" is far from supplying; nor will their effects be prevented by the means which he has adopted to counteract them. Invective and ridicule are not the auxiliaries of Truth in her warfare with Ignorance, Superstition, and Enthusiasm. Wit may, indeed, in some cases, be successfully applied in attempting to cure the mind of its follies; but we are much mistaken if religious delusions be ever radically healed by its prescriptions, or its discipline.

The design of the 'Dialogue' is sufficiently declared in the title, and in the following words of the Preface: 'It is published,' the *Author* remarks, 'that it may appear clear as the mid-day sun, that both the doctrines, and the teachers and promulgators of them, should be shunned and avoided no less than the Infernal lake!' The method which is here adopted of displaying the principles of Calvinism, is, to select from the writings of more than thirty foreign Divines of the sixteenth and seventeenth centuries, short detached passages, and to put the sentiments which they contain, into the mouth of a vile, hypocritical wretch, who had 'lived jovially with strumpets and rogues,' and 'committed many burglaries,' awaiting a speedy execution, in vindication of his enormities, and as the ground of the most daring presumption! The sentiments themselves are, in part, harsh and intolerable; and the use which is made of them is abominable. These we shall neither detail, nor examine. We must, however, observe, that there can be no propriety in the republication of the Dialogue, but on the supposition that the Calvinism which it opposes, is the Calvinism of our times. Will the Editor, whom, as to the object of the pamphlet, we must identify with its Author, then, affirm, that modern Calvinistic writers and preachers maintain and inculcate the principles which it imbodyes? Will he engage to put us in the possession of the names of Calvinistic ministers, our contemporaries, who believe and teach 'that God would not have that done which his own will enjoins upon men to perform?' page 80;—that 'some of the infants of believing parents, dying in infancy, are damned?'—and that 'God snatches the harmless babes from the breasts of their mothers, and precipitates them into eternal death?' p. 41. We calmly inquire, *by whom* are the propositions here set down, received as articles of their faith? These, and many other sentiments contained in the Dialogue, Calvinists disown and detest. We are, therefore, disposed to expostulate with the Translator on the injurious tendency of his labours in identifying the entire principles of this

pamphlet with modern Calvinism ; and in blending with the objects of just censure, religious sentiments founded on Divine authority, and exhibited in the formularies of his own Church. Such are the doctrines of human depravity, and of salvation by Divine grace.

We shall, we trust, be found, in the course of our present review, discharging, with strict impartiality, the duty which we owe to the public, and to the interests of religion. It becomes not us, as the guardians of Christian truth and of Christian morals, to know any man after the flesh. We connect our services with an award which leaves us nothing to fear from apportioning just censure, nor any thing to hope from misdirected commendation, that we should deviate from truth in our statements, or from integrity in the declaration of our opinions.

The reputed Translator of the Dialogue, is an officiating minister of the Established Church, to the Articles of which 'that very hand of his has subscribed as being true,' p. 22. How, then, can he allow himself to sport with the doctrines which they contain, and to give fresh publicity to the production of a dignitary of the same Church, in which they are represented as destructive of all virtue? The same sentiments are, in some instances, common to the Articles and to the Dialogue. The Dialogue says, p. 21, 'You cannot be accepted or regarded of God for any of your works:' and the Articles say, 'We are accounted righteous before God *only* for the merit of our Lord and Saviour Jesus Christ, by faith, and *not for our own works or deservings.*' Art. II. The Dialogue says, 'Faith alone is necessary to our justification,' p. 25 ; and the Articles say, 'We are justified by faith *only,*' Art. II. Had the Author, and the Translator, of this Dialogue forgotten, in the ardour of their zeal against Calvinism, that in the Articles which they subscribed, the following expressions occur, of precisely the same import with passages in the Dialogue which are said to be of most pernicious tendency? 'Man is of his own nature inclined to evil.' Art. IX. 'Man cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God.' Art. X. If the language of the authors quoted in the Dialogue, be literally and rigidly construed, so must the language of the Articles be. What, then, has the Editor to say for himself, in subscribing solemnly to doctrines which he represents as leading to 'abominable crimes?' A man must make strange work with either the Articles, or his conscience, before he can declare that the tenets of 'moral inability,' and of 'salvation by faith,' are no part of them. The doctrine of Predestination runs through the Dialogue ; and be it a true doctrine, or a false doctrine, it is unquestionably the doctrine of

the 17th Article, which treats expressly of 'Predestination to life.' No philological dexterity, no reasoning, no sophistry, can give to that Article any other sense than that which is understood in the Calvinistic use of its leading term. It affirms the doctrine of 'Predestination' to be 'full of sweet, pleasant, and unspeakable comfort to godly persons;' but perilous in its improper contemplation by 'curious and carnal persons.' Declamations against 'Calvinistic Election' come with an ill-grace from persons who have professed solemnly and from the heart, that they believe in the doctrines of the Thirty-nine Articles. Till they can succeed in expunging the 17th Article, and in forming the whole anew, we would advise them to be silent on the subject of Calvinism, and especially to cease from violent invective against its principles as 'producing crimes and impieties of every sort.' Should we, who believe in the Calvinism of the Church of England, be doing justly, if we represented her formularies as of vicious tendency? We are persuaded that the compilers of them did not intend, by any definitions which they include, to relax the obligations of morals. The case is the same in other religious communities, and as it respects the authors of their acknowledged formularies. They have stated in them the doctrines which they conceived are taught in the Scriptures; and they have also comprised in their summaries the moral duties of Christian men. We are neither advocating the cause of religious creeds, nor vindicating Calvinistic confessions of faith. The *tendency*, not the *truth* of Calvinistic principles, is the subject of our consideration; and we are convinced that an appeal to facts will satisfactorily refute the charges conveyed against them in this publication. Calvinism can reckon among its professors men not inferior to any, in powerful intellect, in sound learning, in genuine piety, and in correct deportment. The late Rev. Joseph Milner, the late Rev. Thomas Robinson, and the late Dr. Edward Williams, were Calvinistic teachers, the first two in the Established Church, the last among Dissenters. In what respects were they inferior to the ministers of a different creed? Did their peculiar sentiments render them indifferent to the interests of holiness? Was the standard by which they measured their moral duties low? God is witness, and we also are witnesses how holily, and justly, and unblamably they behaved themselves. Far from placing 'obstacles in the way of the sinner's repentance and amendment of life,' their ministry was the means of turning many to righteousness. We should indeed be glad if, on inquiry, we should find that the ministry of the many declaimers against Calvinism, was equally successful in turning sinners from the error of their ways. The works by which they, being dead, yet speak, and numerous survivors in the societies over which they once

presided, can testify that the doctrine which they preached was "according to godliness." Are these men, then, and others of the same description to be represented as the moral nuisances and plagues of the world? Are they to be shunned and avoided no less than the infernal lake? We foresee a day in which many will wish to be of their company; when the principles by which they were governed, will receive the approbation of heaven; when they will shine as the stars for ever and ever.

We fully admit that in the works of some reputed Calvinists, unauthorized forms of expression occur; and that from their writings, unguarded and objectionable sentiments may be selected. But who will venture to assert that the tendency of their writings in general, is, to encourage vice and to depress virtue? that the writings of Calvin, for example, give encouragement to sin? If the accusations of this pamphlet be true, then, where vice most prevails, Calvinism may be expected most to flourish. What, then, are the principles of those persons who frequent the gaming house, the tavern, and the brothel? Are they attendants on a Calvinistic ministry? Have they been nursed and cradled in Calvinism? What is the profession of those other agents in sin who crowd the prisons and the hulks, and terminate their lives on the scaffold? Is it Calvinistic? Was Calvinism the evil genius which led them on in their career of crimes? and are the thefts, the robberies, and the murders, which they have committed, the consequence of their initiation into the tenets of Gomarus and Peter Martyr? or of their proficiency in the volumes of Bogardus and Donteclock? of Sturmius and Triglandius? Of how many believers in Calvinism are the names to be found in the records of the Old Bailey? Is New South Wales a colony of Calvinists? Who knows not that ignorance, that the want, not the excess, of religious knowledge, and the absence of all principle, are the sources of crime? With equal propriety may the impieties and the miseries of criminals be attributed to their acquaintance with Euclid's Elements, or Aristotle's Ethics, as to their knowledge of Calvin's Institutes, or of the tenets which that work is intended to vindicate.

Calvinists will not shrink from fair examination into their conduct, as the mode of determining the tendency of their principles. They propose the criterion which Christ himself has established for the trial of the spirits, "By their fruits ye shall know them," as the measure of their character; and they only desire that a just report be made of the teaching of their ministers, and of the moral state of their congregations. They rest assured that the result of investigation into their practice, will place them, in point of sobriety, justice, and decorum, on ground not inferior to that which any other class of religionists may occupy. Obedience to the will of God is as much a prin-

ciple of Calvinism as any other branch of the system ; it includes too the doctrine of repentance ; and asserts the moral agency of man, as well as the sovereignty of God. If this last article is considered by Calvinists as a prominent feature of their creed, it is because they conceive it to be the only final cause to which the happiness of such as are saved can be attributed. But they never represent salvation as attainable apart from holiness, the nature of which they are careful to describe, and the necessity of which they fail not to inculcate. Not satisfying themselves with the illustration of any particular virtues, to the exclusion of others, they enforce practical regard to every Christian precept in its connexion with the heart, and in its relation to all the diversity of human condition. Hence they are not unfrequently charged with unnecessary precision in the directions which they give for the conduct of life ; and are accused of imposing excessive restrictions on the appetites and passions of men. The same principles which, at one time, are described as of vicious tendency, are, at another, when the occasion may require, complained of as making men "righteous over much."

If the tendency of particular doctrines is to be determined by the character and conduct of those who teach, and of those who receive them, professed Calvinists may rest in peace while their calumniators are employed in searching for evidence to support their accusations. The Editor of the Dialogue, we will venture to assert, does not believe that Calvinistic societies contain a larger proportion of the unholy than other congregations. We beg to remind him that, at no very remote period, the doctrines of Calvinism were very generally preached by the Scotch Clergy ; and were almost universally inculcated on the population of Scotland, by means of the Assembly's Catechism. Scarcely any book was more common among the inhabitants of that country than the Westminster Confession of Faith. Were they remarkable for vice ? So far were Calvinistic tenets, when thus extensively diffused, from 'producing crimes and impieties of every sort,' that the lower orders in that land were among the most virtuous of people. If their moral superiority be attributed to the system of education established in Scotland, we have to remark that this is assigning a cause of crimes very different from the principles of Calvinism : besides, it must not be forgotten that Calvinism was interwoven with the elements of education in that country. Never was any religious system more assiduously taught, or more extensively diffused through a community, than was Calvinism in Scotland ; and the order and virtue of its inhabitants, have furnished the moralist and the philanthropist with the subject of their warmest eulogies. If the necessary tendency of Calvinistic principles be to create and perfect crimes, we beg to

propose the rarity of criminal punishments in that part of the kingdom, at the period to which we refer, as a problem worthy the attention of those authors and editors who exhort their readers to avoid Calvinistic preachers as they would the infernal lake.

We have, perhaps, already said too much about Calvinism : we must, however, be permitted further to observe, that this pamphlet may come into the hands of those who are very ill-informed on the subject of religion, and incapable of making the requisite discrimination between one doctrine and another ; and who may, in consequence of their perusing it, imbibe prejudices, which may become inveterate, against truths on the reception of which salvation may depend.

This pamphlet, we must repeat it, can do no good : it will never make any man either wiser or better. If, as we suspect, the Editor was at the pains of translating and publishing it, from an apprehension that it is peculiar to Calvinists to administer ' spiritual opiates ' to condemned criminals, we must correct his error. There are, unhappily, in different religious denominations, persons whose hearts are better than their heads ; and who very justly incur censure for the impropriety of their proceedings in relation to malefactors. But he must be a very novice in Theology, who imagines that every person who details the history of a late conversion, is a Calvinist. It was quite possible, we think, to shew the improprieties of ' the recent case of Robert Kendall,' without assailing Calvinism.

We proceed to consider the " Appendix," which the Editor intends as an application of the principles of the pamphlet, in connexion with Mr. Davies's " Brief Account." We are either so blind, or so stupid, as not to perceive that resemblance between the two cases which the Editor fancies he has discovered. How it was possible for him to identify the principles of Calvinism with the case of Kendall, we must confess, we cannot discern. That unhappy man did not assign ' predestination ' as the ground of his hope of heaven ; nor did he reply to his spiritual attendant as the ' Thief ' answers the ' Calvinistic preacher,'— ' I would not spend my labour to no purpose in prayer.' It would have been just as equitable in the Translator, if he had associated Arminian principles with Kendall's name ; since no peculiarity of Calvinism discovers itself in the Brief Account of his case :—a case which has no connexion with Calvinism, nor any relation to any body of professing Christians ; and which ought to be considered separate from every religious denomination. It is very strange that the Editor should, in the " Application," speak of Mr. Davies as the minister of the Methodist chapel at Wellingtonborough, and as a Baptist minister too. Methodists, he ought to have

known, are not Baptists. He must be informed also that no competent writer would speak of a Calvinist as the minister of a 'Methodist chapel.' We must inform him that Mr. Davies is neither a 'Baptist,' nor a 'Methodist;' and, as it is not evident from the Brief Account that he is a Calvinist, it may be of service to the 'Translator,' in forming the habit of accuracy in his statements, to ascertain the creed of Mr. Davies.

We deplore the publicity which has been given to the case of Kendall, with as much feeling, and with as much sincerity, as the Editor of the Dialogue can lament it; and equally regard it as of injurious tendency to the interests of religion and morals. But it would be wrong to extend the blame which individuals have incurred, to a whole denomination; and to make particular failure the occasion of general censure: 'Every man shall bear his own burden.' If Mr. Davies had received and followed the advice of *intelligent* friends, we had been spared the painful feelings which the publications on our table excite in us. As we estimate the importance of a work, not by its bulk, but from its relation to the interests of true virtue, we must be permitted to detain our readers a little longer by our remarks on the subject of Mr. Davies's pamphlet, which, we sincerely wish, may excite caution in those who may hereafter be placed in circumstances of a kind similar to his recent situation; may convince them that knowledge and sound discretion are requisite to direct their attentions, and to temper their zeal; and may be of efficacy in checking that propensity to send forth 'Narratives,' of strange and dubious conversations which has too much been manifested.

The Brief Account abounds with the most confident assertions of the conversion and happiness of its subject: it contains the most unwarrantable declarations; one part of it is inconsistent with another part; and the whole sufficiently proves how ill-qualified was its Author for the conducting of that awful process in which he was the voluntary agent. Ignorance of human nature, zeal unaccompanied by wisdom, deficiency of endeavour to awaken the conscience to a sense of particular guilt, facility of imparting premature consolation, and unjustifiable ardour in blazoning abroad a supposed conversion: these are the faults, which, independent of other evidence, the judicious reader of Mr. Davies's pamphlet must attribute to him. The very title of it announces the reality of Kendall's conversion; and throughout its pages the same opinion is expressed without reserve. He was "a brand plucked out of the fire." 'He was a sincere convert.' 'He died in Christ.' 'He was converted at the eleventh hour.' These are the confident expressions which occur. As the unhappy man declared that he was innocent of the crime for which he suffered, his innocence

and his conversion are associated. If he was guilty, he was not a convert, since it is impossible that a real convert would persist in falsehood. If, therefore, Mr. Davies believed in the reality of Kendall's conversion, he must have been firmly persuaded of his innocence: yet he says 'I will not take upon me to assert his innocence of this crime, but leave it for the great day of account.' But if Mr. Davies entertained the least doubt of Kendall's innocence, how could he so confidently affirm his conversion? The smallest degree of suspected guilt in this case, invalidates every positive assertion of real conversion. Is this the kind of publication which tends 'to magnify the grace of God?'

In the discharge of the duty which a minister of religion prescribes to himself in visiting the cells of condemned criminals, the first steps should be to awaken the mind to a sense of its condition, and to obtain an ingenuous confession of guilt; nor should he be satisfied with general acknowledgements of sin, but he ought to labour to fix the thoughts of the offender on his particular transgressions. In those cases in which the unhappy convict declares his innocence, in the face of strong circumstantial evidence, and in opposition to a public verdict, the closest and most persevering efforts ought to be employed to awaken his fears, and, if possible, to draw from him the full confession of his guilt. The heart has so many resources of its own which no human eye can penetrate, deceit is so easily practised, and deceptions of a nature so amazing have been exposed, that we ought to feel convinced how much, in such instances, the greatest skill and the most patient caution, are necessary to right conduct. Till he receive an explicit confession, or be furnished with some grounds of hope in the convict's favour, independent of his avowals, the attendant cannot be justified in offering him consolation. Confession of sin is essential to repentance, and must precede the hope of forgiveness. Every encouragement must be premature and dangerous till a full explanation of every circumstance connected with the offence be obtained. The culprit, therefore, ought to be urged to an entire disclosure, and admonished of the awful hazards to which he will expose himself by declarations void of truth, or by equivocation and reserve. In this difficult, but essential part of his duty, Mr. Davies completely failed. Kendall, it was well known, was the associate of White, (who was executed for the same offence, and of whose guilt no doubt was entertained,) in company with whom he was seen on the evening on which the robbery was committed, and on the morning following: a series of evidence furnished strong presumptions of guilt against him, and he was condemned for the offence. It was therefore quite obvious to advert to these circumstances,

and to urge them with the utmost force upon the mind of the convict. But this important part of the process was omitted by Mr. Davies. He appears to have been satisfied with very general acknowledgements of sin; never to have addressed an appropriate question to the conscience of his patient; and, to our utter astonishment, we find him, on his *very first private interview* with the unhappy man, offering the consolations of Divine mercy, healing the hurt slightly, and crying, "peace, peace, when there was no peace!" We must censure, with the utmost severity, the language which Mr. Davies and another minister have used in reference to the case of Kendall. 'If,' says the former, 'this be hypocrisy, let such hypocrisy be mine!'—and the latter declares,—'I could safely hazard my soul in his soul's stead!'—We are shocked by these expressions. They betray very gross indiscretion. As it was utterly impossible for these persons to ascertain the real state of Kendall's heart,—as there was, at least, the possibility of his avowed conversion being insincere, it was altogether wrong in them to identify their state with his, and to expose their own salvation to a hazard so fearful. With what horror and regret must these expressions be now reviewed by their authors, when the guilt of their supposed convert is disclosed in the solemn declaration of his Solicitor—'*that Kendall did most distinctly and unequivocally confess to me that he was guilty of the offence of robbing the Leeds mail coach*:'—and when, in connexion with other evidence, this declaration has extorted from Mr. Davies the acknowledgement, that 'his sentiments respecting the sincerity of Kendall's repentance are very much altered.' If Mr. Davies's opinion be so changed, if he now believe that Kendall was not a convert, he is bound ingenuously to retract the errors of his Brief Account; explicitly to disavow his belief in the conversion of that unhappy man; and to circulate as widely as possible, the best antidote which he can furnish against the mischiefs of his pamphlet. This duty he owes to the world, to religion, and to God; and the performance of it, though it may be a humiliating step, will be much more honourable to his character than the publication of the Brief Account. As he is but a young man, he must permit us to recommend to him "to get wisdom, and with all his getting to get understanding." We hope that this unhappy business will, in its effects, be beneficial to Mr. Davies; and that the whole affair will prove a salutary check to the practice of blazoning abroad the conversion of malefactors. Against such a practice we most seriously and decidedly protest.

We cannot but express our astonishment at the manner which accounts of 'converted malefactors' too frequently assume: as if the only object of such publications were to record a triumph,

or to furnish a specimen of the most extatic joys. Thus we are told of one 'who was executed for a capital offence,' (the crime is not mentioned) and who closed a 'remarkably profligate' course at the early age of twenty-five, that even 'at the gallows he was without a rival in praise,' and 'appeared to reach the highest strains of one of Dr. Watts's sublimest hymns:—' From thee, my God, my joys shall rise.' Dr. Watts, we dare say, had no intension of furnishing such persons with sublime strains, when he sat down to the composition of that fine hymn, which may well suit the saint and the martyr, but which is not at all adapted to a malefactor at the gallows, though he may have been "converted at the eleventh hour." O! it grieves our very hearts that such a circumstance should be related with pleasure. This man who 'had been invariably associated with wicked companions,' and in whom 'the habits of sin were deeply rooted,' who was the convert of a day, if indeed he was a convert at all, leaves the world singing—

"The holy triumphs of my soul
Shall death itself outbrave:—"

"Tell it not in Gath, publish it not in the streets of Askelon; lest the Philistines rejoice, lest the uncircumcised triumph." What propriety can there possibly be in this behaviour, and in these details, even on the supposition that there existed in the case symptoms of penitence to encourage a degree of hope? Were these strains of impassioned rapture at all appropriate to such a character, and on such an occasion? A broken heart, the deepest humiliation, and the most pungent sorrows, are surely more suitable to the termination of a life, the entire acts of which have been a series of offences against God, and of injuries to man, when it is cut short by the visitation of the law, and when an interval of only six days occurs between the condemnation and the execution of the offender. Are persons of this description the men whose death must be 'full of joy'? Are *they* to have their Apotheosis, and to be cited as 'illustrious testimony to the truth as it is in Jesus'? From what page of the New Testament does this strange ostentation receive its sanction? Not from its promises. They appropriate *an abundant* entrance into Christ's everlasting kingdom only to the faithful and obedient, Not from its examples. The serenity and joy of Paul were in connexion with a tried Christian character, and with a long course of holy and laborious services for the glory of God, the honour of the Saviour, and the interests of religion. "Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world." "I have fought a good fight, I have kept

the faith." These are his declarations. His joys too were of a much more sober kind than those which these offensive narratives display. We observe in them no attempts to chastise the fervours, and to repress the violent effusions, of the unhappy men who are the subjects of them; but every facility is afforded to the ebullitions of their minds, and an apparent delight is manifested in recording them; as if the elevation of the passions were an infallible indication of a converted state, and the evidence of being made meet for heaven. What benefit can be produced by this separation of the highest consolations of the Gospel from its known and unquestionable efficacy? Is it the tendency of these triumphant relations of prison and death-bed conversions, to deter from the commission of sin, and to recommend the practice of righteousness? Will it aid the cause of piety exultingly to adduce those whose alleged conversion *may be* all deception, as magnifying the grace of God? and to shew *them* to the world, whose lives, with the exception of a few concluding days or hours, have been 'remarkably profligate,' or, at the best, irreligious, beaming with the effulgence of heaven, and crowned with the glory of martyrs? Why is there not more caution on the part of good men in their attentions to those unhappy persons whom they are prompted, we believe, from the best motives, to visit?

That late conversions *may be real*, and that the penitence of malefactors *may be sincere*, we readily admit. — With God nothing shall be impossible. We attribute as much importance to those passages of Scripture which display the mercy of God, and the efficacy of Christ's atonement, as any of those persons on whose proceedings we are animadverting, can assign to them. We believe that "Whoso confesseth and forsaketh his sins shall have mercy," and that "the blood of Christ cleanses from all sin." Besides the declarations of the Scriptures on the subject, the nature of the case will support the affirmation that late conversion *may be real*. In every memorable conversion, known to be a true one, in that of the Apostle Paul, for example, there is a precise period when the mind, enlightened by true wisdom, and convinced of sin, receives new principles of internal and complete renovation, when the man becomes a new creature. The conversion of Saul of Tarsus was undoubtedly real when he entered Damascus, and previous to his introduction to the society of the faithful. But had his death immediately followed, would they have believed in his conversion? would they have proclaimed it? The Churches of Christ, we know, glorified God in him, but not before his conduct furnished the most unequivocal proof of his being a new man. It is not the possibility of a late conversion's being a *real* conversion which we dispute. The grounds on which the affirmation of its being a real conversion,

rests, is the only practical part of the question. The *evidence* of a change of principle is the sole object which comes under our consideration ; and with respect to this, there is neither impropriety, nor peril, in maintaining that, in the case of persons of confirmed vicious habits, whose professions of penitence are made at the close of life, there is not any circumstance which can justify a positive declaration in their favour. ' They may be true penitents, but how shall we pronounce them to be so ? How can we conclude that they are dead unto sin, unless they be spared to live unto righteousness ? ' They may be new creatures, but how shall we ascertain that they are so in the absence of " good works, which God hath before ordained that we should walk in them ? " The " corrupt tree " may have been made good, but how shall this be known unless it bear the fruits of righteousness ? But what " fruits meet for repentance " can they produce ?—What decisive evidences of conversion can they give whose activity has ceased, who are cut off from the world around them, who are not exposed to temptations, who, oppressed with disease, are stretched on beds from which they shall rise no more, or are shut up in gloomy cells from which they are soon to be led forth to execution ?

Penitential sorrows, professions of faith, resolutions, and vows, are not sufficient to prove the reality of conversion ; nor are we allowed to infer the future welfare of supposed converts from any expressions which they may utter in the prospect of dissolution. Who has not witnessed apparent conversions in which the parties have appeared to feel as strongly, to deplore their past conduct as bitterly, and to implore mercy as fervently, as any of those criminals whose end has been pronounced happy ? They too, had they died ' when the hand of God was upon them,' might have been declared sincere converts ; but they have lived to furnish the most decisive and painful evidence that their " goodness was as a morning cloud, and as the early dew ; " resuming, on the removal of their afflictions, the follies which they had discarded, and practising again the sins which they had deplored ; neglecting the salvation which they accounted so precious ; and violating the most solemn vows and resolutions : the latter end being worse than the beginning. These are the persons whose relapses and transgressions supply facts important in their aspect on the case of converted malefactors ; and amply sufficient to deter every judicious Christian from positive decisions on their state. These awful cases are not of so rare occurrence as to form singular exceptions, but are so common, compared with the instances of radical amendment, as to form, if we may so express it, the general result of the experiment. If, then, in these cases, in which we are furnished with the grounds of competent judgement, decep-

tion and disappointment are so common, and sincerity and stability so rare, are we doing well to pronounce, in cases of the same nature which do not supply the means of judging, a decision opposed to the dictates of practical wisdom? Confident determination must be wrong. It is of infinite consequence that the declarations of the Scriptures be deeply impressed upon our minds, and that our conduct be regulated by them. They assure us that only faith in the Redeemer, which "works by love and purifies the heart," can support the hope of heaven; and they demand, as the evidence of such a principle, the subjection of the soul to the authority of God, and the practical illustration of the spirit and precepts of the Gospel. Where these are wanting, it is presumptuous to assert the conversion and future state of any man.

The instance of the penitent thief on the cross, is frequently adduced as parallel to the cases we are considering, and is mentioned by Mr. Davies in his "Brief Account." But there is no propriety in such comparisons or references. The peculiarities of that case should never be forgotten. Nothing is left on record concerning that malefactor but a penitent confession of his guilt, and his humble petition to the Saviour for mercy. His is an *ascertained* instance of conversion. He who knows what is in man, declared its reality. It has not, therefore, any relation to the cases on which it is brought so frequently to bear, and affords not the smallest sanction to the publication of 'Narratives' of converted malefactors, whose real state it is far beyond the capacity of human wisdom to ascertain.

Far be it from us to censure the motives which lead any Christians to visit the chambers of the afflicted, or the cells of criminals: we rather applaud their compassionate spirit and their merciful designs. But judgement and discretion are of so great importance to right conduct, in conversing with the ignorant, the irreligious, and the vicious in extreme circumstances, that we must strongly recommend them to pious persons of every description, especially to those who may be called to attend unhappy convicts. Their labour of love will, we apprehend, be best discharged, in endeavouring to awaken the minds of sinners to a proper conception of their danger, and to a deep and penitent sense of their offences, representing the Divine grace through a Saviour in its inseparable connexion with unfeigned repentance: and, after using every effort, and with every hopeful consequence, leaving 'the penitent of a day to that mercy against which he has been sinning through a whole life,' and which may, in its sovereign exercise, receive even the chief of sinners.

Art. II.—*Orlando in Roncesvalles*, a Poem, in Five Cantos. By J. H. Merivale, Esq. Post 8vo. pp. xx. 136. Price 8s. 6d. London, Murray, 1814.

THIS is a very elegant and spirited production. It combines the merits of a faithful translation with the freedom and interest of an original poem. The ground-work is furnished by the 'Morgante Maggiore' of Luigi Pulci, the earliest of those Italian romances which are esteemed classical, but a composition of so strange a cast and of so heterogeneous materials, that to the present moment it remains undecided, whether it was intended as a burlesque or as a serious poem. Undertaken at the instigation and for the amusement of Lorenzo de Medici, 'it was probably composed (Mr. Merivale suggests) canto by canto, without regular plan or foresight, to be read or recited by the author-himself at the table of his patron for the amusement of his company.' Such a production is highly curious, independently of its poetical merits, as exhibiting the state of society and manners at that illustrious period, when the few bright and solitary luminaries which had cheered with a prophetic lustre the darkness of the thirteenth and fourteenth centuries, faded before the morning splendours of a new era; when the progress of the human intellect from Gothic barbarism, began to wear the appearance of definite improvement, and the phenomenon of a new language attending the revival of literature, seemed to be suddenly created to serve as a vehicle for the first efforts of awakened genius. In no point of view are the works of the poet more interesting, than as forming the most faithful and lively records of national character and of the manners of the age. From the page of the historian we may learn what men have done and dared; but to know what those men were, to be able to inspect their features, as well as to read their actions, we must have recourse to the wild effusions of the Bard, the Minstrel, or the Troubadour; of men whose only object was to solace themselves with the expression of their own feelings, or to acquire a name or a maintenance by awakening the passions and amusing the imaginations of their contemporaries. Poetry is alike the growth of all ages, and its object is pretty nearly the same, how rude soever the composition. It is designed to supply no fictitious want, no artificial appetite, but a natural and universal craving, if we may so express it, which all minds of active energy discover for a something to relieve the dulness of daily experience, and infuse a freshness into the sensations of life, by stimulating the imagination to a sense of indefinite beauty, wonder, or grandeur, investing the objects of fancy, or for a while seeming to rest on the daylight objects

of hope and enthusiasm. In the medium employed for this purpose, we may perceive the degree of intellectual and moral cultivation which prevailed at the period; what objects were then familiarized with the imagination and the feelings, and what degree of art was requisite to produce their pleasurable excitement. The amusements of a nation discover the turn of its serious habits: its waking thoughts may be gathered from its dreams. And what is poetry but that fair intellectual dream which, though it may seem to be an external thing, is, in reality, the natural play and reaction of the faculties, and but for which the intervals of suspended pursuit and exertion were blank and cheerless.—The character of the poet, then, is essentially that of the age which gives him birth, whose softened likeness he in his turn transmits to other generations, thus perpetuating, or rather reproducing in the minds of others his native sentiments and feelings.—In the productions of those illustrious Italians, whose genius so powerfully contributed to the revival of literature, it is not difficult to trace the features of the twilight times in which they lived; when superstition and scepticism were often so strangely blended, even in the same individual,—the dreams of chivalry, with the notions of a half-learned philosophy, and with the early associations of error the indistinct apprehensions of the truth. The progress of civilization had attained a point analogous to the period at which the imagination often attains its manhood, while reason, not yet developed, begins to throw off the restraints of early prejudice and instinctive belief, without having as yet acquired strength or light enough to guide itself with certainty. The noon of fancy is but the day-break of knowledge. Between Dante and Bacon how long though bright was the interval!

But how curious and interesting soever works of this class may be in the original as illustrating the history of language and that of mind, and how worthy soever of their fame, there are but few, indeed, even of the best, that will repay the toil or survive the ordeal of translation. The long and garrulous tales of romance might amuse the puerility of those ages, when all who were not idle, were but indolently busy, and busied with trifles. But minds accustomed to objects of real interest, can only consent to lend themselves to the illusive interest of obsolete fiction, so long as the charm of genius is upheld. The sense of weariness inevitably issues in disgust.

We are disposed on this account highly to commend Mr. Merivale's taste and judgment, as displayed in the work before us. On the site of Pulci's vast and disorderly ruin, he has erected a homogeneous and classical structure, preserving such materials only as seemed to accord with modern taste, yet without destroying the essential character of the original building. In-

stead of a tedious translation, he has presented us with a pleasing poem, founded on one of the most romantic and popular fictions of chivalrous history. Most of our readers, we presume, are acquainted with the renowned names of Charlemagne, of Orlando, the first of the far-famed Paladins of France, and the favourite hero of romance, and of Turpin the archiepiscopal chronicler, on whose supposed authority rests all the legendary lore which has come down to us through the songs of minstrels, and the tales of historians of those days of yore. They have at least heard of the fatal name of Roncesvalles, as recorded in many a plaintive ditty, where the flower of Christian chivalry fell a victim to treachery and Moorish vengeance, 'an occurrence, (Mr. Merivale observes,) which, notwithstanding the barrenness of the dry historical record, will ever remain associated with all grand and pathetic images; for

‘ Sad and fearful is the story
Of the Roncesvalles’ fight’——

If they have not, we do not know whether Mr. Merivale himself would invite them to proceed; but if they are willing to be initiated into the history of the heroic Roland, the gentle Olivier, and the other knights of that illustrious time, as they have already been familiarized with the Marmions, the Craustouns, and all the uncouth clans of the Scottish border, we think we can promise them at least equal edification. Mr. Merivale has not certainly the free and vivid pencil of Walter Scott; nor would the restricted and stately elegance of the Italian school have comported with the bold and abrupt style of the Northern Minstrel. There are, indeed, between the two styles, no points of fair comparison. The style of Mr. Merivale’s poem, the structure of the stanza, and the general character of the composition, are all strictly Italian, but we think it but justice to say, he has retained little of the stiffness, and has preserved much of the beauty of his model.

The poem opens with the departure of Orlando for Roncesvalles from his castle of Clermont in Viennois.

‘ The banner waved on Clermont’s highest tower;
Forth rode the Count in glittering armour clad:
But Aldabelle bewail’d the luckless hour,
Alone, amidst the pomp of triumph, sad:
From her fair eyes fast fell the pearly shower,—
Ah tears ill timed, when all things else were glad!
The soul born pride of female courage slept;
Anglante’s spouse, the Rose of Clermont, wept.’

The gentle Aldabelle attempts, but in vain, by her tears and her ominous warnings, to dissuade her Lord from the

adventure to which he is summoned by his sovereign's mandate.

' From his dark brow he dash'd one manly tear,
Omen of ill !—then cried, " On, soldiers, on !—
Long is our journey, and the day far gone." "

' Five days they journey on,—

— And, on the sixth fair evening view
The sun clad Pyrenean's spiry peak,
Like some proud banner tinged with golden hue ;—

when they fall in with some of the Paladins proceeding also to the pass of Roncesvalles, where Marsilius, the Moorish king of Saragossa, is to cede to the Christian Emperor, as the price of peace, the Marca Hispanica, the country extending from the Pyrenees to the Ebro ; while Charlemagne himself ' at Fontarabia on the Gascon seas,' awaits the accomplishment of the transaction. Among the rest, the gentle Baldwin, Orlando's favourite page, but yet untried in fight, excites the attention and draws forth the banter of the knights, by the splendour of an embroidered vestment which it appears was given him before his departure, by his father Ganellon, and which he particularly enjoined him to wear. The ' ingenuous youth' promptly offers to lay it aside, as not befitting a knight of worth untried : but,

' Orlando strain'd the warrior to his breast—
" No, wear it still—there's none can grace it more :
And, be it freely, noble friend, confess,
I never felt so true a joy before,
As now, that in thy welcome sight I see
The surest pledge of Gano's loyalty.

" For ever be ungenerous doubt," he cried,
" Offspring of idle fancy, cast away !
Now, Aldabelle, resume thy wonted pride :
Suspicion is a guest that shuns the day."
A deeper blush the cheek of Baldwin dyed—
" Suspicion !—did my noble patron say ?
Now, so sit honour on my virgin sword,
As spotless is the faith of Poitiers' lord."

' So spake the son, unknowing yet the cause
That stain'd with doubt Maganza's perjured name :
And who so strange to nature's holiest laws
But loves the champion of a parent's fame ?
Orlando mark'd his warmth with just applause.
" My valiant Baldwin ! on my head the blame,
Whose heedless words have hurt a soul like thine :
Henceforth, thy father's honour shall be mine."

' Now must we leave the Paladins awhile.
And ye, who kindly listen to my lay,
Think they have reach'd the destined vale, where smile
Soft meadows in perennial verdure gay,
And, every side surrounding, pile o'er pile
Rise the gigantic hills, and seem to say,
Here are we fixt by Heaven's creating hand
The everlasting guardians of the land.' pp. 15, 16.

The second canto introduces us to no less awful a personage than Malagigi, or Maugis, the cousin of Rinaldo, who, from his well-known skill in magic, had proclaimed the offered peace of Marsilius to be 'with treason fraught,' and had predicted the disasters which ensue. In stern and sullen despite on being thus unheeded, he repairs to the castle of Montalban, where

' Down in the infernal cavern's deepest place
His mansion holds a spirit wise and strong
And terrible; of his abandon'd race
Moves none more black those dismal courts among:
Yet over him, by Heaven's eternal grace,
The more to humble that rebellious throng,
Have magic charms permitted power to quell
His savage force with adamantine spell.'

' Him Malagigi summon'd: by his voice
Compell'd, the dæmon rose.'

The whole of this passage appears to be pretty closely taken from the 'Morgante.' Our readers need not be informed how leading an article of popular belief in the middle ages, was that which respected demoniacal agency, and its subserviency to the powers of magic. Some of the most singular stanzas in Pulci's poem, as well as in the productions of some of his contemporaries, are those in which the demons are made to talk school divinity and logic like good Catholics, as if they were slyly meant as masked personifications of the reverend Fathers of the Holy Church. It was doubtless from this source, that Milton drew the idea of representing the fallen spirits in Pandemonium, as sitting

' Apart——on a hill retired
In thoughts more elevate, and reason'd high
Of providence, foreknowledge, will and fate,
Fix'd fate, free will, foreknowledge absolute,
And found no end in wandering mazes lost.'

Mr. M. we find, has remarked the singular coincidence in his notes.

After a theological exposition of the limited nature of a spirit's ken, as embracing the past and the present only,

' But eye
Of creature never pierc'd futurity.'

the obedient demon proceeds to inform the enchanter, of Gannellon's treasonable confederacy with Saragossa's monarch, between whom the plan had been formed for the destruction of the Paladins,

' A work so full of monstrous villany,
That, heard in hell, the whole infernal band
Raised one loud shout, re-echoing to the sky'—

They secretly agreed that Baldwin, Gannellon's son, secured in the royal surcoat of the Saracen, should be made the innocent guide of his master, and of Clermont's chivalry, into the fatal snare. On learning this, Malagigi, in bitter anguish and despair, reverts to the absence of his cousin Rinaldo, whose wondrous arm might, perhaps, turn the opposing scale.

' Then thus to Astaroth,—“ Say, dæmon, where
Lingers my cousin in this mortal vale ?”
Eastward he turn'd those eyes that through mid air
Ten thousand leagues can swift as lightning sail.
“ I see him now beneath the sultry skies
Where Pharaoh's everlasting temples rise.”

' Then Malagigi gave his last command,—
That in three days the dæmon should convey
Montalban's knight from Egypt's burning sand
To Roncesvalles, through the aerial way.
“ Henceforth be free from spell of mortal band,
As thou shalt this my last behest obey !”

Such journeys as these were by no means uncommon in those days ; nor was the command, therefore, however it may startle the unlearned reader, at all unreasonably severe upon the demon's ingenuity. We must give the succeeding stanzas for the sake of their admirable beauty.

' Montalban's towers and silent streams and glades
Sleep in the quiet moonshine, when from far
Borne through mid heaven attend the courser shades
Self-harness'd to their visionary car.
“ To, Charlemain, ere yet the moonbeam fades,
Lost in the brightness of Aurora's star,
Bear me, my steeds, in silence through the sky :
Yet may we change Orlando's destiny !”

' He who from dull repose short hours can steal,
Alone to wander mid the calm serene
Of a fair summer's midnight, and can feel
His soul accordant to that solemn scene,
May think how joyful, swift as thought, to wheel
From fleecy cloud to cloud, while all between
Is one pure flood of light, and dim and slow
Rolls the wide world of vapour far below.

' And now o'er Roncesvalles' fatal plain
Hovering, the wise enchanter bids descend
His coursers, and awhile their speed restrain :
Now far o'er hill and vale his eyes extend,
Beyond ungifted vision's furthest strain ;
And, miles and miles around, space without end,
Where'er the moonbeams fell, their sparkling light
Glanced back from groves of steel, and scared the peaceful
night.

' Yet not a breath disturbs the air ; nor sound
Of clashing arms, nor shout of revelry,
Nor squadrons trampling o'er the hollow ground
Give signal of the Moorish chivalry.
Twice more the sun must walk his daily round
And bathe his forehead in the Gascon sea,
Ere yet the tallest Pagan spear shall show
Its glittering point to the devoted foe.' pp. 37, 38.

' Who wakes in Roncesvalles ?'—The gentle, the unhappy
Olivier alone is descried by the enchanter in his flight, standing in
gloomy mood on the brow of a precipice. To him, breaking
suddenly and unknown upon him, he conveys the mysterious in-
formation of the imminent danger.

' " Go, wake yon eagle ! for the aspiring flame
Already mounts, and fires his royal nest :
Treason hath writ in blood Orlando's name,
And Hell is busy with the coming feast.—
Go, wake yon eagle ! for the toils are spread,
And the proud fowler marks him for the dead."

' This said, he sprang into his car, and high
Soar'd in an instant out of mortal sight.'—

The Paladin, as soon as he recovers from the trance of sur-
prise produced by so strange and alarming a visit, rouses Or-
lando from his slumbers with the cry of—To Arms,—and in-
forms him of the toils which treason has spread. With speed
they climb the highest ground, but

' Above, below, around, on every side,
They cast their eager and inquiring eyes ;
But void and waste extend the mountains wide,
And void and waste the silent valley lies,
As at the hour when the Creator cried
" Be spread, ye valleys ! and, ye mountains, rise !"—
" Oh Oliver ! what vision, wild and vain,
My friend, my brother ! hath disturb'd thy brain ?"

' Another day, another night are o'er,
And Oliver his watch tower mounts again :
The hills are void and silent as before,
And void and silent as before, the plain.

He warns Orlando of his fate once more,
 And once again he finds his warning vain ;
 Then solitary and dejected strays
 Till the third day-star o'er the mountains plays.

' Above, below, around, on every side,
 He turns his eyes ; and sees reflected shine
 The beaming light from war's advancing tide ;
 Sees o'er the hills the interminable line
 Of steel clad squadrons wind in martial pride,
 Seeming in one bright girdle to confine
 All that devoted vale, the closing stage,
 To many a knight, of earth's loved pilgrimage.' pp. 40, 41.

The oration of Orlando to his little band of brothers, and which ' forms but a part (Mr. Merivale tells us) of that which is assigned to him by Pulci,' is quite characteristic of the hero of old romance.

The third canto is occupied with the fearful and prodigious combat between this handful of Christian heroes, as the faith of those times regarded them, and the whole Moorish host. The reader must bear in mind the circumstances of the age to which are to be referred the events and the sentiments with which they inspire the historian. The Christian Church was then, in a literal sense, a Church militant ; its heroes were those who drew the forbidden sword of outward violence ; its most assured and revered martyrs, those who fell by Paynim hands in the field of murder. In the present instance, however, the hero acquires additional interest as the devoted patriot, the victim of treachery. One of the most touching incidents in this canto, is that of Orlando's charging you g Baldwin with being privy to the treachery of his father, the truth of which he learns from a fallen captive whose life he has spared.

" What ! treason in my camp ! among my friends—
 My noble generous friends ! " he shuddering cried—
 " Yes look where now his onward course he bends,
 That friend, to Poitiers' bloody race allied !
 Hast thou not mark'd his gorgeous vest, where blends
 The sun bright gold with empire's purple pride ?
 That to the traitor sire Marsilius gave,
 Alone, of all thy host, the traitor son to save ! " "

He meets with Baldwin who, unsuspecting

' Courts Danger, like a new and blushing bride,
 And wonders why his eager suit she flies.'

" I seek to day among the brave to die,
 And many a warrior by my lance lies slain :
 But none against this arm their force will try,
 I call, I threaten, to the fight in vain ! " "

"False boy!" return'd the chief, "no more they'll fly,
Lay but that gaudy garment on the plain,—
Which to thy traitor sire Marsilius gave,
For which that traitor sold his son a slave!"

"If on this day," the unhappy youth replied,
"Thee and thy friends my father has betray'd,
And I am curst to live, this hand shall guide
Keen to his heart the parricidal blade;
But I, Orlando!"—thus in tears he cried,
"Was never, never, for a traitor made,
Unless I've earn'd the name in following thee
With true, with perfect love, o'er land and sea.

"Now to the conflict I return once more;
The traitor's name I shall not carry long."
That fraudulent, fatal vest away he tore,
And said "My love to thee was firm and strong!
This heart no guile, this breast no treason bore;
Indeed, Orlando, thou hast done me wrong!"—
Then burst away—he hero mark'd his air
With altering heart, that droop'd at his despair.' pp. 63, 64.

We must give the stanzas which declare his fate.

'Orlando rous'd by war's re-echoing cries
Hastes to the charge; back fall the squadrons round:
And see where hapless Baldwin gasping lies,
Pierced to the heart by no dishonest wound!

"I am no traitor now!" he faintly cries,
Then sinks a stiffen'd corse upon the ground—
With bleeding soul Orlando saw him die.

"Thy fate is seal'd; the unhappy cause am I!"

'There is a time for woe,—a peaceful hour,
When the sore-wounded heart may seek relief
For ill, past cure of every earthly power,
In the dissolving luxury of grief:

But when the blast of war uproots the bower,
And strews the vale with many a wither'd leaf,
Joy to the mourner!—He no longer hears

In that rude storm his sighs, nor feels his starting tears.' p. 65.

The remaining two cantos we must pass by, though they contain some passages of beauty not inferior to those which we have already given. In the fourth, Astaroth acquits himself of his task marvellously to our satisfaction.

The following passage, imitated from Dante, is exquisitely beautiful.

'Twas now the hour when fond Desire renews
To those who wander o'er the pathless main,
Raising unbidden tears, the last adieus
Of tender friends whom Fancy shapes again:

When the late parted pilgrim who pursues
His lonely walk o'er some unbounded plain,
If sound of distant bells fall on his ear,
Seems the sad knell of his departed joys to hear.

Lights, numberless as by some fountain's side
The silly swain reposing (at the hour
When beams the day-star with diminished pride,
When the sunn'd bee deserts each rifled flower,
And yields to humming gnats the populous void,)
Beholds in grassy lawn, or leafy bower,
Or orchard plot, of glow-worms emerald bright,
Flamed in the front of that ambrosial night.

Vain fears, the impious progeny of crime,
Hold no alliance with a scene so fair;
Remembrance claims the consecrated time,
And Love refin'd from every selfish care.
Thus, as they wheel their rapid course sublime
Through the mid realms of circumambient air,
In spirit they have reach'd the fatal place,
And strain their brethren in a last embrace.' pp. 82, 83.

The canto concludes with an apostrophe to later times: the allusion is singularly happy, from the coincidence of names and of place.

'Sleeps Arthur in his isle of Avalon?
High-favour'd Erin sends him forth once more
To realize the dream of days far gone,
The wizard strains of old *Caer-merddhyn's* lore.
Another Rowland brings his legions on,
The happy Rowland of an English shore;
And thunders in the van with foot of flame
Scotland's romantic champion, gallant Græme.'

The death of Olivier, the three wondrous blasts which Orlando at length put forth from his miraculous horn, by the last of which it was burst in two, the confusion of the self-condemned Ganellon at the sound, and his horror at the spectral appearance of his son, the posthumous visitation of the enchanter to Charlemagne, whose prophetic rage was roused by that same dread blast of Clermont's horn, "to speak and breathe its last:"—all these truly romantic and picturesque incidents, and the miracles attending the death of Orlando, which are in true chivalrous and right *Catholic* taste; we must be content thus briefly to refer to. They are devoutly translated from the *Morgante Maggiore*, and therefore rest on undoubted authority. The pathos, however, of the catastrophe is necessarily weakened, not to say destroyed, by the puerile improbability of the legendary fiction. The dignity of the hero is sacrificed to the mummery of canonization. Nothing can be

more ridiculous in fiction, or more pitiable in grave narration, than a Roman Catholic saint. We should as soon feel disposed to sympathize with a Gothic monument, or to melt into tears over a worm eaten relic of antiquity. The pageantry of death only serves, in poetry, as in reality, to conceal the object; the pomp of circumstance which is introduced to conceal the nakedness of the simple fact, effectually quenches the feelings, and destroys the interest. We do not blame Mr. Merivale: he has given us, what we think most of our readers would have wished him to give, a faithful transcript of the old romance. Orlando dies *à la romanesque*, a death full as noble as any which Homer or Virgil has immortalized; and as poetical as we believe the death of a hero can be made. It is Christianity alone which can render death sublime, and we do not look for much of either Christianity or sublimity in a romance of the fourteenth century.

The reader will now be able to appreciate Mr. Merivale's performance. As a poet, there is little but the polished elegance of his diction and the smoothness of his versification, which it was allowed him to display. These, however, with that accurate conception of the spirit of the original, and that discriminative taste, which enable a translator to transfuse the living ideas, instead of copying the mere form of expression, he appears in an eminent degree to possess. We confidently hope that he will be induced to give us other specimens of Italian genius in this intelligible and interesting form. There are many poets of that illustrious era, Dante himself not excepted, whose works, if reduced like the books of the Sybil to one third of their present bulk, would be increased to tenfold value: they would then come forth from the Medean process of translation in all the freshness of renovated youth.

Art. III. *The History of Persecution*, from the Patriarchal Age, to the Reign of George II. By S. Chandler, D.D. F. R. S. S. A. A new Edition. To which are added, the Rev. Dr. Buchanan's Notices of the present State of the Inquisition at Goa. Also an Appendix, containing Hints on the recent Persecutions in the British Empire. Some Circumstances relating to Lord Viscount Sidmouth's Bill; a circumstantial Detail of the Steps taken to obtain the new Toleration Act, with the Act itself, and other important Matter. By the Rev. Charles Atmore. 8vo. pp. viii. 520. Price 10s. 6d. boards. Craggs, Hull; Longman and Co. London. 1813.

MORE than seventy years have elapsed since this work was originally published. Recently it had become very scarce; and as it is generally allowed to be a work of talent and

research, and not altogether devoid of interest, Mr. Atmore (who is, we believe, a respectable minister among the Wesleyan Methodists) undertook the task of its republication. He informs us that he has wholly omitted Dr. Chandler's original preface, which was, in a great measure, occupied by a personal controversy; and also all the marginal notes which were of a controversial nature: and, as this edition was intended principally for common readers, he has left out all the Greek and Latin sentences which the Author had scattered throughout the work, and simply retained the references to his *authorities*, for the satisfaction of the learned reader. In regard to the body of the work, he has 'neither altered the sense nor the language.'

This history is divided into four books, and each of these into several sections. The first book relates to persecutions among the Heathens; the second, to persecutions under the Christian emperors; the third, to persecutions under the Papacy, and particularly the Inquisition; and the fourth, to persecutions among Protestants. These four books are followed by a 'Conclusion,' in seven sections, in which the reader is taught that 'the *Clergy* are the great promoters of persecution;' that 'pride, ambition, and covetousness, are the grand sources of persecution;' that 'the decrees of councils and synods are of no authority in matters of faith;' that 'the imposing subscriptions to human creeds is unreasonable and pernicious;' that men are 'not to trouble the Christian church with metaphysical subtleties and abstruse questions, that minister to quarrelling and strife; nor 'to pronounce censures, judgements, and anathemas, upon such as may differ from us in *speculative* truths.'

From what we have already produced, it is strikingly evident that Dr. Chandler has written under very strong prepossessions; and from a further examination of his work, it appears, at least to us, that his prepossessions are not confined to the subject already mentioned, but that they extend also to what is usually denominated 'orthodoxy,' in point of doctrinal sentiment; or, as he would term it, in reference to speculative truths! Those persons who may read his "*History of Persecution*," should constantly bear in mind this circumstance, for an author who writes under the influence of a mind so powerfully biassed, is liable to deviate widely from the straight and uniform tenor of an impartial historian. Dr. C. has written, it must always be recollected, with a positive and plainly avowed object. He never loses sight of that object for a single moment; and, therefore, if he draws, from the general repository of historical knowledge, any facts which do not tend considerably to further his purpose, it is by accident, and cer-

tainly not by design. This, in our estimation, greatly detracts from the respectability and utility of his performance; and prevents our giving it that recommendation which would otherwise be due to the talents and investigation of Dr. Chandler.

We have said that, in the first book, he speaks of persecutions among the Heathens. Here he informs us that Socrates was persecuted 'on the account of his religion;' that Anaxagoras was accused of impiety for affirming, that 'the sun was a globe of red-hot iron;' that 'Stilpo was banished from his country because he denied 'Minerva to be a god, allowing her only to be a goddess;' that Protagoras fled from his country to escape the punishment of death, because he had 'written something about the gods that differed from the *orthodox* opinions of the Athenians;' that there was a bloody and destructive theological battle in Egypt between those who worshipped dogs and ate fishes, and those who worshipped fishes and ate dogs; and so on. To us this mode of treating the subject appears to be most egregiously trifling, unworthy of a man of either piety or learning, and quite incongruous with its painful importance. To have rendered this early part of the history complete, the Doctor should have descanted upon the persecuting spirit which excluded the Antediluvians from the ark, and which led the barbarous Moses to repel the Canaanites from their land to make room for a tribe of ignorant, bigoted Jews.

After having descanted at sufficient length upon the persecution of Heathens by Heathens, he devotes a few pages to the purpose of describing the persecutions of Christians. And this seems intended as a proof of the Author's candour; for he says, 'From these accounts it evidently appears that *the Christian world ALONE is NOT chargeable with the guilt of persecution on the score of religion.*' He also tells us here, (though to our narrow comprehension it seems a little to clash with the position in the first section of his 'Conclusion, that the *clergy* are the great promoters of persecution,') that as the truth of history obliges him to compliment the laity with the honour of this excellent invention [of persecution] for the support and propagation of religion; and as its continuance in the world to this day is owing to the protection and authority of their laws, and to certain political ends and purposes they have to serve thereby; the loading the priesthood *only* or *principally*, with the infamy and guilt of it, is a mean and groundless scandal.'

It is an opinion which has been very generally adopted, that within three hundred years of the crucifixion of our Lord, the Church suffered *ten* most grievous persecutions: but, as every one cannot be supposed to recollect the most striking circum-

stances of those persecutions, it was natural to expect that in a work like this, more than ten pages would be appropriated to their history. So short, however, is the space to which our Author limits this interesting part of his inquiries; and, of course, he presents no adequate development of the occasions of those persecutions, nor any satisfactory detail of their nature and consequences. The ninth persecution, that under Valerian, for example, was occasioned; as Eusebius and other ecclesiastical historians inform us, by the artful insinuations of an Egyptian sorcerer, who pretended that the Christians destroyed the prosperity of the empire by their execrable charms; 'for as such he profanely and maliciously represented their special power over the Demons which they were in the habit of expelling and silencing.' In reference to such matters as these, it is possible the learned Doctor's silence was a matter of principle; because to tell of the power of the primitive Christians over demons, is to tell of the *existence* of demons, and thus to touch upon one of those '*speculative truths*,' and '*abstruse questions* that minister to quarrelling and strife.'

When a Divine by profession is engaged in a work like the present, instead of seeing him phlegmatically weighing the comparative activity of clergymen and laymen in the various employment of persecution, or the relative tendencies of religion and philosophy to feed the flame, we should prefer finding him deducing some general observation worthy of a man who philosophically traces, and religiously admits, the just visitations of Providence upon the heads of persecutors. In this respect, a single observation of *Evagrius's* (an historian of the sixth century, whom we do not *very* much admire) accords more with our own feelings, than three-fourths of Dr. Chandler's volume. In reply to Zosimus, the Ethnic, who railed at the Christians, and misrepresented Constantine, he says, in a spirited digression, from which we quote only a small part,

'Let us see, if thou art inclined, how the emperors who were ethnics and heathens, maintainers of idolatry and paganism, and persecutors of the faithful, and how, on the contrary, such as adhered to the christian faith, ended their reign. Was not Caius Julius Cæsar slain by conspirators? Did not soldiers with naked swords dispatch Caius, the nephew of Tiberius? Was not Nero murdered by one of his familiar and dear friends? Had not Galba, Otho, and Vitellius, the like end, all of whom reigned only sixteen months? What shall I say of Titus, whom Domitian poisoned, although he was his own brother? What of Commodus, whom Narcissus dispatched out of the way? What of Pertinax, and what of Julian, but that they both suffered one kind of death? Did not Antonius, the son of Severus murder his brother Geta? And did not Martial requite

him with a like death? What shall I say of Macrinus? Did not the soldiers lead him as a captive about Byzantium, and cruelly put him to death? Was not Aurelius Antonius, of Emessa murdered together with his mother? Was not Alexander, immediately after him, with his mother also, put to death? What shall I say of Maximinius, who was killed by his own army? or of Gordian, who through the treason of Philip, was, in like manner, put to death by his own soldiers? Tell me thyself, Zosimus, what happened to Philip, and after him to Decius? What but that they were both slain by the enemy? Take Gallus and Volusian: were they not murdered by their own armies? What of Æmilian: had not he the like miserable end? What of Valerian: was not he taken in battle by the Persians, and led about by them in triumph? What of Galienus, was not he slain through treason, and Carinus beheaded when Diocletian came to be emperor, whom Diocletian cut off lest they should reign with him? After them, Herculius Maximian, his son Maxentius; and Licinius, died with contumely and shame? But since the time the most excellent emperor Constantine began to reign; since he consecrated unto God the city he had built, and called it after his own name, speak indifferently and candidly, was there any one emperor in that city, (Julian, a man of thine own religion, and thy Emperor alone excepted,) that was murdered, either by his own subject, or by the enemy? As for Valens, who persecuted the christians, I concede him to thee, and no other canst thou speak of.*

The second book of Dr. Chandler's history, which occupies about 88 pages, seems written for the purpose of shewing, that under 'the Christian Emperors,' great and grievous persecutions were occasioned solely by some frivolous disputes about a moveable feast; or by some obscure and inexplicable notions connected with the doctrine of the Trinity. The plain inference from the whole, if we rightly understand it, is, that had nobody ever kept Easter, or ever believed that in the Divine subsistence there were three Hypostases in one God, persecution among Christians would not have been known. Christianity, it seems, is exclusively a system of peace, and has little to do with opinion, even should that opinion relate to the object of worship. Consistently with this, we are told what Jerome reported of St. John, 'that in his extreme old age at Ephesus, being carried into the church by his disciples, upon account of his great weakness, he used to say nothing else, every time he was brought there, but this remarkable sentence, "Little children love one another." And when some of the brethren were tired with

* Eusebius Hist. Eccles. lib. iii. c. 41.

hearing so often the same thing, and asked him, "Sir, why do you always repeat this sentence?" he answered, with a spirit worthy an Apostle, "It is the command of the Lord, and the fulfilling of the law." And consistently with the same general principle, we are not told doubtless the equally true and equally instructive story related by Irenæus, namely, that once when the venerable and meek spirited Apostle entered a bath to bathe himself, understanding that Cerinthus, a noted heretic, was bathing in another part of the same bath, he hastened out immediately, exclaiming to his friends that were with him, 'Let us flee from hence, lest the roof of the bath wherein this enemy of truth is, should fall on our heads!' For, from this anecdote, it appears, that notwithstanding the Apostle's solicitude to live in love with those who held the same faith with himself, he entertained the strongest apprehensions of the evils that would result from any intercourse with such as deviated from what he considered "the truth as it is in Jesus."

The far greater proportion of this second book, is employed in exhibiting a very partial and unfair account of the Arian controversy, in which the conduct of Athanasius is most unjustly depreciated, and the conduct of Arius, and that of George of Cappadocia, as vile a wretch as ever wore canonicals, are as unjustly extolled. We fear that the respectable Editor of this work, in some degree, though doubtless very unintentionally, aids this delusion, by saying that 'Arius's death was owing, *as was suspected*, to poison.' This has been asserted, again and again, by Arian and other heterodox writers, in the course of the last two centuries; but we know not of any reputable historian who wrote within two hundred years of that extraordinary event, who ever imputed it to any such cause. Dr. Chandler himself, though always decorated with the badge of a partizan, does not venture to detail this calumny, but contents himself with a gentle sneer:—'Soon after these transactions, Arius died, and the manner of his death, as it was reported by the orthodox, Athanasius thinks of itself sufficient fully to condemn the Arian heresy, and an evident proof that it was hateful to God.'

We had marked several passages in this part of Dr. C.'s history, for animadversion and correction; brevity, however, induces us to decline the task. It is more compatible with our inclination to observe that the third book, which is devoted to 'persecutions under the Papacy,' is tolerably well executed. The history of the Inquisition is sketched with truth and spirit; and Dr. Buchanan's description of the Inquisition at Goa, will be read with interest by those who have not perused that gentleman's valuable 'Christian Researches in Asia.' But with regard to the subject even of this portion of the work, there

are some omissions for which we know not how to account. The most remarkable is that of the persecution of *British* Christians, towards the end of the sixth century, when Austin the monk, who was sent over by Gregory the Great, to convert the inhabitants of this island, finding seven bishops in Wales who resisted his attempt to impose upon them the popish doctrines and ceremonies, contrived to incense against them Ethelbert, king of Kent. This monarch, in consequence, marched with a powerful army to Caerleon, made great havoc and destruction, and slew *twelve hundred* of the innocent ascetics of Bangor, whom he found assembled, and interceding with heaven, by fasting and prayer, for the deliverance and the prosperity of the seven populous churches of Hereford, Tavensis or Landaff, Lhan-Padern-Vaur, Bangor, Elviensis or St. Asaph, Worcester, and Morganensis, i. e. probably either Glamorgan, or Chester.*

In the last book, our Author dilates upon Luther's censurable notions respecting persecution, and dwells with offensive particularity, for several pages, upon 'Calvin's doctrine and practice concerning persecution.' We call it *offensive* particularity, because nothing but the most flagrant partiality and injustice could induce a writer to dwell upon this lamentable failing in Calvin, and; at the same time, carefully abstain from any allusion to Socinus's conduct towards Francis Davides;—conduct which Mr. Aspland and a few other Socinians have not hesitated to stigmatize with a becoming severity.

The succeeding sections in the fourth book, contain some painfully interesting matter, exhibiting in a striking point of view, the tendency to encroachment in aspiring ecclesiastics, and the sufferings 'for conscience sake' quietly endured by men "of whom the world was not worthy." This portion of the work ought to have occupied a larger space; and it would doubtless, had not our Author's zeal for particular opinions, preponderated over his attachment to liberty of conscience, strong as the latter principle obviously and deservedly is. The 'persecutions in Great Britain,' from 1549, to the time in which Dr. Chandler wrote, are detailed in about 40 pages!

The nature and object of Mr. Atmore's Appendix, are correctly described in the title-page. Several of the facts related, are very striking; and some of them such as ought never to be

* Those of our readers who are not acquainted with this striking portion of Ecclesiastical History, may consult Bishop Jewel's 'Defence of the Apology of the Church of England,' pp. 519—521, and Case's 'Discourse of the Ancient Church Government,' in opposition to the jurisdiction of the bishops of Rome, pp. 247—255. *Rev.*

forgotten. Yet we cannot help thinking that there is one particular, at least, which it would have been better to have omitted; we mean the letter which appears on page 449, in which the writer details the circumstances of a Sunday morning's journey from London into Sussex, for the purpose of leaving blank petitions for signature at the different meeting-houses in his progress. The circumstances of that journey, admit of perversion and misrepresentation by those who are enemies to appeals made to the body of the people on great occasions; and on this account we have seen it in print with regret. We perused, with very different emotions, a concise, but excellent and characteristic letter, sent by John Wesley to one of our prelates, in 1789, when several of his preachers were harassed by some magistrates on what Mr. Atmore denominates 'a pretence entirely new.' They were told,—'You profess yourselves members of the Church of England, therefore your licences are good for nothing; nor can you, as members of the Church, receive any benefit from the 'Act of Toleration.' Mr. Wesley wrote a letter to Mr. Wilberforce, requesting his mediation with Mr. Pitt on this business; and also the following letter to the bishop in whose diocese the circumstance referred to happened, and who, as it should seem, connived at the persecution of these excellent men.

'My Lord,—I am a dying man, already having one foot in the grave. Humanly speaking, I cannot long creep upon the earth, being now nearer ninety than eighty years of age. But I cannot die in peace, before I have discharged this office of christian love to your lordship. I write without ceremony, as neither hoping nor fearing any thing from your lordship, or any man living. And I ask, in the name and in the presence of him, to whom both you and I are shortly to give an account, why do you trouble those who are quiet in the land? Those that fear God and work righteousness? Does your Lordship know what the Methodists are? That many thousands of them are zealous members of the church of England? and strongly attached, not only to his Majesty, but to his present ministry? Why should your lordship, setting religion out of the question, throw away such a body of respectable friends? Is it for their religious sentiments? Alas! my Lord, is this a time to persecute any man for conscience sake? I beseech you, my Lord, do as you would be done to. You are a man of sense: you are a man of learning: nay, I verily believe, (what is of infinitely more value) you are a man of piety. *Then think and let think.*—I pray God to bless you with the choicest of his blessings.'

On the whole, we are of opinion that Mr. Atmore's Appendix, is better calculated than Dr. Chandler's history, to produce a genuine hatred of persecution, and a genuine attachment to religious liberty, as a means to the accomplishment of a mo-

mentous end. But we are disposed to think that the republication, in a separate pamphlet, of Dr. Doddridge's valuable discourse on 'The Absurdity and Iniquity of Persecution for conscience-sake, in all its kinds and degrees,' would have done more real good than the entire work of which we have been speaking. Dr. Doddridge was a firm and decided Dissenter upon principle; but he was a man of candour and moderation. The sentiments advanced by him, are the avowed sentiments of all the enlightened and pious in the Protestant world; and he every where writes like a man who feels that while he is advocating the cause of toleration, he is advocating the cause of 'pure and undefiled religion,' which is sure to be most promoted where toleration is the most complete. We cannot better conclude this article than by making use of his own language.

'True religion must be founded in the inward conviction of the mind, or it is impossible it should be, what yet it must be, a *reasonable service* (Rom. xii, 1). And pray let it be considered what violence and persecution can do, towards producing such an inward conviction. It cannot, to be sure, do it immediately by its own power, because it is a demonstration which at the same moment suits both the parts of a contradiction. And it is certain a man might as reasonably expect to bind an immaterial spirit with a cord, or to beat down a wall by an argument, as to convince the understanding by threats or by tortures. They may indeed make a man mad, but it is the hardest thing in the world to imagine how they should ever make him wise.'

Art. IV.—*Philosophical Transactions*, of the Royal Society of London. For the Year M DCCCXII. Part I. 4to. pp. 228 and 22. G. and W. Nicol. London. 1812.

WE regret to find ourselves so much in arrears with respect to these interesting records. It is our intention, for the future to furnish our readers with an early notice of every part regularly on its appearance, and to give an abstract of its contents sufficiently full to satisfy those (by far the greater proportion) of our readers, who have not leisure or inclination to pursue scientific subjects with a view to their application to purposes of practical utility. Three additional parts have already been issued by the Society, and we shall lose no time in noticing them.

The contents of the part now before us, are eleven papers, and an appendix consisting of a Meteorological Journal kept at the apartments of the Royal Society. Of these papers, the

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1st, 2nd, and 5th, relate to mathematical and astronomical science, and are reserved for the subject of a distinct article in our next number. We proceed at once to notice the

III. An Account of some Peculiarities in the Structure of the Organ of Hearing in the *Balæna Mysticetus* of Linnæus. By Everard Home, Esq. F. R. S.

The detection of muscular fibres in the *membrana tympani* of the elephant, induced Sir Everard Home to seek for an opportunity of examining the structure of that organ in the whale; and he consequently procured, for that purpose, from a person employed in the Greenland whale fishery, the cranium of a cub whale. Its length was from 16 to 17 feet, and its circumference from 12 to 18; so that the great magnitude of the parts was particularly favourable to the object which he had in view. The *membrana tympani* was 1 inch and $\frac{1}{16}$ in diameter; and when the external cuticular and membranous coverings were removed, there was found a regular layer of muscular fibres, having their origin in one edge of the bony rim to which the membrane is attached, and their insertion in the opposite edge; so that the centre is not tendinous as in the elephant. Its structure too is remarkable in this respect, that it is convex externally, and projects nearly an inch into the *meatus externus*; and hence there is no direct connexion between the tympanum, and the small bones which belong to the organ of hearing, as is the case in other animals; nor are these bones in the whale situated within the cavity of the tympanum, but in a distinct cavity beyond it, and exterior to its membranous lining. The connexion between the *membrana tympani* and these bones, is formed by a membrane which stretches across the hollow formed by the *membrana tympani*, and is attached to its bony rim, a fold of it being continued across the cavity of the tympanum, and attached to the short handle of the *malleus*. The muscular structure of the *membrana tympani*, furnishes that organ with the means of adjustment to sounds proceeding from different distances; but the degree of pressure to which it is liable, is incompatible with the transmission of smaller vibrations so as to convey distinct sounds, a purpose which appears to be accomplished by the membrane which is stretched across the cavity of the tympanum, and forms the means of communication between the external and internal organs of hearing.

IV. Chemical Researches on the Blood, and some other Animal Fluids. By William Thomas Brande, Esq. F. R. S. Communicated to the Society for the Improvement of Animal Chemistry, and by them to the Royal Society.

This communication is divided into seven sections, and contains a series of experiments made upon chyle, lymph, serum, and the coagulable and colouring matter of the blood. The fluid first examined was the chyle, which was found to be in its most perfect state about four hours after the animal had taken food; after that period it gradually becomes less opaque, until, at length, only pure lymph is transmitted through the thoracic duct. The chyle in its most perfect state, is a white, opaque, inodorous fluid, having a slightly saline taste, and being capable of changing the blue colour of infusion of violets to a green. Its specific gravity is intermediate between the gravity of blood and that of water; and after being a short time removed from the duct, it becomes a stiff jelly, which gradually separates into a firm coagulum, and a transparent, colourless fluid. In this respect, then, it resembles blood, and its coagulation is retarded or accelerated by the same means. The coagulated portion, however, Mr. Brande describes as having a closer resemblance to the caseous part of milk, than to the fibrine of blood. It dissolves readily in the alcalis either pure or sub-carbonated, and is precipitated by the acids which re-dissolve it if added in excess, but some of them require to be assisted by heat. It is not precipitated from its solution in dilute sulphuric acid by the alcalis, added either to the point of saturation or in excess, but the solution was rendered turbid by infusion of galls, or other substances containing tannin. Dilute nitric acid converts it into adipocire. The serous portion of chyle becomes turbid when heat is applied, and deposits flakes of albumen; and if afterwards evaporated at a temperature not exceeding 200° , crystals are deposited, which have all the properties of the sugar of milk. Pure lymph, such as is found in the thoracic duct of an animal which has been kept 24 hours without food, is a transparent fluid almost destitute of sensible properties. It affords no coagulum to the action of heat or acids. The action of Galvanic electricity developed a small portion of albumen, and there was an indication of alkaline matter at the negative surface, and of muriatic acid at the opposite extremity. The serum of blood has been so frequently examined, that Mr. Brande on this occasion limits his inquiries to one point, on which former experiments had produced some doubt in his mind. It has been commonly understood to contain a portion of gelatine which remained in solution after the al-

bumen had been coagulated by heat, or by other means. By the application of Galvanic electricity, however, Mr. Brande has discovered this to be an error arising from the imperfection of our former means of analysis, and that the matter which has been hitherto considered to be gelatine, is albumen held in solution and modified in its properties by the presence of a large proportion of alkali. This is separated by the action of a Galvanic battery, and the whole of the albumen coagulates, leaving the liquid so entirely free from animal matter, that neither infusion of galls, nor the evaporation of the liquid to dryness, could detect the smallest portion remaining in solution. Mr. Brande detected traces of iron in the serum, but so small as to be hardly appreciated; and other experiments detailed in this paper, clearly prove that the blood does not owe its red colour to the agency of this metal, though since the experiments of Fourcroy and Vauquelin on the subject, it has usually been attributed to the presence of iron combined with phosphoric acid. In the first place, equal weights of fibrine, of which one portion was nearly deprived of colouring matter, and the other allowed to retain all that adhered to it during its spontaneous coagulation, afforded proportions of iron so small as almost to escape detection; and as far as could be judged with quantities so extremely minute, there was no perceptible difference in the quantity afforded by each. The evidence afforded by an examination of the chemical properties of the colouring matter, is still more decisive, and proves that it is a peculiar modification of animal matter. It is soluble in water, but heat occasions it to be deposited, and its colour is changed to a pale brown. It is also soluble in muriatic and dilute sulphuric acid, and forms solutions which have a greenish hue by transmitted light, and a crimson colour by reflected light, but the sulphuric solution is rather of a lilac hue. These solutions are not affected by light, infusion of galls produces no change in them, and the alkalis rather heighten their colour. The nitric acid appears to decompose it, and changes the colour to brown; but the other acids, as the acetic, oxalic, &c. dissolve it, and form solutions of a more or less intense red colour, but they all exhibit a green hue by transmitted light. With the alkalis either pure or carbonated, it forms deep red solutions which are permanent, and they may be evaporated nearly to dryness without losing their colour. These facts afford decisive proof that the colour of the blood is not owing to iron; and Mr. Brande has still farther established its analogy to the colouring principle in other bodies, by fixing it by means of mordants, of which a solution of tannin, and the nitrat and oxy muriate of mercury were found to be most powerful. With these a permanent red was produced. This part of Mr.

Brande's paper throws a good deal of light on the process for dyeing the Turkey or Adrianople red on cotton, in which blood is always employed, and no doubt contributes to the production of the colour.

VI. On a Gaseous Compound of Carbonic Oxide and Chlorine.
By John Davy, Esq.

Our views of the nature of chlorine or oxymuriatic acid gas still remain in some degree unsettled ; but in proportion as our acquaintance with it is extended, the theory of Sir H. Davy appears to receive additional confirmation, and the probability that it is a simple body, analogous to oxygen in its properties, is increased. Gay Lussac, and Thenard, as well as Murray, have asserted, that carbonic oxide and chlorine do not exert any action on each other under any circumstances of exposure to light, or otherwise. Mr. Davy, however, has found this assertion to be erroneous. If these gases, carefully dried, are mixed in equal volumes, and exposed to the direct rays of the sun, they combine in about a quarter of an hour, with a diminution of about one half of their volume, and the peculiar colour of the chlorine at the same time disappears. The combination takes place also if they are exposed only indirectly to the sun's light ; but in this case, the combination requires about twelve hours to effect it. The gaseous compound thus produced, and for which Mr. Davy proposes the name of phosgene gas, because the combination has been effected hitherto by light alone, possesses peculiar properties, both physical and chemical. It does not fume in the atmosphere, and its odour is intolerably offensive and suffocating. It reddens dry litmus paper, and combines with ammoniacal gas, with much heat and rapid condensation. The compound is a perfectly neutral salt, without odour, of a pungent, saline taste, and deliquescent. It is decomposed by the sulphuric, nitric, and phosphoric acids, and the product, collected over mercury, is a mixture of the carbonic and muriatic acid gases. In the muriatic, carbonic, and sulphureous acid gases, the salt sublimates unchanged ; and in acetic acid it dissolves without effervescence. Tin heated in this gas rapidly decomposes it, the fuming liquor of Libavius being formed, and carbonic oxide being disengaged. A similar effect is produced by zinc, antimony, and arsenic. Potassium appears not only to have decomposed the gas by combining with the chlorine, but also the carbonic oxide ; but as the proportions employed in the experiment are not given, we can only presume that the quantity of the potassium used, was sufficient for both purposes. White oxide of zinc decomposed it, forming butter of zinc, and

converting the oxide into carbonic acid. A similar effect was produced with protoxide of antimony; but the oxygen displaced by the chlorine, went to form the peroxide of that metal, the carbonic oxide remaining unchanged. Mixed with oxygen or hydrogen singly, the gas did not explode by the electric spark; but when it was mixed with proper proportions of these two gases, it exploded with considerable violence, muriatic acid, and carbonic acid gas being formed. Water decomposed it rapidly, the products being muriatic and carbonic acid. From the whole of these facts, Mr. Davy considers the gas to have the properties of an acid, and, in this view of the subject, the name which he has given it, does not appear to be a very appropriate one. Its powers of saturation are very considerable, since it combines with four volumes of ammoniacal gas. It did not decompose the native carbonates of lime and barytes, nor did it combine with pure quick lime, $\frac{1}{10}$ of an inch only being absorbed in two days; but this is the less remarkable as carbonic acid was not found to be absorbed in larger quantity, probably because there was no moisture present. Its habitudes with the fixed alkalis were not determined, owing to its ready decomposition by water: when it was added to thin solutions, carbonic acid was disengaged, as might be expected, by the stronger acids. That the affinity by which the combination is produced, is a powerful one, appears from this circumstance, that when a mixture of chlorine, carbonic oxide, and hydrogen, in equal volumes, was exposed to the action of light, the chlorine was divided pretty equally between the hydrogen and the carbonic oxide.

VII. A Narrative of the Eruption of a Volcano in the Sea, off the island of St. Michael. By S. Tillard, Esq. Captain in the Royal Navy.

This communication gives an intelligent and interesting narrative of the appearances which attended the eruption which Captain Tillard had the satisfaction of witnessing from the cliff of St. Michael's, and at the distance of less than a mile. The scene must have been one of the most awful and terrific which are ever presented by the convulsions of nature to the contemplation of man. It was attended with repeated shocks of an earthquake, and such was the magnitude of the eruption, in the short period of three hours, during which Captain Tillard and his companions remained on the spot, that a complete crater was formed above the water to the height of about twenty feet, and apparently of the diameter of four or five hundred feet. This was on the 14th of June, 1811, and on the 4th of July, when Captain T. again sailed near it, it had risen to the

height of eighty yards above the sea, and he compares its general height at this period to that of the High Tor at Matlock.

VIII. On the primitive Crystals of Carbonate of Lime, Bitter Spar, and Iron Spar. By William Hyde Wollaston, M. D. Sec. R. S.

This paper exhibits the accustomed accuracy of its ingenious and scientific Author. In the *Traité de Mineralogie*, and in his more recent work, the *Tableau Comparatif*, the Abbé Haüy has assigned the same primitive form to the crystals of these three substances, and almost exactly the same number of degrees and minutes to the measurement of their angles, a circumstance which seems not easily reconcilable, on his principles, (the truth of which has been verified in so many instances,) with the wide diversity of their composition. By the aid of the instrument which Dr. W. described in the *Transactions of the Society for 1809*, he has been enabled to measure the angles of these crystals with great accuracy, and thus to determine the error of former measurements. He finds the angle of carbonate of lime to be $105^{\circ} 5'$, which corresponds with a very accurate measurement by Malus, made by a repeating circle; the angle of the magnesian carbonate, or bitter spar, he finds to be full $106^{\circ} 10'$; and that of the iron spar 107° ; differences sufficiently important when viewed with reference to the diversity of their chemical composition, and affording additional evidence in favour of the system of the Abbé Haüy.

IX. Observations intended to shew that the progressive Motion of Snakes is partly performed by Means of the Ribs. By Everard Home, Esq. F. R. S.

The subject of this paper cannot be made very intelligible without a reference to the plates which accompany it, but it makes us acquainted with a new and very curious mode of progressive motion peculiar to the snake tribe. The discovery of it was first made by Sir Joseph Banks, on a large Cobra de Capello, which had been brought from the East Indies for exhibition in this country, in the progressive motion of which he distinctly observed the ribs to be employed, and on applying the hand it was equally perceptible to the touch. Sir Everard Home has given, in this communication, a sufficiently minute description of the anatomy of the parts employed to make the ribs subservient to the double purposes of motion and respiration.

X. An Account of some Experiments on the Combinations of different Metals and Chlorine, &c. By John Davy, Esq.

The experiments detailed in this communication relate only to the combinations of chlorine with copper, tin, iron, manganese,

lead, zinc, arsenic, antimony, and bismuth. With copper, tin, and iron, Mr. Davy obtained, without much difficulty, two distinct combinations of each, having different proportions of chlorine, and analogous therefore to the protoxides and deutoxides of metals combined with oxygen. With the others he was not able to effect a combination with more than one proportion; but in the present imperfect state of our knowledge of the combinations of chlorine, it would be premature to conclude that others may not be produced. Most of these compounds have many properties in common. They are in general fusible at a heat below redness; are perfectly fixed in close vessels; but when heated in vessels allowing the free access of air, they sublime in dense fumes. Water converts them into the ordinary muriates. Some of them have the property of uniting with phosphorus, sulphur, and resinous matter, and of forming transparent colourless solutions with fixed and volatile oils. Mr. Davy has instituted a comparative inquiry into the combination of chlorine with the metals, in reference to the theory of definite proportions, and comparing them with the oxides, to which they are analogous. The proportion in which chlorine combines with other bodies, when compared with oxygen, is as 88.6 to 7.5, and these proportions are found to correspond in many instances to the results of analysis as applied to the compounds of the metals and chlorine, with a degree of accuracy which is highly satisfactory; and there can be no doubt that as our acquaintance with the composition of these bodies and of the oxides becomes more accurate, the discrepancies which at present exist, will gradually diminish and finally disappear. Mr. D. gives also the results of a similar comparison of the metallic sulphurets with the combinations of chlorine, which, though they do not agree in all cases, yet in the far greater number, are found to correspond pretty exactly. Sir H. Davy has proposed to designate these compounds of chlorine with the metals, by varying the termination of the name of the metal. For one proportion of chlorine, he proposes the termination 'ane,' for two 'anea;' thus the combination of copper with chlorine, which may be regarded as analogous to the protoxide, is cuprane; and with two proportions, cupranea. To this mode of nomenclature there appears to us to be strong objections; the names themselves are very uncouth, and no resource is afforded in the event of other combinations having higher proportions of chlorine being discovered, which is by no means improbable. It would have been far better to have adopted Dr. Thomson's mode of designating the oxides by prefixing the Greek numerals. Mr. Davy thinks he has traced an additional proof of the analogy between chlorine and oxygen, in the action of the compounds of

chlorine and the metals with muriatic acid. He found these combinations to be, for the most part, extremely soluble in muriatic acid; a cubic inch of the concentrated acid, for example, dissolved 150 grains of corrosive sublimate; and assisted by heat, it dissolved about 1000 grains, forming a solution which, on cooling, became solid, having a fibrous crystalline texture, and a pearly, brilliant lustre. The combination, however, was not permanent, for the acid was separated not by heat only, but by mere exposure to the air, the corrosive sublimate remaining unchanged. The solutions of cuprane and plumbane in muriatic acid, deposite crystals also on cooling, but it is not stated whether or not they are permanent; without this character, however, they certainly cannot be regarded as analogous to the ordinary neutral compounds, having oxygen as a constituent principle in their composition.

XI. Farther Experiments and Observations on the Action of Poisons on the Animal System. By B. C. Brodie, Esq., F. R. S., communicated to the Society for the Improvement of Animal Chemistry, and by them to the Royal Society.

In a former number we gave an account of some experiments on the action of poisons made by Mr. Brodie, of which the present communication may be regarded as a continuation. The experiments first detailed, were made with the Weorara, a poison which seems to destroy life by exhausting the nervous energy. A cat was brought into a state of apparent death by inserting the poison into a wound, the respiration having entirely ceased, and with it every vital function except the action of the heart, which still continued to beat about 140 times in a minute. In this state she was placed in a temperature of 86° , and the lungs were inflated artificially about 40 times in a minute. At the end of 40 minutes, the iris was observed to contract on the admission of light: when the respiration had been kept up one hour and 40 minutes, there were slight involuntary contractions of the muscles, and an occasional effort to breathe: at the end of another hour, or two hours and 40 minutes from the commencement of the artificial respiration, there were indications of returning sensibility, and the natural respiration was restored at the rate of 22 times in a minute. At this period the artificial respiration was discontinued, but the animal remained in a state similar to that of profound sleep about 40 minutes longer, and then awoke suddenly. She remained apparently a little indisposed the next day, but afterwards she perfectly recovered. The results of this experiment are highly instructive, and clearly establish the important fact that provided the action of the heart can be kept up by artificial means, the functions of the brain may be entirely suspended

for a considerable period, without necessarily causing the death of the animal. In fact, something analogous to this takes place in sleep, only the suspension of nervous energy is less complete, extending only to the animal functions, but it is perfectly similar in kind though not in its extent. In another experiment, the result was unfavourable, though the action of the heart was kept up by inflating the lungs for more than three hours : so that, if the energy of the brain is not restored within a given time, the animal dies irrecoverably. The remaining experiments were made with mineral poisons,—arsenic, muriate of barytes, tartrate of antimony or emetic tartar, and corrosive sublimate being selected. Whether arsenic is introduced immediately into the stomach, or is applied to a wounded surface, it equally produces inflammation of the stomach and intestines ; and it is remarkable that the inflammation is commonly more violent and immediate, when the poison is applied to a wound, than when introduced into the stomach, and it precedes the appearance of inflammation in the part to which it is applied. The appearances, however, which indicate inflammation, vary considerably in degree, but are always limited to the stomach and intestines, and never extend to the œsophagus or pharynx. From the difference in the degree of inflammation in different cases, and from the rapidity with which life is destroyed by this poison, Mr. B. thinks we are not to consider the inflammation as the immediate cause of death ; but perhaps the inquiry has not been carried far enough, nor the experiments sufficiently varied, to allow us to draw such a conclusion ; for even in the human subject we are far from having arrived at any accurate knowledge of the degree of inflammatory action, which is in all cases incompatible with the continuance of life, and in the inferior animals we have reason to believe that life is destroyed by this action much sooner than in man. From the circumstances above related, and from the analogy of some other poisons, Mr. B. thinks himself entitled to infer that arsenic does not act until it has entered the mass of circulating blood, but from the secretions of the stomach, kidneys, and intestines, being not only continued but increased, and from the muscles remaining after death capable of being excited by Galvanic electricity, it is evident that the effect produced is not a total and simultaneous destruction of vitality in all the organs of the body. Mr. Brodie thinks the effects of the poison in destroying life, are to be referred to the nervous system, and the heart ; the functions of the alimentary canal being less necessary to life ; and that its action on these two parts of the system is the immediate cause of death. But for the complete elucidation of this obscure point, much additional investigation will probably be required. We should rather be inclined to refer the slow,

feeble, and intermitting pulse, and the symptoms enumerated by Mr. Brodie as indicating disturbed circulation, primarily to the influence of the poison on the nervous system; and to class them together with the paralysis, convulsions, dilated pupils, and insensibility, which so clearly indicate a disturbance in the functions of the brain. The appearances after death which indicate inflammation, we observed to vary a good deal in the different classes of animals, being more considerable in the carnivorous than in the graminivorous, and bearing some proportion to the time the animal lives after the application of the poison. It is usually confined to the mucous membrane of the stomach and intestines, which becomes of a florid, red colour, as if injected with blood, and its texture becomes soft and pulpy. Occasionally too there are small spots of extravasated blood, both on the surface of the mucous membrane, and between it and the cellular coat, and this occurs independently of vomiting. Mr. Brodie has never observed any sloughing or ulceration of the stomach or intestines in the inferior animals which have been the subject of his experiments; but in a woman who survived the immediate effects of a dose of arsenic, though she died four or five days after, in Bartholomew's Hospital, there was extensive ulceration in the mucous membrane both of the stomach and intestines. When arsenic is taken into the stomach, the copious secretion of mucous which it immediately occasions, separates it, Mr. Brodie remarks, from immediate contact with the inner surface of that organ, and in animals which are capable of vomiting, the greater part of it is rejected very soon after it is taken; but if it has been swallowed in substance, small particles are frequently found entangled in the mucous, or in the extravasated blood. When this was not the case, Mr. Brodie observes, 'I have never known in an animal that was capable of vomiting, that arsenic could be detected in the contents of the stomach after death, though examined by the most accurate chemical tests.' He remarks, that the inflammation produced by arsenic is more extensive than that occasioned by any other poison, a circumstance which, connected with other facts, may aid the judgement in deciding on the difficult and obscure cases which sometimes become the subject of judicial investigation. The effects of muriate of barytes and emetic tartar, are similar to those produced by arsenic, in all the prominent circumstances. The functions of the brain are impaired, the circulation is greatly disturbed, vomiting, takes place in those animals which are capable of that action, and in general, inflammation is found in the stomach after death, but it does not extend to the intestines. The action of the heart generally continues a short time after respiration ceases, but artificial respiration did not, in any instance, maintain that

action long enough to recover the animal. The muscles after death were capable of being excited by Galvanic electricity. Mr. Brodie thinks the action of corrosive sublimate is more strictly local than that of any of the other substances which he employed in his experiments; but its effects, as indicated by the symptoms, appear to have had much the same character, and it probably occasions death in the same way. It seems, however, to have acted chemically on the mucous membrane of the stomach, for, in some parts, its texture was destroyed, and in others, it was changed to a dark gray colour, and was easily separated from its connexion with the other membranes of the stomach. The general conclusions which Mr. B. draws from his experiments on the mineral poisons are the following :

1. 'Arsenic, the emetic tartar, and the muriate of barytes, do not produce their deleterious effects until they have passed into the circulation.
2. All these poisons occasion disorder of the functions of the heart, brain, and alimentary canal; but they do not all affect these organs in the same relative degree.
3. Arsenic operates on the alimentary canal in a greater degree than either the emetic tartar, or the muriate of barytes. The heart is affected more by arsenic than by the emetic tartar; and more by this last than by the muriate of barytes.
4. The corrosive sublimate, when taken internally in a large quantity, occasions death by acting chemically on the mucous membrane of the stomach, so as to destroy its texture; the organs more immediately necessary to life being affected in consequence of their sympathy with the stomach.'

Art. V.—*Memoirs of Algernon Sydney*,—By George Wilson Meadley, with an Appendix, 8vo. pp. xv, 403. price 12s. London, Cra-dock and Joy, 1813.

THE name of Algernon Sydney ranks among the most famous of which his country can boast, yet, as Mr. Meadley remarks, 'his personal history has hitherto been little known.' His life was not distinguished either by extraordinary actions or romantic sufferings. In the field he was brave, but he never rose to a rank sufficiently high to lead an army; in the cabinet he was an able negotiator, but he never filled a more elevated situation than that of joint-commissioner to the court of Denmark; in parliament he gained no formidable ascendancy by eloquence or incorruptness; in private life he was the younger son of a nobleman, who espoused the contrary party in politics; and having never been married, he had no family influence at his command, and only a small, precarious fortune, barely com-

petent to his maintenance. His whole grandeur, and power, and celebrity, therefore, arose out of his personal character, and were sustained by his severe and inflexible republican virtues. Great he might have been in any situation, which afforded room for a superior mind to display itself; but, except in his last hour, he never was in such a situation. During the civil war he was an inferior officer, and had no other opportunity of signalizing himself than by his courage. Afterwards he lived many years in voluntary exile in Italy and France, among people whom he despised; and when, in his latter days, he settled at home, that very love of his country, which before caused him to flee from it, made him miserable in it, from an irreconcilable abhorrence of its base and profligate government under Charles II. His end, indeed, was a death glorious to himself, because it was suffered with magnanimity not to be surpassed, while it was inflicted with shameless and determined injustice. To these circumstances, however, he owes his immortality on earth; and but for these, it is evident that he would have been remembered merely as one among those who acted a part above the vulgar in the iron age of the Stuarts, when royal prerogative and popular innovation had their long and sore, their first and last military struggle in Britain, till at the revolution of 1688, being happily counterbalanced, both were, we trust, for ever disarmed of their mortal weapons. In all previous civil wars, from those between the Britons, and the Saxons, to those between the Houses of York and Lancaster, there was not one in which the people themselves were otherwise engaged, than as the agents or instruments of princes and nobles; and in the issue they became as much the spoil of the conquerors as the fields which they cultivated. But in the contest between Charles I. and his parliament, and in the sudden insurrection that dispossessed James II. of the throne which he had forfeited, every man that drew a sword, drew it for himself; and every spectator of the strife had a personal feeling in the quarrel, and an individual interest in the event, not waiting with indifference till he fell to the lot of the strongest, but like a rational, independent being, choosing his own master, and submitting to laws made by those whom he had appointed not so much to legislate over him, as to legislate in his stead. It was in the early part of this period that Sydney flourished, and in the malignant interval of insecure repose between the Rebellion and the Revolution, that he was murdered by the forms of law. Great, indeed, must have been the weight of his character, and the influence of his example, since poor, uncourtenanced by his family, in banishment abroad, and in retirement at home, he was ever an object of great fear and hatred to a weak and tyrannical court, and his ruin seemed

so necessary to its safety, as to be worth accomplishing by means the most foul, the most cowardly and cruel. To this splendid departure, after a clouded career, he owes the pre-eminence of being one in the Triumvirate of Patriots, whose memories are united in the popular sentiment of "*The cause for which HAMPDEN bled in the field, and RUSSEL and SYDNEY on the scaffold.*" Yet still,

‘ Stat magni nominis umbra ;’

and the volume before us will add nothing to the glory of that mighty name, by detailing the personal history of him who left it behind ; for admirable always, and exemplary often, as the conduct of Sydney appears at this calm distance from the scene which he adorned, we suspect that his character is more exalted, by indistinct association in the minds of most people, than it will in reality seem to merit, when it is better known. In proportion as *the particulars* of the lives of illustrious men are multiplied in their biography, the nearer they are brought down to the ordinary standard, by being seen more frequently in situations in which they can act only an ordinary part : on the other hand, men of small note, but of sterling excellence, are exalted by being thus drawn out of obscurity, and suddenly exhibited in the light of their own virtues. We will venture to say, that Colonel Hutchinson's actions were greater, and his sufferings more severe, than those of Algernon Sydney : whether he was a man of equal qualities we will not here inquire ; yet, till the memoirs written by his incomparable Lady were published, from the narrowness of the sphere in which he moved, he was barely recorded in the nomenclature of republicans. Had not Sydney been canonized by his political martyrdom, we are persuaded his fame would have been nearly as circumscribed as that of Hutchinson was, before the beautiful Spirit of his Lady, after the lapse of a century and a half, rising from the tomb, led him forth for the admiration of posterity.

We shall offer a brief sketch of Sydney's life, extracted from these memoirs, and accompanied with such reflections as may rise out of the incidents as they occur.

Algernon Sydney was the second son of Robert, Earl of Leicester, and grand-nephew of the renowned Sir Philip Sydney. One family has rarely in two generations added two such names to the Worthies of their country. Algernon was born in 1622. At the early age of ten, he was taken abroad by his father, and spent much of his youth in Denmark, France, and Italy. His stern love of country, which in him was rather a Platonic sentiment than a cherished passion, is the more remarkable, as it can scarcely be said to have grown in its native

soil. Having been trained under the eye of his father for the army, he accompanied his brother to Ireland at the age of nineteen as captain of a troop of horse, in which service it is said he distinguished himself against the rebels with extraordinary zeal and activity. On his return to England, finding the King and the Parliament dividing the nation between them with the sword, each fiercely asserting his right, Sydney, though his father adhered to the royal cause, took part with the insurgents; and being appointed to the command of a troop in the army of the Earl of Manchester, he gallantly exposed himself at the battle of Marston Moor. Being wounded, and falling among the enemy, he was rescued by a soldier who rushed from the ranks of Cromwell's regiment, and having brought him off, nobly refused to make himself known, or to accept any reward, being content with having deserved, and with having declined, the glory of a name in after ages. Sydney, on his recovery, was advanced to a regiment in Sir Thomas Fairfax's army. '*Sanctus amor patriæ dat animum,*' was the motto which he chose for his banner:

— '*Manus hæc inimica tyrannis,
' Ense petit placidam sub libertate, quietem,*'

was the memorial which he afterwards wrote in the *Album* at Copenhagen, and these were the watchwords of his life:—the sacred love of his country gave energy to his hand, whether he opposed tyrants with the sword or with the pen. We are not disposed to lavish unqualified praise on his principles or his conduct. The character of Sydney must be admired at a distance, and his example must be held up as worthy of imitation only under circumstances in which to imitate it would be deemed High Treason: but High Treason would then be a virtue,—a virtue of necessity, as it was at the glorious Revolution of 1688.

When it was determined to bring the King to trial, Sydney was appointed one of the commissioners, and attended several of the previous consultations; but he retired into the country before the unhappy monarch was arraigned. He, however, approved of the sentence; and when, at Copenhagen, after the Revolution, it was observed to him one day, in company, that he had not been *guilty* of the late King's death, he indignantly replied, '*Guilty!* do you call that *Guilt*? Why it was the justest and the bravest action that ever was done in England or any where else.' But when, during his exile, a plan to assassinate the Prince of Wales was submitted to him, he promptly prevented the execution of it, and thus preserved the life of him who, afterwards, when he was Charles II., took his own.

Cromwell, under the title of protector, having seized the sovereignty, Sydney, an enemy to tyrants of every name, retired to the Hague, where he became acquainted with De Witt, the celebrated Dutch statesman, in whom he found a kindred spirit. At the restoration of the Long Parliament he returned to England, and accepted an appointment, with two distinguished persons, to mediate a peace between Denmark and Sweden. This gave him an opportunity of displaying his peculiar talents greatly to the honour of his country as well as of himself. Would that there were now so spirited, upright, and unyielding a champion of justice to mediate peace between Sweden and Denmark's "better half" (Norway,) recently divorced by the one, and violently wooed by the other! By the time this negotiation was concluded, Charles II. had been restored to the throne of his father, and Sydney, though strongly urged by General Monk to return, not deeming himself safe, retired to Italy. In a letter to a friend, written at the very commencement of Charles's reign, he sagaciously anticipates its evils and its errors.

' But when that country of mine, which used to be esteemed a paradise, is now like to be made a stage of injury; the liberty which we hoped to establish oppressed; luxury and lewdness set up in its height, instead of the piety, virtue, sobriety, and modesty, which we hoped, God, by our hands, would have introduced; the best of our nation made a prey to the worst; the parliament, court, and army, corrupted; the people enslaved; all things vendible; no man safe, but by such evil and infamous means, as flattery and bribery; what joy can I have in my own country in this condition? Is it a pleasure to see, that all I love in the world is sold and destroyed? Shall I renounce all my old principles, learn the vile court-arts, and make my peace by bribing some of them? Shall their corruption and vice be my safety? Ah! no; better is a life among strangers, than in my own country upon such conditions. Whilst I live, I will endeavour to preserve my liberty; or at least not consent to the destroying of it. I hope I shall die in the same principles in which I have lived, and will live no longer than they can preserve me.' pp. 77, 78.

We shall not follow the fugitive patriot in his long wanderings, during which he was a curious and interested spectator of the intrigues and contentions of foreign cabinets. The death of Cardinal Mazarine, prime minister of France, in 1661, caused great speculation concerning the person and politics of his successor. Sydney, after mentioning in a letter several who had been talked of as candidates, thus shrewdly develops the character of the French court.

' If the king would take one of the *squadrons volante*, it were easy to find a man that would be without exceptions in his person,

and perfectly free from any interest prejudicial to that of France. But nothing is more improbable, than that a man known only by reputation, should be chosen for so great a work. I speak in this the fancies of others. I have no other opinion of my own, than that he will be chosen that can find most favour with the ladies, and that can with most dexterity reconcile their interests, and satisfy their passions. I look upon their thoughts as more important, than those of the king and all his council; and their humour as of more weight than the most considerable interest of France; and those reasons which here appear to be of most force will not be at all regarded.' p. 118.

In France there has been for ages, a law called the Salic Law, by which females are cut off from the inheritance of the throne, yet not only the above quotation, but the whole history of that country proves, that no nation has been more frequently or more flagrantly under female government,—and consequently under the caprice of the most worthless and shameless part of the sex.

But while the governments and manners of foreign lands were subjects of amusement or speculation to Sydney in his exile, his heart was secretly bleeding for the degradation of his own country. During this long period, his circumstances were narrow, the supplies of money which he received from his offended father being few and uncertain. Resigning himself patiently to his hard fortune, he sometimes enjoyed a degree of happiness, which his persecutors might have envied. He thus beautifully describes his leisure at Belvedere, where Pope Innocent, for a time, allowed him apartments.

'Nature, art, and treasure can hardly make a place more pleasant than this. The description of it would look more like poetry than truth. A Spanish lady, coming not long since to see this house, seated on a large plain, out of the middle of a rock, and a river brought to the top of the mountain, with the walks and fountains, ingeniously desired those that were present, not to pronounce the name of our Saviour, lest it should dissolve this beautiful enchantment. We have passed the solstice, and I have not yet had occasion to complain of heat, which in Rome is very excessive, and hath filled the town with sickness, especially that part of it where I lived. Here is what I look for, health, quiet, and solitude. I am with some eagerness fallen to reading, and find so much satisfaction in it, that though I every morning see the sun rise, I never go abroad until six or seven of the clock at night; yet cannot I be so sure of my temper, as to know, certainly how long this manner of life will please me. I cannot but rejoice a little to find, that when I wander as a vagabond through the world, forsaken of my friends, and known only to be a broken limb of a shipwrecked faction; I yet find humanity and civility from those who are in the height of fortune and reputation. But I do also well know, I am in a strange land, how far those civilities do extend, and that they are too airy to feed or clothe a man.' p. 129.

The following passage shows a mind rich in its own resources, which finds time most precious when it has the greatest portion of it at his own disposal, and of least value when it is shared with company and tumult. Vulgar minds are the most occupied in a crowd,—great minds when they are alone.

‘He that is naked, alone, and without help in the open sea, is less unhappy in the night, when he may hope the land is near, than in the day, when he sees it is not, and that there is no possibility of safety. Whilst I was at Rome, I wrote letters without much pain, since I had not so divided my time as to be very sensible of losing an hour or two: now I am alone, time grows much more precious unto me, and I am very unwilling to lose any part of it.’ p. 130.

Retiring into the north of Europe, he meditated a plan to enter the service of the Emperor of Germany, with a body of troops, which he proposed to raise among his old republican companions at home. For this strange purpose he solicited his father’s intercession, to obtain for him an assurance of his being permitted to reside a few months with his family, till he could convey himself, and others who were in the same condition, so far from England, that, to use his own expression, ‘those who hate us may give over suspecting us.’ The plan was rejected; and being driven to extremity, Sydney, with some of his banished comrades, urged, first the Dutch, and afterwards the French Government, to invade England for the purpose of restoring the Commonwealth. This project also came to nothing, and Sydney was allowed afterwards to live quietly ten years, under the avowed protection of Louis XIV. An anecdote is related of him, strikingly characteristic of his haughty and stubborn independence, at the time when he was enjoying an asylum, and perhaps experiencing the bounty of this self-willed monarch.

‘The King of France having taken a fancy to a fine English horse, on which he had seen him mounted at a chace, requested that he would part with it at his own price. On his declining the proposal, the king, determined to take no denial, gave orders to tender him money or to seize the horse. Sydney, on hearing this, instantly took a pistol and shot it, saying, “that his horse was born a free creature, had served a free man, and should not be mastered by a king of slaves.”’ p. 151.

During this period of rest from persecution, it is said he composed his *Discourses concerning Government*, which were not published till after his death, and yet it is understood that they cost him his life; garbled passages from these abstract speculations having been perverted at his trial into substantial treason. From this work, which has been more renowned than read, we shall copy a description of France, under the reign of

its most splendid monarch. The picture, drawn by this keen eye-witness is indeed loathsome and horrible, but, on the whole, it is without doubt a faithful delineation.

‘Notwithstanding the present pride of France, the numbers and warlike inclinations of that people, the bravery of the nobility, extent of dominion, convenience of situation, and the vast revenues of their king, his greatest advantages have been gained by the mistaken counsels of England, the valour of our soldiers unhappily sent to serve him, and the strangers of whom the strength of his armies consists: which is so unsteady a support, that many, who are well versed in affairs of this nature, incline to think, he subsists rather by little arts, and corrupting ministers in foreign courts, than by the power of his own armies; and that some reformation in the counsels of his neighbours, might prove sufficient to overthrow that greatness, which is grown formidable to Europe, the same misery to which he has reduced his people, rendering them as unable to defend him, upon any change of fortune, as to defend their own rights against him.’

‘We have already said enough to obviate the objections that may be drawn from the prosperity of the French monarchy. The beauty of it is false and painted. There is a rich and haughty king, who is blessed with such neighbours as are not likely to disturb him, and has nothing to fear from his miserable subjects. But the whole body of that state is full of boils, and wounds, and putrid sores: there is no real strength in it. The people are so unwilling to serve him, that he is said to have put to death, above fourscore thousand of his own soldiers, within the space of fifteen years, for flying from their colours: and, if he were vigorously attacked, little help could be expected from a discontented nobility, or a starving and despairing people.’

‘Notwithstanding the seeming prosperity of France, the warlike temper of that people is so worn out by the frauds and cruelties of corrupt officers, that few men enlist themselves willingly to be soldiers; and, when they are engaged or forced, they are so little able to endure the miseries to which they are exposed, that they daily run away from their colours, though they know not whither to go, and expect no mercy if they are taken. The king has in vain attempted to correct this humour, by the severity of martial law. But men’s minds will not be forced; and though his troops are perfectly well armed, clothed, and exercised, they have given many testimonies of little worth.’

‘Though I do not delight to speak of the affairs of our own time, I desire those who know the present state of France to tell me, whether it were possible for the king to keep that nation under servitude, if a vast revenue did not enable him to gain so many to his particular service, as are sufficient to keep the rest in subjection. And, if this be not enough, let them consider, whether all the dangers, that now threaten us at home, do not proceed from the madness of those, who gave such a revenue, as is utterly disproportionable to the riches of the nation, unsuitable to the modest behaviour expected from our kings, and which in time will render parliaments unnecessary to them.’

' France, in outward appearance, makes a better shew: but nothing in this world is more miserable than that people, under the fatherly care of their triumphant monarch. The best of their condition is like asses and mastiff dogs; to work and fight; to be oppressed and killed for him; and those among them, who have any understanding, well know that their industry, courage, and good success, is not only unprofitable, but destructive to them; and that, by increasing the power of their master, they add weight to their own chains' pp. 216—221.

In 1677, by the court-interest of the Earl, his father, he obtained permission to visit England for the purpose of arranging his private affairs; but though he avowed his determination to return to France *as soon as he had settled a Chancery Suit*, this very condition insured him a permanent residence. His father dying soon after his arrival, and having never been cordially reconciled to Algernon's public conduct, bequeathed him legacies to the amount of little more than five thousand pounds, part of which his brother litigated with him, but it was finally decided in his favour. On this slender provision, with some property of no great value, which he had previously enjoyed, independent on his father, Sydney spent the remainder of his days, as an exile in his native land, his affections being manifestly alienated from it, and fixed on a Utopia, that existed in the creation of his own mind. He repeatedly attempted however to get into Parliament, and though his attempts were as repeatedly frustrated by court-influence and intrigue, he fearlessly raised his voice in public against those measures of the government, which appeared to him most pernicious. Suspected, hated, and feared, as he knew himself to be, there was certainly more intrepidity than prudence in this patriotic forwardness; it was like living on a scaffold, and laying his head on the block, in desperate scorn of the executioner's axe, to try how often he could escape the blow, by lifting it up again. Nor did he shrink from meeting his direst enemy, the king, face to face. On one occasion,

' Understanding that he had been accused to the king, as engaged in a plot of the *non-conformists*, he obtained an audience, and clearly exposed the absurdity of the charge; since nothing, he maintained, could be more repugnant to his feelings, than a measure which must eventually unite the papists and the crown. Yet his enemies persevered in their attacks, and, if the wretched scheme had not miscarried, designed to involve him in the *meal-tub plot*. And, when he was merely looking over a balcony, to see what passed at an election of sheriffs, he was indicted for a riot in the city.' p. 171.

Between the time of '*the Meal Tub Plot*,' the lure which he escaped, and that of '*the Rye House Plot*,' that by which he was betrayed, he made himself conspicuous by opposing, with

his utmost influence, the scheme of an alliance meditated by Sir William Temple and others, between England, Holland, and Spain, against France. In the progress of this affair, he is accused of having accepted two sums of money, of five hundred guineas each, from Barillon, a French minister at the court of London. On what conditions, or for what services, these sums were paid to him, or whether they were ever paid to him at all, cannot now be very clearly ascertained. That he was not a solitary pensioner on the bounty of France, appears from his answer to the ambassador D'Avaux, when soliciting his interest to prevent the alliance above-mentioned. 'While the king of France,' said he, 'is assisting the king of England with sums of money, which may at once render him independent of the Parliament, and subservient to a foreign country, an alliance with the States General may, in turn, become expedient to controul his power.' Of M. Barillon, who is thus immortalized for having corrupted the most haughty and unbending republican of the age, Sydney himself humourously and contemptuously says :

'You know, Monsieur de Barillon governs us, if he be not mistaken; but he seems not to be so much pleased with that, as to find his *embonpoint* increased, by the moistness of our air, by frequently clapping his hands upon his thighs, shewing the delight he hath in the sharpness of the sound, that testifies the plumpness and hardness of his flesh; and certainly, if this climate did not nourish him better than any other the hairs of his nose, and nails of his fingers, could not grow so fast, as to furnish enough of the one to pull out, and of the other to cut off, in all companies, which being done, he picks his ears with as good a grace as my Lord La.' p. 182.

Having already greatly extended this article, we hasten over the lesser incidents of Sydney's life, to notice, in very few words, his arrest, trial, and execution in 1683, under the pretence of his being concerned in the Rye House Plot, a real or pretended scheme for the assassination of the King and the Duke of York, on their return from Newmarket. Sydney, Lord William Russel, the younger Hampden, Lord Grey, and a weak being called Lord Howard, who afterwards turned evidence against his comrades, had frequently held private meetings, which were suspected to be for the purposes of maturing plans to overthrow the Royal Authority, and re-establish the Commonwealth. Sydney's intimacy with these persons, gave a colour to his arrest as an accomplice in the Rye House Plot, with which he appears to have had not even the slightest connexion. Disdaining to flee, though his intended apprehension was publicly spoken of, he permitted himself and his papers to be seized. Had he concealed or destroyed the latter, even Judge Jefferies must have failed to convict him; and though *with* these writings

none but a Jefferies *could* have convicted him, yet in such hands they were converted into warrants for his execution. Treason was deduced from his thoughts,—his unuttered thoughts, for they were unpublished,—since it could not be deduced either from his conduct or conversation; and his speculative theories concerning government in the abstract, were interpreted into acts of conspiracy years after they had been composed, during which time they had slumbered in his study, whence his persecutors themselves brought them to light, and were the first and the only promulgators of them, in his life-time! Sydney defended himself with undaunted fortitude, and unanswerable arguments; but he was finally condemned, not because he was found guilty, but because *he was to be* condemned. The circumstances of the trial are given at great length in this volume, and to it we must refer those of our readers, who are curious to understand the merits of the case. We will remark by the way, (as we have no room for particular criticism,) that Mr. Meadley, the Author, has few pretensions as a writer, except to tolerable industry, and a plain style of narrative: there is nothing striking either in his reasoning or reflections. Of his hero we must also take leave rather abruptly. In the short interval between his trial and execution, Sydney drew up an appeal to posterity on the injustice of his fate. We feel pleasure in quoting the following passage, as better evidence of the faith that was in him, than any thing we have found in his previous conduct or writings.

‘ I know that my Redeemer lives; and, as he hath, in a great measure, upheld me in the day of my calamity, hope that he will still uphold me by his spirit in this last moment, and, giving me grace to glorify him in my death, receive me into the glory prepared for those that fear him, when my body shall be dissolved.’

We remember nothing in the life or death of any political confessor, more sublime or affecting than Sydney’s reply to the executioner, while his head was on the fatal block;—his last words were worthy of the lips of a martyr.

‘ On the morning of the 7th of December, the sheriffs again proceeded to the Tower, and, about ten o’clock, receiving Sydney from the hands of the lieutenant, after signing and sealing counter-parts of the indenture for his delivery, conducted him on foot, to the place of execution on Tower-hill. He was attended only by two of his brother’s servants. He ascended the scaffold with a firm, undaunted mien, worthy of the man, who set up Marcus Brutus for his model. He gave a paper, containing a manly vindication of his innocence, to the sheriffs, observing that, “ he had made his peace with God, and had nothing more to say to men:” but he declined either reading, or having it read to the multitude, and offered to tear

it, if it was not received. He then pulled off his hat, coat, and doublet, saying that "he was ready to die, and would give them no further trouble." He gave three guineas to the executioner, and perceiving the fellow grumble, as if the sum was inadequate, desired a servant to give him a guinea or two more. He then kneeled down, and, after a solemn pause of a few moments, calmly laid his head upon the block. Being asked by the executioner if he should rise again, he replied intrepidly, "not till the general resurrection;—strike on." The executioner obeyed the mandate, and severed his head from his body at a blow.'

Art. VI.—*Tixall Poetry*; with Notes and Illustrations. By Arthur Clifford, Esq. Editor of Sir Ralph Sadler's State Papers. 4to. pp. xl. 409. Price 2l. 2s. Longman and Co. 1813.

OUR sensations on opening this volume and surveying the huge mass of miscellaneous poetry which it comprises, though not of so ecstatic a nature as those of the Editor on opening the great trunk which contained the precious deposite, were not, in other respects, wholly dissimilar. Like him, we were at first 'appalled and daunted;' and though we did not exclaim

'Visions of glory, spare my aching sight!'

not anticipating much that would render the exclamation appropriate, we at length summoned up a degree of heroic resolution, and set about exploring its contents. Upon the whole, we have been sufficiently repaid for our labour, as the preface which had conciliated us by its amusing details, given with all the minuteness and zeal of an antiquary, prepared us for what we were to expect in these 'occasional effusions of ladies and gentlemen,' in the reign of Charles the First 'writing verses to occupy their leisure, and for their mutual entertainment,' without any intention, probably, of publication. The Editor ingenuously applies to them the character which Pope, in a letter to Cromwell, gives of the poetry of Crashaw, and which is well worth transcribing.

'I take this poet to have writ like a gentleman, that is, at leisure hours, and more to keep out idleness, than to establish a reputation: so that nothing regular or just can be expected of him. All that regards design, form, fable, (which is the soul of poetry) all that concerns exactness, or consent of parts (which is the body,) will probably be wanting: only pretty conceptions, fine metaphors, glittering expressions, and something of a neat cast of verse (which are properly the dress, gems, or loose ornaments of poetry,) may be found in these verses. This is, indeed, the case of most other poetical writers of miscellanies: nor can it be well otherwise, *since no man can be a true poet who writes for diversion only.* These authors

should be considered as versifiers and witty men, rather than as poets: and under this head will fall the thoughts, the expression, and the numbers. *These are only the pleasing part of poetry,* which may be judged of at a view, and comprehended all at once: and (to express myself like a painter) their colouring entertains the sight, but the lines and life of the picture are not to be inspected too narrowly.'

As the interest of such productions essentially depends on their authenticity, Mr. Clifford was right in obviating all doubt on this subject by the particulars furnished in the preface relative to their discovery. Soon after the publication of Sir Ralph Sadler's state papers, he 'happened to make a visit' at Tixall, where he suspected that some valuable manuscripts in addition to those actually in the library, might still be found by a diligent search, as Sir Walter, afterwards Lord Aston, who married the grand-daughter and heiress of Sir Ralph Sadler, and whose family long continued to reside at Tixall, had been twice ambassador in Spain during the reigns of James I. and Charles I. His inquiries were crowned with complete success.

'Besides an additional packet of letters, which had belonged to Sir Ralph Sadler, and which contain some further particulars, respecting the confinement of the Queen of Scotland, in Tutbury Castle, I discovered, 1. All the poems which now offer to the public, under the title of Tixall Poetry; 2. A large quantity of letters, and other papers, relating to the Aston family; 3. A complete collection of the state papers, and letters, of Sir Walter Aston, during his two embassies in Spain.'

'The reader will judge of the vast mass of papers I had to wade through, and of the extent of my labour and perseverance, when I inform him that I was almost continually occupied for about ten days from breakfast to dinner; and frequently an hour or more before breakfast, and another in the evening before I beheld the bottom of the trunk.'

The head of many an antiquary has been turned by a discovery of very far less importance than this. Here was abundant food for soliloquy and speculation to the philosophical or sentimental essayist,—for the intellectual botanist, whose delight it is to pore over the dried specimens of other ages, not so much to inhale their remaining and imperishable fragrance, or to contemplate their beauty, as to analyze their external form, their variations from others of the same species, to observe their minute configuration, and sift the very dust which envelops them! What a mysterious charm does the obscurity of age throw over the simplest relic of the past! That the hand which framed it has long since mouldered into dust, that the heart which gave the impulse or felt the pleasure of achievement has long ceased to beat, that the feelings and the joys once linked with the scenes

or the productions we contemplate are all over, are sufficient to awaken our sympathy, and to employ the imagination with a thousand busy associations. We feel to belong ourselves to a successive, not a contemporary race of beings, and while we are anxiously curious to know how those who were our predecessors, but are now, as to this world, nothing, looked, and thought, and felt, we cannot avoid the recollection that hints as dim as those which guide our researches into their history, will be all that will one day remain of what we were. We survey the record of the once sentient and active human being, conscious of a common nature and a common destiny.

‘ He saw whatever thou hast seen,
Encountered all that troubles thee :
He was—whatever thou hast been ;
He is—what thou shalt be.’

The moral, however, is one of the last things which a thorough antiquary would think of searching for ; but Mr. Clifford is something better ; he is a poet ; and he has apostrophized the venerable remains of Tixall in a poem subjoined to the Preface, from which we might be tempted to extract some pleasing lines, if it were not high time to proceed to give some specimens of the Tixall Poems. The following is extracted from the first division of the work, entitled ‘ Poems collected by the Hon. Herbert Aston, 1658.’ The idea is simple and striking, though it is much too attenuated in the expression.

‘ On the death of Mr. Morgan, whose last words were “ O God, what is man.”’

‘ As sad Symiramis was sate
Hard by the window of her cell,
To teach a note more passionate
Unto her sister Philomell ;

Halfe sighing, and halfe singing she
Thus to the bird : Cease to repine
Thy brother’s cruelty to thee,
And weepe with me the fall of mine.

Weepe, weepe with me the fate of him,
Who, at his life’s extended spaun,
Left me the burden of this hymne ;
O God, O God, O what is man !

The bird heard all, and soone replied ;
Sweet, cease thy brother to bewaile ;
(It was an angell lately try’d
The feathers of a nightingale :)

Oh, cease thy brother’s fate to moane,
Transfer’d to heaven’s more blest abode,
And sing with me this nobler tone,
O man, O man, O what is God !

He breathes in our seraphicke fire.
 Feeds in our starry milkye road,
 And sings in our eternall quire,
 O man, O man, O what is God.'— pp. 70, 71.

From the Poems by the Honourable Mrs. Henry Thimelby,
 we extract an Epitaph on a sweet little boy by Sir William
 Persall.

' Stay, courteous passenger, this stone
 Sayes something that concerns each one.
 If maydes and bachelors, that wed
 For pledges of their marriage bed,
 Here may they fix their hearts, and wish
 For such a lovely boy as this.
 But oh, it will allay desire,
 So soone your noblest sparkes expire.
 If you be loving parents, here's
 A jewel richly worth your teares.
 Yet know, although you shed amaine
 It cannot be redeemed againe.' p. 105.

Some lines addressed to Sir William and his Lady on a
 similar afflicting occasion, conclude with the following couplets,
 which for terseness and point are equal to any thing in Waller's
 poems.

' It were a sin to wish her here againe ;
 But pardon if I say that all the paine
 Of such a losse, belongs not so to you,
 But we may challenge equal portions too.
 We rivall not, but thus our tittle prove,
 Tho'y ours by nature she was ours by love.' p. 104.

Our next specimen is a poem of a very different cast, but
 interesting from its allusions to the cant phrases and politics of
 the day. The versification is uncommonly correct and flowing,
 the covert sarcasm highly dexterous, and indeed, in all respects,
 the poem is perfect in its kind.

A NEW REMONSTRANCE

TO HIS MALIGNANT MISTRESSE.

Since Beauty's such a tyrant growne
 In thee, I'll now discover,
 What grievances can ne'ere be borne
 By any freesborne Lover.

Nor is my hart rebellious growne,
 Since thou art still betraying,
 The trust and power of Beauty's throne,
 It finds no more obeying.

My loves benevolence, I say,
 Though deue was freely given ;
 Without a parlement, I'll pay
 No subsidy to Heaven.

A routed faith, a plundred love,
 And a sequestred deuty,
 Are taxe and impost good enough
 For thy delinquent beauty.

Call not my barts free homage, scant
 Allegiance pay'd unto thee,
 Least it engage, and covenant
 New fealtys to undoe thee.

Revoake not back the life you give,
 I'll die no doating martyr,
 But question thy prerogative,
 If thou repeale my charter.

Strive not thy Babell towre to build,
 Or arme gainst love's free citty ;
 Scorne's high commission-court may yield
 To freedomes grand committy.

Tempt not with thy new minion's pride
 My love to wrath abetted ;
 Felton had not a knife more tryed,
 Nor Pymme a tongue more whetted.

Nor thinke thy force, or thy deceit,
 Of art or arme can out me :
 Love has his Ferfaxes to beat,
 And Crumwells too to rowt thee.' pp. 54—6.

Poems collected by the Right Honourable Lady Aston occupy the third division. Almost all of them have appeared in print before, scattered through different miscellaneous collections, or attached to the works of dramatic authors. Of this fact, however, the Editor was not aware till too late. As a collection made at the time by a lady of quality and of taste, it is still curious ; and the pieces, if not generally of very superior merit, will probably be new to most of our readers. The lines in *Italics* in the following verses addressed ' To Sleep ' were wanting in the original MSS. and were supplied

by the Editor. They are to be found, with considerable variations, in Beaumont and Fletcher's tragedy of 'Valentinian.'

'Care-charming sleepe, thou easer of all woes,
Brother to Death, gently thyself dispose
On this afflicted wight; fall like a cloud
In gentle showers, give nothing that is loud,
Or painfull to his slumber; ease is sweet,
When soothing dreams the wearied fancy cheat.

'And as faire purling streams, thou son of night,
In softest, sweetest, murmurs of delight.
Passe by his troubled sences, sing his paines,
Like hollow murmuring winds, or silver raines,
Unto thy selfe gently: O, gently glide
And kisse him into slumbers like a bride.' p. 134.

We are tempted to find room for some charming lines, as the Editor justly styles them, which are given in the notes, from a curious little miscellany, entitled 'Westminster Drollery, or a choice collection of the newest songs and poems, both at court and the theatres. By a person of quality, London 1671.'

A Song at the Duke's House.

'O! fain would I, before I die,
Bequeath to thee a legacy;
That thou maist say, when I am gone,
None had my heart but thou alone!
Had I as many hearts as hairs,
As many lives as lover's fears,
As many lives as years have hours,
They all and onely should be yours.
Dearest, before you condescend
To entertain a bosom friend;
Before your liberty you sell,
Be sure you know your servant well:
For love's a fire in young and old,
'Tis sometimes hot, and sometimes cold;
And men you know that when they please,
They can be sick of love's disease.
Then wisely chuse a friend that may
Last for an age, and not a day;
Who loves thee not for lip or eye,
But for thy mutual sympathie:
Let such a friend thy heart engage,
For he will comfort thee in age;
And kiss thy furrowed wrinkled brow
With as much joy as I do now.' p. 366.

This is worth whole volumes of 'Unperishable Love,' and 'Mirtillo,' and 'On his mistress going a voyage,' and 'The Irresistible Beauty,' and 'Philander and Phillis,' &c. &c.

'The poems in the fourth and last division,' says Mr. Clifford, 'consist of such pieces, as I found totally unconnected with each other, and written on backs of letters, or other scraps of paper. I have prefixed to them, a 'Pindaric Ode,' by Dryden; two small poems, by Sir Richard Fanshawe; one by Sidney Godolphin; and one by Waller: all of which I found in the old trunk, and which, I believe, are now published for the first time.' The Ode is certainly in Dryden's careless manner, with here and there a touch which betrays a master's hand, but neither of these poems, we venture to think, would have remained in the Tixall chest, with any great detriment to the fame of its author. The Poem entitled *Ephelia*, and the Reply, are written with considerable energy and are well deserving of preservation; but we have no room for their insertion. The 'Ode on Mr. Abraham Cowley's retirement,' which the notes inform us, was written by Mrs. Catherine Philips, on whose death Cowley wrote a monody, is highly creditable to that lady's genius. It begins

'No, no, unfaithful world, thou hast
Too long my easy heart betray'd.'

We give the second stanza:

'In my remote and humble seat
Now I'm again possess
Of that late fugitive my breast.
From all thy tumults, and from all thy heat,
I'll find a quiet and a coole retreat:
And on the fetters I have worne
Looke with experienc'd and revengefull scorne:

'In this my sov'rain privacy,
'Tis true I cannot govern thee;
But yet myself I may subdue,
And 'tis the nobler empire of the two.
If every passion had got leave
Its satisfaction to receive,
Yet I would it a higher pleasure call,
To conquer one, than to indulge them all.

We are afraid of extending this article beyond all reasonable limits, but we think no apology will be necessary for subjoining the fourth stanza, and part of the fifth, which, especially considering the date of the poem, are of no ordinary beauty.

'No other wealth will I aspire
But that of nature to admire;

Nor envy on a laurell will bestow,
 While there do any in my garden grow.
 And when I would be great,
 'Tis but ascending to a seat,
 Which nature in a lofty rock hath built ;
 A throne as free from trouble, as from guilt ;
 Where when my soul her wings doth raise,
 Above what worldlings fear or praise,
 With innocence, and quiet pride, I'll sit,
 And see the humble waves pay tribute to my feet :
 Oh ! life divine, when free from joys diseas'd !
 Not alwais merry, but 'tis alwais pleas'd.

' A heart, which is too great a thing
 To be a present for a Persian king,
 Which God himselfe would have to be his court,
 Where angels would officiously resort,
 From its own hight would much decline,
 If this converse it should ressigne,
 Ill-natur'd world for thine.
 Thy unwise rigour hath thy empire lost,
 It hath not only set me free,
 But it hath made me see,
 They only can of thy possession boast,
 Who do enjoy thee least, and understand thee most.

pp. 235—7.

At page 320, there is a very pleasing poem, in the same strain, entitled Retirement, which the Editor afterwards discovered, with some variations, in 'a Collection of Miscellaneous Poems, Letters, &c. By Mr. Brown, &c. London 1699.' It is an imitation of a French ode, by St. Evremond: As it is short, we may venture to transcribe it.

' Whatever sins by turns have sway'd me,
 Ambition never reach'd my heart ;
 Its lewd pretences ne'er betray'd me,
 In publick ills to act a part.

' Let others, fame or wealth pursuing,
 Despise a mean but safe retreat ;
 I'll ne'er contrive my own undoing,
 Nor stoop so low as to be great.

' The faithless court, the pensive 'change,
 What solid pleasures can they give ?
 Oh let me in the country range,
 'Tis there we breathe, 'tis there we live.

' The beauteous scene of lofty mountains,
 Smiling valleys, murmuring fountains,
 Lambs in flowery pastures bleating,
 Ecchqs our complaints repeating :

Birds in cheerfull notes expressing
 Nature's bounty, and their blessing ;
 Bees with busy sounds delighting,
 Groves to gentle sleep inviting;
 Whisp'ring winds the poplars courting,
 Swains in rustic circles sporting ;
 These afford a lasting pleasure,
 Without guilt and without measure.'

There are some fine lines on 'Conscience,' by Sir Edward Sherburne, but they may be found in his works. Chalmers's poets, vol. vi. p. 632. The Domesday Thought, ascribed to Mr. Flatman, is a happy specimen of the quaint morality so characteristic of the poetry of the age.

' Oft when I hear a blustering wind
 With a tempestuous murmur join'd,
 I fancy, Nature in this blast,
 Practises how to breathe her last :
 Or sighs for poor man's misery,
 Or pants for fair eternity.

' Go to the dull church-yard, and see
 Those hillocks of mortality,
 Where proudest man is only found
 By a small swelling in the ground.
 What crouds of carcases are made
 Slaves to the pick-axe and the spade !
 Dig but a foot or two, to make
 A cold bed for thy dead friend's sake,
 'Tis odds, but in that scanty room,
 Thou robb'st another of his tomb ;
 Or, in thy delving, smit'st upon
 A shin-bone, or a cranion.' p. 249.

The following two poems, one entitled 'The Immortality of Poesie ; to Envy,' in imitation of Ovid. Amor. Lib. 1. Eleg. 15, which the Editor believes to be the production of Mr. John Evelyn, son of the celebrated author of the " Sylva," &c. and the other by Habington, author of " Castara," entitled ' Cupio dissolvi. St. Paule,' merit a place in any future *Anthology* to consist of poems of this period. There is a vast quantity of trash, which has found its way into 'the complete works of the English poets,' which might well be swept away to make room for the select works of neglected authors, and the fugitive foundlings, who, for want of a parent's name, have been refused admission into the corporate body of poets. Among the neglected poets, old Quarles, with all his absurdities and quiddities, deserves particular attention. The following epitaph, 'On Argulus and Parthenia,' is supposed to be his.

‘ His being was in her alone,
 And he not being she was none.
 They joy’d one joy, one grief they grieved,
 One love they lov’d, one life they liv’d.
 The hand was one, one was the sword,
 That did his death her death afford.
 As all the rest, so now the stone
 That tombs the two is justly one.’ pp. 276.

At p. 267. occurs a poem ascribed to Sir Henry Wotton, entitled, ‘ Rusticatio religiosi in vacantiis,’ which deserves preservation. The poem, ‘to Mrs. E. T. saying she could not be afraid of my ghost’, has some sparkling lines and happy allusions, but it is too long, and the stanzas are very unequal. We had marked for quotation ‘ the Fairies’ song,’ at p. 305, but can spare room only for the first three stanzas.

‘ Wee dance on hills above the wind,
 And leave our footsteps there behind,
 Which shall to after ages last,
 When all our dancing dayes are past.

‘ Sometimes we dance upon the shore
 To whisteling winds and seas that roare
 Then wee make the wind to blow,
 And sett the seas a dancing too.

‘ The thunder’s noise is our delight,
 And lightning makes us day by night,
 And in the ayre we dance on high,
 To the loud musick of the sky.’

The last three stanzas of this poem are most unfortunately discordant with these truly poetical conceits: whether the writer descended to the ridiculous by mere natural tendency, or through wilfulness, the effect is equally unhappy. We should be glad to give the whole of ‘ a Contemplation upon the shortness and shallowness of human knowledge,’ as well as ‘ the Dirge,’ and ‘ Life a preparation for Eternity,’ did not our limits imperiously forbid further extracts. The former of these is to be found, we are informed, in ‘ Howell’s Letters,’ ‘ one of the most amusing and instructive volumes of the 17th century.’ The specimen certainly possesses considerable merit.

We have judged it allowable to indulge ourselves in these copious extracts from the work before us, as the costly size of the volume will render it in a measure inaccessible to general readers; and few, perhaps, of its purchasers will be disposed to rake through the whole collection for the sake of the pearls which are mingled with so many beads and so much tinsel. The volume is valuable principally as affording materials to the Editors of future ‘ Specimens’ or Anthologia, and as il-

illustrating the history of English poetry. With the exception of the pieces we have selected or referred to, and perhaps a few others, the contents of the volume are no farther interesting than as they are objects of curiosity. In turning over the pages, we imagined ourselves in the venerable pile of Tixall, seated before the ancient trunk containing the Aston papers, and the perusal of each uncouth or trite and puerile production conjured up a number of fanciful associations and suppositions, connected with the manners and events of the age in which they were composed. The circumstance of the collection itself is interesting, the more so from the traits of domestic feeling and the references to domestic history, which are scattered through it, and which serve to bring us into contact with the authors themselves. There is a passage in a letter from Mrs. Constance Fowler to her brother Henry Aston, dated 1636, given in the Preface, which, on this account, is very amusing.

‘ I have not receaved yet those copyes of verses you promised me for sending your box to Mr. Henry Thimelby, therefore I beseech you not to forget them, for I have a longe time much longed for them. And indeed I could almost find in my hart to quarrel with you, and to conclude my letter with it; for I have written to you I know not how often, and beged of you most pittifully that you would send mee some verses of your owne making, and yet you never would, when you know I love them more then can bee expressed. And in one of your letters, rather then you would send any of them to poore me, you writte word you had none, when I am sure you cannot chuse but thinke I know that is impossible. And therefore pray see how hardly you deale with mee; when I have sent you all the verses that I could gett perpetuly, never omitting the sending of any that I could get that were good ones. Therefore I desire you will make an end of the quarrell; with sending mee some as sune as you can: for I assure you they cannot come to one that will more esteeme them than your ever most affectionat sister to serve you, Constance F.’

After all that may be said of genius, the permanent interest of poetry—its essential vitality—consists in its being employed as the medium of expressing those simple, universal feelings, which secure the sympathy of every age. It is obvious that with the higher objects of poetry, as connected with that fair ideal which awakens the enthusiasm of genius, or with those deep and mysterious feelings which are drawn from the hidden sources of the breast only by study and quiet meditation—with any higher object in fact, than the amusement of the hour, the writers of the greater part of these poems had no acquaintance, much less any communion. Or if at times their feelings were raised to a pitch above their usual tone, it was, probably, more from accident than intellectual effort. Nevertheless, as ex-

pressive of natural and simple emotions and sentiments, and as instrumental in promoting their development and culture, poetry was, even to them, something better than its design, which was mere amusement; and its object was so far answered, and its power to interest rendered so far perpetual, as the writers employed their efforts in the expression of genuine feeling and the touching representation of truth. What redeem the false wit, the puerile conceits, the tame diffuseness, and the lawless licence of the productions of the 17th century—qualities which are only accidentally interesting, and certainly not imitable by a more polished age—are the artless pathos, or gaiety, or quaint humour, which are their occasional characteristics, and their being generally so true to our common nature.

Art. VII.—1. *Memoirs of a celebrated Literary and Political Character*, from the Resignation of Sir Robert Walpole, in 1742, to the Establishment of Lord Chatham's Second Administration, in 1757; containing Strictures on some of the most distinguished Men of that Time. A New Edition.—8vo. pp. 170. Price 7s. 6d. Murray, 1814.

2. *An Inquiry concerning the Author of the Letters of Junius*, with reference to the "Memoirs of a celebrated Literary and Political Character." 8vo pp. 114. Price 5s. 6d. Murray, 1814.

A VERY considerable proportion of the present readers of Junius must, to be consistent with their political feelings and opinions, detest the productions of that writer. They must, therefore, be pleased with any circumstance tending to diminish the influence by which they may judge that a part of the community is liable to be still affected and perverted, from so memorable an example of daring and unpunished hostility to what a multitude of excellent preceptors of Filmer's school have been incessantly exhorting mankind unconditionally to revere. To this effect of diminishing the influence, a little has probably been contributed by the recent publication of the enlarged edition. That edition has brought out a large assemblage of the same writer's compositions, many of them so sensibly inferior, and indeed the mass of them, estimated collectively, so inferior, to the prevailing quality of his more splendid labours, as to have effected some slight modification of the impression which he had made by his appearance in the lofty and powerful character of Junius. For we are apt, though the rule may be of very doubtful justice, to depress our estimate of an author as low at least as the average quality of his works; and that average is obviously lowered by a quantity of considerably

inferior matter thus brought to be combined with the more admired productions in a general estimate.

In beholding this portion of the works, we seem as if we had been taken round to see the sloping, more accessible, and less forbidding side of an eminence which we had been accustomed to contemplate only on that side on which it is beheld as an awful and impending precipice.

While this mysterious personage loses somewhat of the commanding and over-awing aspect of his talents, by their being displayed in operations not so very much surpassing those of ordinary men, he has been made to confirm every conviction or surmise, which the readers of his letters, as Junius, might have been forced to entertain against the soundness and refinement of his moral principles.

The class of persons we have referred to, as deeming the political influence of his writings to be mischievous, pleased to see him, from the mode of his new appearance, losing somewhat of his power, may very justly be desirous of what would diminish it considerably more,—an absolute identification of his person. No fact is more familiar than that there is a strange power in mystery, which confers an imaginary, and, therefore, excessive magnitude on what it shrouds, and imparts a ghostly significance and preternatural emphasis to the voices heard from its dark and haunted recesses. We may confidently appeal to the strongest admirers of that unknown author, whether, though stimulated by their admiration to the keenest curiosity during the renewed and most active research, they have not felt, if, in any instance, the object so eagerly pursued has appeared on the point of being attained, somewhat of a disposition to wish that the proof might fail, an unwillingness that this one individual, or this other, coming forward in palpable substance, and under a plain, ordinary name, should take the place of the mysterious and formidable ‘shade.’ They thought that this person, and still that the next, was not of sufficiently commanding character to stand in the magnitude of Junius. But so they would have felt whoever might have been pretended or even proved to be the man. Their reluctance to admit a reality, was a kind of instinctive feeling that no real person could be so commanding an object as the one that imagination had imperfectly beheld behind the veil of mystery.

For ourselves we will confess that, though Junius is far enough from personating our ideal form of an all-accomplished censor of bad men, and bad times, he has, nevertheless, fixed himself as a being of so commanding aspect in our imagination, and we are, like all our race, so fond of *effect*, that we are disposed to be content that the secret should still and always defy investigation, as it has hitherto done; and we are indiffe-

rent whether the promoters of this last of the long series of distinct claims (those of about twenty individuals) shall prosecute the matter any further, with or without additional evidence, or not.

The new claimant is Mr. Glover, the writer of the epic poem of Leonidas, which may, perhaps, obtain a slight temporary renovation of notice in consequence of the manner in which its author is now brought forward. And certainly, these publications shew so many of the things required in the rightful pretender, actually meeting in the case of Mr. Glover, that we may well wonder how it could happen, that the almost preternatural vigilance of inquisition, excited during the publication of the formidable letters, should not have glanced on him. But, indeed, this very fact, if it was a fact, must be admitted to be, in some degree, a presumption against his being the author, when we consider to how many shrewd and interested persons he was well known. If none of them ever suspected him, while on such communicative terms with him, while perfectly acquainted with his temper and opinions as an active politician, and while apprized of his knowledge of the secrets and cabals of state, it would seem to go far towards proving that he did not, in their estimation, evince the kind or measure of talent displayed by Junius.

Still there are a number of concurring presumptions in his favour. His age comported with the severe maturity of mind indicated in the writings of Junius. He was born in 1712, and consequently was fifty-six or fifty-seven, at the time of the first appearance of that writer under that denomination; and at that period he might be said to have grown old in public business; for we are told that being 'an ardent politician, in the old Whig interest, he made a conspicuous figure in the city as early as 1730, and by his influence and activity was the means of setting aside the election to the mayoralty of a person who had voted in parliament with the court party.' But we will transcribe the paragraph in which the writer of the Inquiry draws into one view the particulars on which the presumption is founded in favour of Glover.

'He was an accomplished scholar, and had all the advantages that affluent circumstances and the best company could give. He was ever strongly attached to the principles of the constitution: his politics were those of Junius, and he was of the private councils of men in the highest station in the state, throughout the greater part of a long and active life. At the time the Letters of Junius were written, he had attained an age which could allow him, without vanity, to boast of an ample knowledge and experience of the world; and during the period of their publication he resided in London, and was engaged in no pursuits incompatible with his devoting his

time to their composition; so that, in his letter to Mr. Wilkes, he might justly say, "I offer you the sincere opinion of a man who perhaps has more leisure to make reflections than you have, and who, though he stands clear of business and intrigue, mixes sufficiently for the purposes of intelligence in the conversation of the world." Thus, agreeably to any hypothesis that has been formed of Junius, the character of Mr. Glover accurately corresponds.' *Inquiry*, pp. 31, 32.

The Editor of the enlarged edition of Junius, has brought together the distinguishing points which must meet in the right claimant to the honours of that author; the writer of the *Inquiry* has shewn that several others which might have been added, would but strengthen the evidence for Glover.

It appears that Junius was 'intimately acquainted with the concerns of the city, with trade, and the language of stock-jobbers; and that he was probably himself a citizen.'—'Junius also valued himself on his knowledge of finance.'—'Junius was also, most probably, an author of other works, the printing of which he personally superintended; for his corrections, of the press shew that he was acquainted with the printer's private marks, and the peculiar manner of writing them: and in his confidential notes, which have been published, he uses the language of a man conversant with printers.'—'He could write poetry apparently with facility, as appears by a poem among his MSS.; consisting of six stanzas of four lines each, evidently written for Mr. Woodfall's personal gratification.'—'From reading the private notes to Woodfall, it appears that the author had a personal regard for him, and that he knew him thoroughly.'—Mr. Glover wrote some pieces for the stage; and the *Inquirer* finds some indications of a taste for dramatic writing in Junius's letters, under a different signature, to Lord Barrington, which have characters and scenes.

It has very reasonably been wondered how Junius, unless he were a man high in office, or of a rank to have habitual access to the court, could be so well acquainted with the characters, designs, intrigues, and secret quarrels and embarrassments, of the court and ministry; and supposing him to be of such office or rank, then the wonder was, by what miracle of management or good fortune a man so close under the inspection of so many suspicious and aggrieved observers, an individual of their own privileged and not numerous body, should have not only defied detection, but eluded suspicion. One part of the difficulty and wonder vanishes on the admission of Glover to be the man; for it is evident, from every part of the memoir, that he had been, as far forward as it reaches, and there is testimony that he was also, during the latter part of his life, in habits of easy inter-

course with a number of the leading persons in the state, and of the most confidential communication with several of them.

‘ He lived at this time “ in habits of intimacy with Lord Cobham, Pitt, afterwards Lord Chatham, George Grenville, Lyttleton, Dodington, Waller, and other eminent political characters in opposition to the court party, and his visits were frequent at Leicester House,” (the residence of the Prince of Wales.)’

Other persons of great note were of his acquaintance, and especially he appears to have been on terms of the greatest kindness with George, afterwards Marquis Townsend, for whose character and talents he expresses very great respect. But here rises one of the strongest reasons to doubt his identity with Junius. For this very nobleman is spoken of with the utmost aversion and contempt in several of the letters which Mr. Woodfall has published in his sequel as the unquestionable composition of Junius;—though certainly the readers are not put in possession of any decisive proof of their being his. The Author of the Inquiry is sensible of this difficulty, and thus endeavours to obviate it.

‘ It must ever be borne in mind, that Glover’s opinion of men, throughout his whole life, was governed by the consistency of their political conduct; and even in the character of Lord Townsend in the memoir, he concludes with a gloomy prospective view that he may have, at some future time, occasion to alter it. “ May time, which impairs every external grace, produce no such change in his virtues, as may ever throw upon my pen the melancholy obligation of altering this character.”’

The contrast of terms, however, is so violent, and the condemnatory representation is so perfectly clear of any indication of regret at the necessity of such a reversal of the former estimate, displays so easy a complacency in hostility, and a contempt so satirical, that we really do feel a difficulty of conceiving they could exist in a mind moderately well conditioned toward a person who had been for many years a respected and endeared friend. It is the sort of *levity* of the enmity that strikes us as so unnatural and improbable in a mind with such recollections. A grave and somewhat pensive indignation might have comported well with the high Catoic principles of Glover. His character, indeed, is marked in a very extraordinary degree by the feature described in the above extract from the Inquiry. The Memoir manifests that he alternately approved and disapproved of the same men, with an emphasis amounting almost to personal attachment or aversion, according to the rectitude or obliquity of their conduct. His conviction of their want of integrity, very properly went the length of withdrawing him from friendly intercourse with them. He

had no notion that an honest man could maintain a friendship with politicians who were more intent on power and emolument than on the good of their country.

In the general spirit of his judgements on statesmen, in his unqualified, unmitigable condemnation of their corruption, a corruption which he had opportunities so extraordinary of knowing to be almost general among them, in his contempt of the ordinary currency of monarchs, in his disposition to make efforts and stimulate to efforts in the national service, combined with a despondency approaching to despair of the national virtue and welfare, the writer of this Memoir will be acknowledged by every reader to be in very striking correspondence to the character of Junius; and there wanted only some portion of that brilliance of composition, which distinguishes the best efforts of that writer, to make us willing to be persuaded that at last we have him in his proper person. Of this brilliance it must be acknowledged the Memoir is so destitute of all trace, that even all the presumptions furnished by so many points of correspondence between the circumstances and character of Glover and those of Junius, would not be enough to give plausibility to a claim for the one of being identical with the other, if the public had seen no compositions of the unknown writer, but the celebrated letters with that signature. But some of the letters of Philo-Junius, and a number of those from the same hand, given, under various denominations, in the new edition, have perhaps, in truth, as little of the electrical quality and power, if we may so express it, as the composition of this Memoir. And it is to be considered that it was written as a mere course of memorandums of the matters of the author's political experience, without the least ambition of the oratory of history, and without the smallest inducement for him to put his mind in that state of artificial heat, which was evidently necessary in order to produce from that of Junius those explosions in which he was so fine and so formidable.

If among the other papers of Glover, said by the Editor, in the preface to the Memoir, to be 'in the possession of his immediate descendant,' there should be a continuation of this political secret history, it is very possible it may furnish some further evidence on the literary question; and though it should not, it will be valuable for what it will be likely to disclose concerning actors and transactions, which ordinary history could do little better than exhibit to us in that prepared and often deceptive form in which it was *intended* by those actors that they should be seen by the public.

In these publications we do not observe that one word is said respecting the hand-writing of Glover; a silence, when their professed object is considered, not a little strange. We neces-

parily infer from it, however, that no degree of resemblance has been found or even fancied between it and that of Junius, whose MSS. the civility of Mr. Woodfall has permitted the Editor to inspect. It became, therefore, indispensable to assume, and it is done with far too little ceremony, that the letters of Junius were written in a 'disguised hand.' We think that any person who looks at the fac-similes, may very reasonably doubt even the possibility of preserving so much system, together with an apparent freedom of stroke, in a hand adopted for occasional use.

The Memoir may be deemed of more worth as an historical document than as contributing to prolong the old, and perhaps, hopeless, literary inquiry. When, however, we speak of its being something 'worth,' as history, we should not forget the difference of taste and opinion among readers. The class of persons alluded to at the beginning of this article, as consistently detesting Junius, who hold it a part of religion, that governments, contemplated under any of their forms or in any of their parts, monarchs, ministers, or parliaments, have a righteous claim, in virtue of their political capacity, to be held in reverence independently of their real characters, would have done well to buy up this Memoir, at each edition, to destroy it; for it is little else than an exposure of the political profligacy of the most distinguished managers of the national concerns during the specified period. It will destroy all respect for the principles of the individuals thus exhibited, and will tend to aggravate, and seem to sanction, that deep, systematic suspicion which a portion of the community has been led to entertain against the whole class of statesmen. For if the public good was hardly so much as even a secondary concern with such men as Lyttleton and Chatham, (power and emolument, this Cato says, were the first, and their reputation the second,) it will seem quite reasonable to be somewhat rigorous and somewhat sceptical in judging of the pledges offered for the genuine public virtue of any statesman.

With regard to the competence of this witness, so long kept out of court, we suppose no reader of the Memoir will be permitted to entertain a doubt. It is quite evident that he was on easy and sometimes confidential terms with a number of persons who were themselves among the first actors on the political stage, and who were perfectly acquainted with the characters of all the rest. He often had long discussions with individuals on difficult points of adjustment in political co-operation, and assisted at the most secret and important councils for determining the plan of an opposition, a coalition, or a ministry. He tells what advice he gave, what statements and reasonings he heard, and what unavowed principles and motives he sometimes

descried. He assigns occasionally the causes of measures and movements, combinations and dissolutions, failures or successes, on which the public speculated in ignorance, but rarely pronounced a more suspicious or condemnatory judgement than the truth of the case, could it have been known, would have fully appeared to warrant. But what is called the public itself, experiences no more indulgence than its leaders and deluders, from this impartial censor, who pronounces the people to have been about as corrupt as their governors. He was as much a despiser of their merits as he was a friend to their welfare.

With respect to his honesty, in the sense of veracity as a recorder of facts and sketches of characters, and in the sense of integrity as a participator in the practical business and schemes of political party, we acknowledge he has very much of our confidence. There is a simple, firm, unequivocal directness in all his recitals, that proves he had never a moment's hesitation as to how he should relate his facts or express his comments, that he had no duplicity of ideas to require a language of compromise. And for the proof of his practical integrity, it may suffice that he was never himself a holder of place, or a receiver of emolument under any ministry, and that he would withdraw himself in a great measure from the friendship of such a man as Pitt, from disapprobation of his political conduct. In short the Memoir, with the little that is otherwise known of the man, gives the impression of a high-toned, consistent, inflexible, political virtue, of so decided and almost passionate a devotion to principle that he could throw persons and parties away when they appeared to desert it.

We had intended to make considerable extracts; but shall content ourselves with a very few passages from a publication which may so easily be obtained.

‘ During the course of this year, 1744, the leaders of the opposition, who had differed among themselves so widely the year before, were once more re-united upon one principle, which was, to get into place; in consequence of this agreement a junto was formed of nine, the Duke of Bedford, Earl of Chesterfield, Lord Gower, Mr. Pitt, Lyttleton, Lord Cobham, Mr. Waller, Dodington, and Sir John Hynde Cotton: however, this justice is due to the four last, that in all their conferences with the other five they strenuously insisted on making some terms with Mr. Pelham for the public before they went into employment.’

He mentions some of the objects that were discussed with this view; but then adds,

‘ Such, however, was the prostitution of Bedford, Chesterfield, Gower, Pitt, and Lyttleton, a party founded on the base desire of pecuniary emoluments, partly on the more extensive views of pro-

curing the whole ministerial power to themselves, that they peremptorily insisted on coming into employment without any stipulations whatever. Lord Cobham was at one time so provoked at this infamous conduct, that he had thoughts of withdrawing himself from their councils; and to Sir Francis Dashwood, from whom I had my information, made use of the following expressions: "—— these fellows! They mean nothing but themselves! Will they stand by us? —— we will have no further concern with them." But his resolution did not hold.' pp. 30, 33.

'I judge not of princes by the rules of morality, before whose tribunal they would all be condemned in their turns, and undergo the severest punishment, if executioners were not wanting to the laws of nature and of justice, and the folly and servility of mankind were not the safeguard of kings.'

'I am now in the 46th year of my age; the ardour of youth is abated; the mind grown stronger by experience, familiar with ill fortune both to myself and my country, guarded against the delusion of popularity, and above the pride resulting from the occasional countenance and *unsought* confidence of men in high station, of which I propose to make no further use than to delineate with accuracy and truth the causes of this nation's fall, which my ill-boding judgment foresees to be inevitable.'

Art. VIII. *The Portfolio*; containing Essays, Letters, and Narratives. In two Volumes, foolscap 8vo. pp. 280 and 310. Price 14s. London, Murray. 1814.

THE Essay is the pride of the English as a plant of indigenous growth. Unfortunately, however, it is of so easy cultivation, that there is great danger of its overrunning the garden of literature. The Essay is in prose what miscellaneous poems are in verse. To unfold a system in a mighty folio, or to manage the conflicts of gods and heroes in an epic, is an enterprise of time and trouble. But who has not wit enough, or reading enough, to write an address to Sleep, or an Anacreontic to Myra? or who has not words enough to dress up two old thoughts into an essay of three pages? and then, who ever wrote any thing which, either on the maturest consideration, or from the opinion of his most impartial friends, he did not find it necessary to lay before the public? Did not Addison and Johnson publish their essays? and many of our best poets, miscellanies of verse? And so, if our writer be a verseman, out come 'Parnassian Wild Shrubs,' or 'Moonshine,' or 'Moonlight,' or 'The Modern Antique';—if a proseman, the world is favoured with a 'Saunterer,' or a 'Ponderer,' or a 'Ruminator,' or,—last and least of all,—a 'Portfolio.'

The Portfolio certainly contains, as far as we have seen, nothing outrageous and extravagant: every thing is sober dulness and weariness. We opened, pretty much at random, at the following original and ingenious strain of truism.

‘ I am ready to grant, that romance, unguided, may be productive of many evils, and lead into many errors: but is it just and reasonable to argue from the abuse of any quality, that it is in itself and in all its tendencies destructive? Is it rational to condemn from the extremes of any thing, when we know that all extremes border upon their opposites? Is it right to say, love is an inadmissible passion, though evidently implanted in us by God, because it sometimes leads astray? or, that religion ought not to be countenanced, because it has occasionally taken root in a weak mind, or a disordered imagination, and dethroned reason?’

‘ Or, turning into other channels, shall we say, food cannot be used with safety, because it has produced surfeiting; nor wine, from the intoxication that has followed; nor laudanum, because it has destroyed life? This would, indeed, argue no small share of folly.’ pp. 63, 64.

How perfectly true!

Nothing can be imagined more completely ‘ *sawney and yamney*’ than the tales which make up a large portion of the two volumes. They are the merest common-places of idleness that ever dribbled from the pen of a reader of only the most miserable novels. The first is of this kind. A vessel is wrecked on the Cornish coast. A gentleman ‘ clinging to the bowsprit’ is ‘ carried by a huge wave into a cavity of the rocks,’ where he is found by a girl named Mary, and conveyed in a languid state to the cottage of her uncle Anthony. Anthony determines to murder the gentleman; but Mary penetrates his intention, and advises the stranger to feign himself worse, that her uncle may be induced to forego his design, in the hopes that it will be rendered unnecessary by a natural death. The next morning the gentleman walks away. Mary marries; and her husband is on the very point of suffering for a crime of which he is not guilty, when, by means of this said gentleman, his innocence is made manifest. And this actually occupies thirty pages.

But the Author will sometimes be satirical—a sad witty rogue. In order to ridicule literary ladies, he goes to see one. ‘ One day there was a large party to dine.’ The lady had forgotten to provide dinner. Another time, a party is to go out to spend a day in a beautiful wood. The lady forgets to provide dinner. Again, there is to be a water excursion, and, had it not been for the cook, the lady would have forgotten to provide dinner. Really there is something beautifully varied in these incidents, and a surprising display of inventive genius.

One wonders, on laying down such a book, what could ever have induced a man to write it.

Art. IX. *Quarrels of Authors*; or some Memoirs for our Literary History; including Specimens of Controversy. By the Author of "Calamities of Authors." Crown 8vo. 3 vols. pp. 940. Price 1l. 4s. Murray. 1814.

WE fear that Mr. D'Israeli will have given fair occasion for one more 'Quarrel of Authors,' by adopting so disrespectful a term for the designation of his subject. Could the cause be negligence? Or had he received some discourtesy from some part of the brotherhood, and in a moment of disgust and irritation, selected such a term as a little hit of spite? Or is it that in thus applying degrading words to his tribe, he is slyly asserting for himself a dignity above them,—as who should say, My individual respectability is so prominent and secure that I can afford to make light of my fraternity!

Whatever may have determined the choice, we think he has been guilty of a very gross violation of complaisance, to say the least, to the illuminators of the world, in talking of their 'quarrels.' It is obvious that he ought to have said '*Wars of Authors.*' That would have been a dignified term, and would have placed this pugnacious tribe on the same ground as the emperors, the heroes, the conquerors, who have constantly held, by virtue of their addiction to war, the uppermost rank in glory; almost all prose having agreed with almost all poetry in proclaiming them as the illustrious, the godlike, the immortal. And why should not the exploits in the warfare of wit and learning draw kindred honours on their performers? Is it plainly because their martial blazon does so much less mischief? because it costs mankind so much less? because it affords much less of that most delectable of luxuries, taxation? Assuredly it is not because the literary warriors are less fierce for action, less proud and ostentatious of their triumphs, less pertinaciously retentive of the malicious will. And even in point of tactics, the military memoirs in these volumes, display some instances of skill and stratagem worthy of being compared with any thing of the same kind to be found in the history of the other class of fighting gentry. We would recommend it to the Author, as a very proper sequel, to draw a number of parallels, in the manner of Plutarch, between the distinguished personages in the two departments of war, comparing, for example, Warburton, 'fighting still and still destroying,' to Alexander the Great, and shewing that Pope would appear never the worse for being placed by the side of even Hannibal.

While, however, we would strenuously abet the heroes in the warfare of ink in a claim to have their hostile vocation dignified with all denominations and epithets of glory, which have been

applied to the champions and exploits in the kindred and rival profession of fire and sword, it must be acknowledged that, as in contemplating the glories of this latter profession, so also in contemplating those of the former, though in a less degree, the moralist and philanthropist will often be made ashamed of human nature. The love of fighting, the causes for fighting, and the manner of fighting, in both the departments, will often fill him with grief and indignation to think how much of the energy and talent of the human race, has been expended at the instigation of their worst passions.

Our Author, while exciting alternate ridicule and melancholy at the expense of the literary tribe, very demurely pretends he means them no harm.

* The Quarrels of Authors may be considered as a Continuation of the Calamities of Authors; and both, as some Memoirs for our Literary History. Should these volumes disappoint the hopes of those who would consider the Quarrels of Authors as objects for their mirth or contempt, this must not be regretted. Whenever passages of this description occur, they are not designed to wound the Literary Character, but to chasten it; by exposing the secret arts of calumny, the malignity of witty ridicule, and the evil prepossessions of unjust hatreds.

Some idea may be afforded of the extent of our Author's plan, by our transcribing the contents.

* Vol. I. Warburton and his Quarrels; including an Illustration of his Literary Character—Pope and his Miscellaneous Quarrels—Narrative of the extraordinary Transactions respecting the Publication of Pope's Letters—Pope and Cibber; containing a Vindication of the Comic Writer—Pope and Addison—Bolingbroke's and Mallet's Posthumous Quarrel with Pope—Appendix; Lintot's Book of Accounts—Addendum; Pope and Settle.

* Vol. II. The Royal Society—Sir John Hill, with the Royal Society, Fielding, Smart, &c.—Boyle and Bentley—Parker and Marvell—D'Avenant and a Club of Wits—The Paper Wars of the Civil Wars—Appendix; Political Criticism on Literary Compositions.

* Vol. III. Hobbes and his Quarrels; including an Illustration of his Character—Hobbes's Quarrels with Dr. Wallis, the Mathematician—Jonson and Decker—Camden and Brooke—Martin Mar—Prelate—Appendix; Literary Quarrels from Personal Motives.

There is, perhaps, no certain rule for determining the value, regarded as for the present times, of histories of the antiquated warfare and politics of literature. The whimsical passion recently awakened, or rather created, for recalling into notice all sorts of nearly forgotten old books, would seem to insure attention to the subjects of the present work. The taste very considerably prevailing among literary men for minute historical

and antiquarian research, would seem to confirm the omens in its favour. Had we been to judge without taking into the account these signs of the times, we should perhaps have thought it was rather too late to expect for many of the details in these volumes any renewal of the public interest which the circumstances excited one or two centuries since, when the world had so much less to think and talk about, and something less to do, than in the recent and present times, and when the matters and persons had all the freshness of contemporary existence. We should have thought there would have been but a feeble attraction in the envy, malice, and all uncharitableness of Jonson and Decker, Camden and Brooke, and we might add, of Curll, Cibber, Mallet, and Bolingbroke, as involved with Pope, or even of Pope himself as involved with Addison. The same indifference or disgust we should have predicted for several others of the hostilities here recorded, with their active series of scandals, insults, manœuvres, and wit. Much of the history is so merely personal, that it must necessarily appear insignificant; nor is it much advantage that this insignificance is so often somewhat relieved into odiousness. An exception will be made in favour of the story of the wars between Marvell and Parker, and those of Hobbes and of Warburton. An account of the noble character of Marvell, the speculations and the very singular mental constitution displayed in the memoir of Hobbes, and the unprecedented compass, magnitude, and vigour, of the perpetual campaign of Warburton, and the bold, original cast of the speculations which involved him in the polemical conflict, and were to be maintained by it. These and some other sections of the work, constituting perhaps as much as half of it, may be read with much interest by persons who have no taste for antiquated scandal, and the petty cabals, and bickerings, and frays, of mere trifling, waspish arts.

It is fair, however, to observe, that even in this latter sort of records, there will sometimes be very remarkable and illustrative specimens of the manners of the age. This would seem to be almost the only value that such accounts can have, and this value, less or more, almost all our Author's histories of quarrels will be found to possess. Some of them might be described as biographical farces, constructed to exemplify the manners of past times. But to a man who considers how many thousand instructive volumes there are accumulated round him, and recollects that life is short, it will certainly be a question what extent of insignificant personal history and anecdote he should be content to consume his time in travelling through, for the sake of picking up a few of these representative relics.

A strong testimony is due to our Author's persevering and extensive industry of research. He has traversed the wide field

of our literary history under the power of a spell which would never let him cease walking. Nor have we any doubt that he is at this moment, after what we should perhaps have accounted a most weary pilgrimage, on the toils of which we might at first view have felt an impulse to commiserate him, as fresh, and animated, and 'succinct for speed,' as at any point of his progress. And we will readily and gratefully testify that there is much in what he has thus far given as the acquisition of his exploratory perambulations of the old literary waste, to make us pleased that his spirit and activity are not abating. Let it only be suggested to him that in the prosecution of his enterprise, he will see many spectacles not worth reporting, and pick up many substances fit only to be thrown away. In plain words, there are a multitude of persons and facts of literary history that are not worth his attention, nor that of his readers, as being insignificant in themselves, and not of a nature to illustrate either the state of literature or the manners of the times. We must consent to let all but a most diminutive selection of the things that are past, go into oblivion; and the persons who undertake to make that selection should be guided, we think, by a rule of much greater rigour than that which has been applied by our Author.

The readers of his former works will not need any description of his manner of composition as exhibited in this. Perhaps it is here in a small degree more regulated and chastised; but it substantially retains its character of flightiness and loose order, its sudden freaks and fantastic catches, its contempt of the schools of grammar and rhetoric, its grotesque mixture of jocularity and solemn pomp, its frequency of reflections and ejaculations, made at considerable hazard between insipid truism and pointed sense.

The work is of the pyramidical construction, the text much less than the notes; and we think he vindicates, in his preface, this shape of composition with much too confident a self-complacency. There was a possibility,—at least in the abstract, if not in the Author—of disposing of these same materials in such a method as to bring half or two thirds of the matter of the notes into a decent continuity in the text. In its present disposition the whole work is a confused and trackless miscellany.

The appearance of the page would doubtless have been injured in point of elegance by the noting of a great many references; but that had been the less evil than for the reader to be every now and then saying to himself,—I wish the reporter's name, and literary *habitat*, (that is, the place in his book) had been given with this story:

We think our Author is far from being uniformly fortunate in his selections to exemplify the wit and humour of the lively

imps who fought so many crackling battles with squibs of that kind. Some of the quotations appear to us to be in the poorest style of spiteful gibing. It may be seen too that an excess of rudeness and coarseness was once tolerated among our scholars and gentlemen that would at this day totally discredit even the most genuine and powerful satire. Among the most redoubtable fighters are Hobbes, Marvell, and Dr. Henry Stobbe; which last made mortal war on the Royal Society, and 'bore himself so bravely in the fight,' as to produce the same sensations in their camp as were raised in that of Israel by the sight of the Philistine of Gath.

There is an amusing account of the very rough times experienced by the Royal Society in the first period of its existence, when it was assailed in every imaginable mode of hostility, by the doctors of the old philosophy, and by the wits who cared about none of the philosophical schools or systems. Dr. South was pleased to say of the new sages, '*Mirantur nihil nisi pulices, pediculos, et seipsos.*' The shrewd waggery of their royal founder and patron sent them out, at the very formation of the institution, with his signal and warrant, to all his subjects who had or thought they had any wit to sport, to make the Society the butt of it.

'The Royal Society, on the day of its creation, was the whetstone of the wit of their patron. When Charles II. dined with the members on the occasion of constituting them a Royal Society, towards the close of the evening, he expressed his satisfaction in being the first English monarch who had laid the foundation of a society who proposed that their whole studies should be directed to the investigation of the arcana of Nature; and added, with that peculiar gravity of countenance he usually wore on such occasions, that among such learned men he now hoped for a solution to a question which had long perplexed him. The case he thus stated: "Suppose two pails of water were fixed in two different scales equally poised, and which weighed equally alike, and that two live bream, or small fish, were put into either of these pails, he wanted to know the reason why that pail, with such addition, should not weigh more than the other pail which stood against it."—Every one was ready to set at quiet the royal curiosity; but it appeared that every one was giving a different opinion. One, at length, offered so ridiculous a solution, that another of the members could not refrain from a loud laugh; when the King, turning to him, insisted that he should give his sentiments as well as the rest. This he did without hesitation; and told his Majesty, in plain terms, that he denied the fact. On which the king, in high mirth, exclaimed, "Odds fish, brother, you are in the right!"—The jest was not ill designed. The story was often useful, to cool the enthusiasm of the scientific visionary, who is apt often to account for what never existed.' Vol. II. p. 19.

The section under the title of 'Political criticism on literary compositions,' is instructive as well as entertaining, recounting and properly commenting upon a number of remarkable examples of the power of party spirit to render very intelligent men insensible to merit of the highest order when associated with political principles opposite to those of these judges. Bishop Sprat ordered the erasure from a monumental inscription to John Philips of a line which contained the name of Milton, that name being, he said, unfit to appear in a christian church.

The story of the famous war between Boyle and Bentley is told once more, at greater length than it deserved, but with a due share of spirit and anecdote.

No part of the work will excite in serious readers so much regret as the literary history of Warburton, which occupies nearly half a volume. We are afraid the statements and observations cannot be denied to be sufficiently fair and candid. Indeed we should earlier have said, once for all, that we think our author has very considerable merit on the score of impartiality.—It is melancholy to behold a mighty spirit like that of Warburton, while labouring indefatigably, and fighting unconquerably, in the professed and apparent service of the noblest cause, giving so many indications of being actuated by motives, and being willing to employ expedients, which should have been consigned to the enemies of that cause, as peculiarly appropriate to their unhappy vocation. Some interesting extracts shew that the heroic ardour of this great champion of his own glory suffered some intermissions, in which it may be probable that his languor and disgust forced upon him the painful conviction that there were in existence principles and objects that would have better sustained him in his toils, that would have reanimated his zeal with a diviner energy.

' Warburton lost himself in the labyrinth he had so ingeniously constructed. This work harassed his days, and exhausted his intellect. Observe the tortures of a mind, even of so great a mind as that of Warburton, when it sacrifices all to the perishable vanity of sudden celebrity. Often he flew from his task in utter exhaustion and despair. He had quitted the smooth and even line of Truth, to wind about and split himself on all the crookedness of paradoxes. How he paints his feelings in a letter to Birch! He says, "I was so disgusted with an old object, that I had deferred it from month to month, and year to year." He had recourse to "an expedient," which was, "to set the press on work and oblige himself to supply copy."—Such is the confession of the Author of the *Divine Legation*! this "*Encyclopædia*," of all ancient and modern lore. But when he describes his sufferings, hard is the heart of that literary man who cannot sympathize with such a giant caught in the toils! I give his

words ;—" Distractions of various kinds, inseparable from human life, joined with a naturally melancholy habit, contribute greatly to increase my indolence. This makes my reading wild and desultory, and I seek refuge from the uneasiness of thought, from any book, let it be what it will. By my manner of writing upon subjects, you would naturally imagine they afford me pleasure, and attach me thoroughly. I will assure you, No !"

' Warburton had not the cares of a family : they were merely literary ones. The secret cause of his " melancholy," and his " indolence," and that " want of attachment and pleasure to his subjects," was the controversies he had kindled, and the polemical battles he had raised about him. However boldly he attacked in return, his heart often sickened in privacy ; for how often must he have beheld his noble and his whimsical edifices built on sands, which the waters were perpetually eating into.' Vol. I. p. 57.

Art. X.—*Repentance explained and enforced ; being a Serious Appeal to every Man's Conscience on its Nature, Necessity, and Evidences.* By J. Thornton, 2nd Edition. 18mo. Price 2s. Baynes. 1813.

WHEN John the Baptist sent two of his disciples to Jesus to ask him if he was the promised Messiah, or if they were to direct their views to some other person, our Lord, instead of answering their question in a direct manner, desires them to inform their master of the miraculous cures which they had witnessed, as affording the most satisfactory evidence to his mind ; and he closes the enumeration of them with what appears, at first sight, to be a little irrelevant, " The poor have the gospel preached unto them." Doubtless our Lord knew that John would consider this circumstance as peculiarly characteristic of the Dispensation which he was about to introduce. By this excellence it has always been distinguished, but never perhaps, has it been more displayed and acted upon, than at the present period, when so many laudable and benevolent exertions have been made, and are still making, to extend universally the knowledge and the benefits of the Gospel, not only by circulating the Scriptures, but by distributing serious and plain addresses tending to elucidate their doctrines and enforce their precepts.

Publications of which the chief design is to communicate knowledge to the lower classes of society, claim some degree of exemption from the rigour of criticism : and when they are not only benevolently conceived, but commendably executed ; when they are plain without being coarse ; familiar without being low ; intelligible to the uneducated, yet capable of pleasing and interesting more cultivated minds ; they possess no ordinary de-

gree of excellence, and are entitled to no small share of praise. The work before us, we consider as coming under this description; at least, the exceptions are too few and of too trivial a nature to deserve notice. The author modestly announces, in his preface, that 'those who have been accustomed to read books which contain the richest treasures of learning, and the finest beauties of language, will find nothing here to gratify their taste.' We will add, that while persons of this class will find nothing to offend, they may by an attentive perusal find much that is likely to prove very beneficial. It is a work which a Christian will take delight in putting into the hands of his servant, or of a neighbour, who has been unhappily inattentive to the important concerns of religion. As a slight analysis of its contents, we remark that it treats of the state of the impenitent, the nature and necessity of repentance, the means of promoting it, its evidencies, and the encouragement given to the penitent. The lively simplicity of the style, and the short anecdotes with which it is interspersed, are calculated to draw the attention of the reader to the important truths which it inculcates. On the whole we think it is calculated to be very useful, and that it will by no means tend to lessen the estimation in which the writer is deservedly held by the Christian world on account of his former publications.

Art. XI.—*Sermons on various Subjects*, adapted chiefly for Domestic Reading. By the late Rev. John Evans, Abingdon. To which is prefixed, a Memoir of the Author, by James Hinton, and a Portrait, 8vo. pp. 400. Price 10s. London. Hatchard; Gale and Co.; Button; and Conder, 1814.

A Person seeking to avail himself of the printed aids to social religion is liable to be often disappointed and somewhat mortified in his research. Innumerable compositions offer themselves with professions of being adapted to the uses of worship or instruction; but when he attempts to make a selection, he may find himself passing over a long succession of pages and volumes, with rapid glances of examination, still hoping and still dissatisfied, and perhaps reduced at last, if he absolutely must choose, to fix on something which pleases him but little better than what he inspected first. If his literary taste is considerably cultivated, *that* will take very many exceptions; if his theological opinions are conformed to a system, or indeed decidedly formed in any way, he will be frequently arrested by principles and sentiments which he cannot reconcile himself to read as a part of a social religious exercise; if

he seeks for something adapted to a special occasion, or wishes for a pointed illustration or enforcement of some particular topic, he may have cause to wonder, not without some small mixture of vexation, to see how great a number of things may be somewhat like what he wants without being the thing itself.

'Domestic reading,' might seem to be so ordinary and easy an affair as to involve very little difficulty or nicety of selection. We presume, however, that many a master of a family, who has wished to introduce among its serious observances, for the benefit especially of its younger members, something expressly subsidiary to the instructions they were habitually hearing from the public ministry, has been sometimes at a loss for discourses exactly fitted for the purpose. It is indispensable that the discourses so employed be short; they ought to be quite simple and perspicuous, and at the same time constructed of thoughts animated beyond the danger of vapiditv and dulness; they should not be what we mean by the term doctrinal, strictly applied, and yet should be formed upon, should involve, should habitually imply, and should briefly express, the essential principles of the evangelical system: they should be clear of all the phrases of mawkish endearment which we have sometimes seen infused, for the purpose of sweetening, into discourses intended for familiar instruction, and yet should convey their admonitions in the conciliating tone of a friend; and, free from an affectation of secularity of style, it would be well they should at the same time make but a very moderate use of any phraseology which should seem to assume that the auditors are familiar with treatises of theology.—If these distinctions should be taken as requisites by the inquirer after discourses for 'domestic reading,' he will probably find cause to judge that the vast accumulation of volumes of sermons must have been intended mainly for other modes of utility. And we think, that when he inspects the volume before us he will acknowledge he has often been less fortunate.

A preface written by the Editor, Mr. Kershaw, informs us that Mr. Evans's sermons found in manuscript do not appear to have been composed with the remotest view to publication; but that his friends, and many persons of the congregation to which he had preached thirty-two years, were desirous of possessing such a memorial of a minister for whom they had entertained an affectionate esteem. The selection has been made chiefly from the sermons of the last years of the Author's life; and,

'It is thought they will be found to insist on the most important truths of Christianity in a manner adapted to the humblest order of

Christian readers ; while the air of originality by which they are not unfrequently distinguished, will render them acceptable to minds of superior cultivation.

A pleasing memoir of the Author is furnished by Mr. Hinton. He was a native of Pembroke-shire, and born in 1755. After the lapse of half a century there remain but few traces of his early life ; but enough is recollected to testify that his character in childhood and youth was very amiable, that he was remarkable for his desire of knowledge, and that before he attained the age of maturity, religion had acquired a decided ascendancy in his mind. In 1779, he entered on a course of studies in the academy at Bristol, with a view to preaching, and in 1781, commenced, as assistant to Mr. Daniel Turner, the ministry at Abingdon which was happily to continue to the close of his life. He took the pastoral office on the decease of his very old and venerable predecessor ; and it should seem that, even could his life have been prolonged to the same unusual age, the attraction of his personal qualities, the acknowledged and uniform value of his public ministrations, and his remarkable indisposition to diversify his life by extending them to other places, would have left no question whether the first scene of his public labours should also be the last. His character is described as composed of the most respectable and pleasing elements,—piety, integrity, benevolence, mild zeal, and calm activity. His ministry closed, scarcely a month before the termination of his life, which took place on the first of July, 1818.

The sermons in this volume are no less than thirty-four. The most impatient domestic auditor cannot be tired of them on the account of length, as, on an average, each of them may be deliberately read in ten or twelve minutes. They are miscellaneous, excepting that seven of them, on the last seven expressions of our Lord, may be considered as forming a somewhat connected series. A most genuine spirit of devotion pervades them generally. Without systematic formality, or any punctilious confinement to peculiar terms and phrases, they preserve a faithful invariable adherence to evangelical doctrine. We can, with the Editor, perceive a certain air of originality in several passages ; and the whole train of sentiments, even when the most fully corresponding to the ordinary mode of illustrating the same topics, bears the clearest evidence of coming simply from the vital independent action of the Author's own mind. His thoughts are not connected in a reasoning form. They come forth as simple incontestable propositions, intermingled and animated with the expressions of pious and not unfrequently elevated feeling.

From this description, it will easily be understood that this

selection does not include any of those sermons which the Author sometimes, no doubt, occupied chiefly with investigations of questions and doctrines of theology: it is plain these short discourses were intended to awaken devout sentiment, and enforce practical religion; and it is with a view to these objects that we recommend them.

In point of language they are something more than unexceptionable. While the diction is perfectly correct and perspicuous, it has a mingled ease and neatness, amounting sometimes to gracefulness. Now and then a gleam of fancy passes over it, and imparts a momentary tint even of elegance. And there is throughout, a certain tone of unaffected feeling which prevents what is the most plain and ordinary from sinking into dullness. Whatever praise is due to the correctness, clearness, simplicity, and ease of Mr. Evans's language, will have peculiar force when the readers are informed, that he had been in his youth so completely confined to his native tongue, that at his going to Bristol he could not ask in English for the most common articles of daily use.

A few short extracts will contribute to give our readers a favourable impression of the spirit and the manner of these serious and pleasing discourses.

There are a number of pensively interesting passages in the sermons on the last words of our Lord. They are so brief, however, that few of them can with advantage be detached. We transcribe one from the sermon on the expressions in which he recommended his mother to the Apostle John.

‘The language of Christ on this occasion reminds us of his great poverty. The children of this world, when they die, leave, as legacies to their friends, jewels and gold, houses and lands. Jesus dies, and leaves a legacy to his friend; and what is it? A widowed, an aged mother to be taken care of. It was all he had to leave. The soldiers had taken his clothes, and as for gold and silver, houses and land—he had none. How poor, as to this world, did the Prince of Glory die!’ p. 75.

The sermon on the expression, *I thirst*, begins in this very striking manner:

‘This is the fifth sentence, which the great Redeemer uttered on the cross. It was spoken but a very little while before he gave up the ghost. What a state of privation, my hearers, do these words exhibit! The Son of God, who had left a world where rivers of pleasure flow to refresh the inhabitants, now suffers a vehement thirst. When a person thirsts in the agonies of death, some kind friend is generally present to administer a palatable liquid to the parched lips of the sufferer. But Jesus must thirst in death, and have no such attention paid him. When heaven refused him a beam of light, the earth refused him a drop of water, and put vinegar in the room of it. This will for ever remain a wonder; a wonder of mercy to lost

man; and a wonder of impartiality in the justice of God towards the Redeemer of man.' p. 87.

The following paragraph is from a sermon on—*He ascended up on high, &c.*

'Our Lord is not barely ascended into heaven, but he is ascended high into heaven. There are many who occupy exalted stations in heaven, but the station which he occupies is the highest of all. There are many in heaven who are high in joy, but his joy is the highest who was once a man of sorrows. There are many brilliant crowns in heaven, but of all the diadems worn in that world, there are none so bright as his who once wore a crown of thorns. There are many thrones in heaven, but his throne out-tops all the rest, who once was laid in Joseph's sepulchre.' p. 133.

The Sermon on—*The statutes of God, the Christian's Song*, has a familiar, but, we think, an apt and pleasing conclusion.

'This subject recommends to the Christian an intimate acquaintance with the word of God, since this is to form his song in the house of his pilgrimage. When men on a journey wish to animate their spirits with a cheerful song on a dull day, it is essential to be well acquainted with the subject of their song. Christians, you will have some dull days to spend, while journeying heaven-ward. Endeavour then to become intimately acquainted with the Holy Scriptures, for they are your songs in the house of your pilgrimage.' p. 149.

The *constraining influence* of the love of Christ, after being displayed in its various effects on the course of life, is represented as extending its operation to the last moments of its subjects.

'True Christians are, I believe, very often, in the solemn hour of death, happily influenced by the love of Christ. To this noble principle we may trace their resignation to the will of God, their desires after another world, their indifference to this, and the efforts which some of them make to serve the cause of Christ even in the last hour of life. All the Apostles were striking proofs of the truth of these remarks; and so have been ten thousand other Christians.' p. 231.

We will only add a short passage on the suddenness of the last coming of Christ.

'No precursory beams will gild the horizon, to announce the approach of that day; it will burst upon the world all at once. It will be sudden, irresistible, and astonishing.'—'Our descending Lord will surprise the children of this world while in pursuit of those things which they love more than him. Yes; while the miser shall be counting over his gold, the lightning's glare shall dazzle and confound him. The children of pleasure will hear a thunder that shall shake the pillars of the earth, and dash the cups from their lips.' p. 280, 1.

Every thing within the province of the Editor has evidently been performed with great judgement and accuracy.

Art. XII. *The Character of an Evangelical Pastor*. Drawn by Christ. By the Rev. John Flavel, 8vo. pp. 36, price 1s. Conder, 1814.

THIS valuable and excellent discourse we strongly recommend to the attention of those who have recently entered on the duties of the Christian Ministry, or who are directing their views to the sacred office.

It is a sermon worthy of the pious author, whose works, although not distinguished by elegance of language, are deservedly ranked in the first class of writings calculated to promote the interests of evangelical and practical religion.

The following quotation will afford a fair specimen of his simplicity and fervour.

‘ This ministerial wisdom—(the text is selected from the 24th chapter of Matthew, “ Who then is a faithful and wise servant,” &c.)—will not only direct us thus in the choice of our subjects, but of the language too, in which we dress and deliver them to our people.

‘ It will tell you, a crucified style best suits the preachers of a crucified Christ. A grave and proper style becomes the lips of Christ’s ambassadors. Prudence will neither allow us to be rude, nor effectually gaudy in our expressions. Tertullian checks those preachers, whose sermons dress up Christianity in philosophical, rather than evangelical terms. Prudence will choose words that are solid, rather than florid; as a merchant will choose a ship by a sound bottom, and capacious hold, rather than a gilded head and stern. Words are but servants to matter. An iron key fitted to the wards of the lock, is more useful than a golden one, that will not open the door to the treasure.’ p. 15.

Art. XIII.—*A Sketch from Nature, a Rural Poem*. 12mo. pp. 54. price 4s. Gale, Curtis, and Co. 1814.

IT is not by the title only of this interesting little volume that we are led to consider it as a ‘ Sketch from Nature.’ The harmony of scene and season is preserved with so much simplicity, and the minute diversities of beauty so dear to the ear and eye of a lover of nature, are seized so happily, as to convince us that they were copied on the spot, and detected by the intuition of feeling, no less than by the accuracy of immediate observation.

We can pace with the early minstrel his path through maze and mist, till on his ‘ oft frequented hill’ the splendours of the morning break around us, and the panoramic expanse unfolds, where

‘ Mansions and villages, and lonely cots,
Hills, vallies, woods, and streams, sunshine and shade:—
The rural neighbourhood, by flocks, and herds,
And social groupes enliven’d, and retreats
Of breathless solitude,—all charm alike,
And every spot with visionary bliss.
(Till sage reflection marks the fraud) allures.’

In the scenic beauties which compose a landscape, it is not only the outline and the colouring of objects, that have power to attract and to absorb. These are but characters of a language known only to the initiated. *They* can read in a flower, a leaf, a blade of grass, a series of fables, whose moral is in the heart. To those who have known the pure and tranquil enjoyment of a mind at leisure to repose and dream amid the green earth's woods and vales, these pages will recall their feelings of luxury, and remind them that there is in the material around us, more than will fill the gaze of the artist, or inspire the reverie of the enthusiast:—that there is in all that the Divine Intelligence has moulded, a principle of moral meaning, and an inherence of moral life.

The following picture of sun-rise will justify the opinion we have given of this little volume.

‘ And now, the welcome Ruler of the day
Ascends in genial splendour, and directs
His veering chariot tow’rd the southern steep
Of Heaven’s blue hill.—Touch’d by his orient beam,
A thousand vivid objects all around
Start into view, else unperceiv’d:—but, chief,
With starry splendour on the hawthorn bough
And graceful wild-rose, shines the copious dew;
That precious lymph of Nature, which dilates
The ruby lip of ev’ry infant bud,
And lavish on the level turf remains
In silver beauty; while the subtle tribe
Of spiders, by their glittering webs betray’d,
Like tented fairies cover all the field.
Anon, thin-scatter’d, from the sparkling scene
The last pale vestiges of Night retire;
Till, far in western hemisphere, descends
The dim procession of her shadowy train.’ p. 17, 18,

The work before us possesses an elevation of sentiment that well accords with that love of Nature, which, in a regulated mind, is subservient to the love of Nature’s God. The Poet is content to admire as a creation that combination of order, and grace, and perfection, which some are ready to adore as a Divinity. His closing lines afford a glance at the spirit which breathes throughout, and, in our opinion, adds life and finish to his ‘Sketch.’

‘ The charm of *Nature* is a glimpse of *Thee*;
But this is all her boast. Thy Word alone
Reveals thee clearly, and conforms the soul
To thy divine similitude: ’tis *there*
I terminate, at length, my weary search;
And with the glorious prospect cheer my hope
That I shall soon behold thee as thou art,
Be like thee, and with Thee for ever dwell!’

Art. XIV. *The Picture of Philadelphia, giving an Account of its Origin, Increase, and Improvements in Arts, Science, Manufactures, Commerce, and Revenue. With a compendious View of its Societies, Literary, Benevolent, Patriotic, and Religious. Its Police, the public Buildings, the Prison and Penitentiary System, Institutions monied and civil; Museum.* By James Mease, M. D. 12mo. pp. 376. Philadelphia, B. and T. Kite. N. Third street, 1811.

AN American topographical publication will probably present to the greater part of our readers the attraction of novelty, if it awaken no higher interest. The work of which we have been fortunate enough to procure a copy, is valuable on account of the respectability of its Author, whose name vouches for the authenticity of its details; and the information it contains, as relating to one of the three principal cities in the United States, will not be deemed unimportant. We are, indeed, glad of the opportunity to call the attention of our readers to the subject of America, not however as a political theme, as a topic which will excite indignant shame, or contemptuous invective: the publications of the day teem with too many intemperate discussions and declamations of this kind; and the total want of correct intelligence respecting the characters, habits, and feelings, of our transatlantic brethren, is ill supplied by partial representations and idle mis-statements, calculated only to foster unnatural and unchristian prejudices against that only nation which we now call our enemy.

It does not come within our province to enter into the consideration of the grounds of dispute between this country and the American government. Certainly, the specimen of republican governors, and plebeian rulers, with which we are doomed to contend, is not characterized by so great a degree of moral principle, sound faith, disinterested patriotism, or enlightened philanthropy, as to lead us to entertain an uneasy preference for their names or forms of administration. But nothing can be more unjust, nothing has an Englishman who glories in his free and uncontrollable individuality more reason to deprecate, nothing,—especially when he thinks of America, and still more when he thinks of India and of Africa,—can he feel bound more strongly to resent, than imputing the conduct and character of the rulers of any nation to the general body of the people. The principle, however bold it might have been thought some years since to have promulgated it, has now been distinctly recognised as the basis of enlightened policy, that it is *not with a people, but with its government, that war is waged*. This, indeed, is a fact, which was never thought of, at least it would have been dangerous to have divulged the discovery, till the rulers of the nations were themselves brought to wish for

peace. Years of rancorous bloodshed, during which the flames of war have been fed by the lust of conquest, the pride of national glory, the jealousy of commercial rivalry, and the restlessness of ambitious enterprise, while all the evil passions which could blind the judgement, and stifle the better feelings, have been alternately stimulated by horrid success, or disgraceful failure; years of fruitless contest were insufficient to teach us this simple but most invaluable lesson: that states and empires may be at war with each other, and their armies engaged in sanguinary conflict, while the people are innocent of the quarrel and the enmity. It has, at length, been magnanimously proclaimed by the sovereigns of Europe, awakened from the dreams of conquest by the aggressions of a gigantic tyranny to wiser and nobler aims, embracing their mutual security and welfare.

- ‘ Thanks for that lesson, it will teach
- ‘ To after warriors more
- ‘ Than high Philosophy can preach,
- ‘ And vainly preached before.
- ‘ That spell upon the minds of men
- ‘ Breaks never to unite again,
- ‘ That led them to adore
- ‘ Those pagod things of sabre sway,
- ‘ With fronts of brass, and feet of clay.’

We believe there exists in this country, throughout all classes, a rational spirit of loyalty, an entire acquiescence in the established laws from the conviction that no laws can well be so imperfect, as not to render an unconstitutional resistance to them a far greater evil; and further, a cheerful readiness to support their government, even in some of its most questionable measures; so long as the grand moral principles of society are not openly and flagrantly violated. Nevertheless, it is notorious, that neither at this, nor at any other period of our history, could the acts and deeds of the English Government be so identified with the English nation, as to justify their being assumed as decisive, or even simply indicative of the state of moral feeling and religious principle among us. Public opinion, at least in Britain, is always half a century before policy and law. Its operation is slow, but it is the more safe, and, finally, prevalent. ‘The Lord Chancellor Bacon,’ observes Mr. Coleridge in “THE FRIEND,” ‘lived in an age of court intrigues, and he has told us, that there is one, and but one infallible source of political prophecy, the knowledge of the predominant opinions and the speculative principles of men in general between the ages of twenty and thirty;’ and Sir Philip Sydney, the favourite of Queen Elizabeth, was no less ‘deeply convinced that the

principles diffused throughout the majority of a nation, are the true oracles from whence statesmen are to learn wisdom, and that "when the people speak loudly, it is from their being strongly possessed either by the godhead or the dæmon." As 'the sense of a whole people (they are the words of Burke,) never ought to be contemned by wise and beneficent rulers, whatever may be the abstract claims, or even rights of the supreme power;' so it is the duty of all who speak or write, to endeavour to diffuse those principles which shall one day secure their own admission, and assert their own irreversible authority. It must be obvious to every competent observer, that all radical improvement in the moral policy of a country must proceed from the people at large; must be the result of a slowly working leaven diffusing itself upwards, till the very extremes partake of the effect. As it would have been unjust, many years before the abolition of the Slave Trade, to have imputed the crime to the national character, except as hardened and brutalized, in the cases of individuals, by the remorseless covetousness of the commercial spirit; so it would be equally unjust now to take an estimate of our generally prevailing feelings and principles, from the sanction lent by our government to the unutterable enormities of Juggernaut, and its opposition to the introduction of Christian teachers into India, or from other parts of our foreign policy. Nor is the hope absolutely chimerical, that, in process of time, that which even now the nation deprecates and abhors, its statesmen will agree in deeming impolitic, and then consent to abolish.

The only difficulty which many of our readers will find in acknowledging the truth of these principles, respects their application to other countries. Every thing has conspired to nourish that national jealousy and almost hatred, which deserves, more than perhaps any other circumstance, to be adduced as the final cause of war. We have been accustomed to think it part of our birth-right and our bounden duty as Englishmen to hate the French, for the sake, first of the Bourbons and the Pope, and then of Buonaparte: but of late we have learned still more heartily to hate the Americans,—a contemptible, upstart, faithless race;—a nation of rebels and pirates;—irreligious, for they have no establishment;—plebeians, for they have no peerage;—cowards, for they have no army, and, we used to think, no navy. But of what use is the indulgence of such a spirit, whatever ground there may be for serious charges against the United States, in respect of their conduct towards this country? Surely, to beings far less exalted above human passions and prejudices than those pure intelligences who bore the tidings of "good will to men," it must be matter of grief and astonishment, that a Christian people can with so proud

contempt, with hostility so unrelenting, regard a kindred nation, whose religion, and literature, and language, are the same;—can be indifferent to the interests of humanity, the progress of intellectual light, and the triumphs of the Gospel in that other hemisphere, from considerations respecting the poor, inferior, and transitory objects of human policy.

It has always been the prerogative of the simple cultivators of literature or of science, to be free of the world; to know of no national distinctions, no commercial feuds. The sacred immunity of the bard has been, by common consent among civilized nations, transferred to all men of letters. Of late, however, politics have mingled themselves with every other theme, and engrossed every bosom. But to the Christian, at least, whose religion leads him to contemplate the great object of his faith as the God of Love, and to call upon him as the common Father of all men, who bears the name of that Redeemer who, having taught us to love our enemies, died himself for our sins, breathing out in his last words a prayer for his murderers,—surely to such a one, no circumstances of a political nature can justify a diminished sympathy for any class or collective body of his fellow creatures. He at least, ought never to be at war—not even with the Americans.

But we ought, perhaps, to apologize to our readers, for detaining them so long from the work before us: but as it is not a metrical romance, a tale, or a work of controversy, but simply a topographical publication that stands at the head of this article, we have had fewer scruples on the subject than we should otherwise have felt. We will now proceed very summarily to lay before them those parts of its contents which shall appear to be of general interest.

The 'Introductory History' very briefly details the successive settlements of British, Dutch, and Swedish colonies on the banks of the river Delaware, from its first discovery, 'for which we are indebted to the commercial spirit which was roused in England by Sir Walter Raleigh in 1584;' to the period at which William Penn, having 'in common with the religious persuasion of which he was a member, suffered considerable persecution, and perceiving an opportunity of obtaining some remuneration for his father's debts, and an asylum for himself and oppressed friends by a grant of part of the New World, petitioned King Charles the Second for a tract of land lying north of the patent previously granted to Lord Baltimore, bounded by the Delaware on the east.' Letters patent for the desired tract passed the great seal on the fourth of March, 1681.

'The considerations stated, were, "the commendable desire of William Penn, to enlarge the British Empire, and promote useful

commodities ; to reduce the savage natives by just and gentle manners to the love of civil society and christian religion," together with " a regard to the memory and merits of his late father."

The gigantic plan which Brother ONAS, as the Indians, translated his name, formed for the metropolis of his empire, is a rather amusing instance of the sanguine spirit of adventure.

' Dean Prideaux says that Penn had the celebrated city of Babylon in view as a model for his American town, and from the draft given by the learned divine, the idea, as far as regularity was concerned, appears to have been well-founded. It would seem also that Penn wished, or thought it practicable, to emulate the size at least of the Chaldean capital, for he gave orders to his commissioners to lay out a town in the proportion of two hundred acres for every ten thousand sold, in which the purchasers of five hundred acres were to have ten. The whole amount sold, having been nearly four hundred thousand acres, the city would have covered an area of eight thousand acres. It was soon perceived that a town in which some of the purchasers were entitled to 400 acres each, some to 200 acres, more to 100, and other large proportions, would never answer the end of a city in a new country, where from the numerous wants necessarily incident to first settlers in a wilderness, and especially of protection, trade, and society, a thick-settled neighbourhood was of the first consequence. Instead therefore of a town of twelve and a half square miles, which the original plan would have occupied, one of less than two square miles, or about twelve hundred acres was laid out—which was again contracted, and by charter of 1701, the city was declared to be bounded by the two rivers Delaware and Schuylkill,' (' hidden river.')

' William Penn's country-house was on the Delaware, at Pennsbury manor above Bristol, the frame of which had been sent out from England in the first fleet, but the building was not completed when he arrived.—Here he had a large hall of audience for the reception of the sovereigns of the soil, with whom nineteen treaties were held by him. His oaken arm chair is preserved in the Pennsylvania hospital.'

The following particulars will be interesting to our geological readers :

' The immediate substratum of Philadelphia is clay of various hues and degrees of tenacity, mixed with more or less sand or gravel. Underneath, at various depths, from twenty to nearly forty feet, and also on the opposite shore of New Jersey, are found a variety of vegetable remains, which evidently appear to have been left there by the retiring water. Hickory nuts were found a few years since in digging a well, upwards of thirty feet beneath the surface, and the trunk of a sycamore (buttonwood) tree was discovered in Seventh-street, near Mulberry-street, near forty feet below, imbedded in black mud, abounding with leaves and acorns. About 60 feet distance from that place, and nearly at the same depth, a bone was found; the stratum above was a tough potter's clay. In various

other parts of the city, and even at the distance of several miles in the country, similar discoveries have been made. Shark's teeth are occasionally dug up many feet below the surface, near Mount Holly. All these facts seem to prove the truth of the opinion first delivered by our countryman, Lewis Evans, that the site of Philadelphia formed part of the sea, whose coast was bounded by a reef of rocks*, some two, three, or six miles broad, rising generally a little higher than the adjoining land, and extending from New York, westwardly, by the falls of Delaware, Schuylkill, Susquehannah, Gunpowder, Patapasco, Potomack, Rappahannock, James River, and Roanoak, which was the ancient maritime boundary, and forms a regular curve. The clay and other soil which compose the borders of the rivers, descending from the upland, through this tract, are formed by the soil washed down with the floods, and mixed with the sand left by the sea. A few streams of water originally crossed part of the city plot; but these, in the course of improvement, have entirely disappeared. The depths of the walls are various in different parts of the city. In the vicinity of the river, water is found at the depth of ten or twelve feet. From the number of causes serving to contaminate the springs in all cities, the water may be reasonably supposed to be impure and of a disagreeable taste. In 1799, Mr. Hunter, apothecary, evaporated 220 gallons of water from a pump in Second, below Dock-street, and found it to contain the following ingredients: 12 oz. chalk, 32 oz. salt-petre, 17 oz. magnesia, 24 oz. common sea salt.'

We pass over the minute description of the plan of the city, the general construction of which must be sufficiently known to our readers. It consists of the original nine streets running east and west from Delaware to Schuylkill, and thirteen crossing the others nearly at right angles; most of them 50 feet broad, though High-street is one hundred, and Broad-street is one hundred and thirteen: the former are named, with the exception of High-street, from the native trees; the latter from their numeral order. 'In 1683,' Dr. Mease informs us, 'there were 80 houses.' 'These were increased in 1700 to 700: in 1749 to 2,076. In 4 years more, on an enumeration made by Dr. Franklin and eight other citizens of the first respectability, the number of dwelling houses had reached 2,300; the number of inhabitants being 14,563. In seven years more, 2,960 houses, 18,756 inhabitants. In 1769, the rapid progress of population brought the number to 4,474 houses, 28,042 inhabitants. In 1776, the number of dwelling houses was estimated at 5,460;—in 1783, 6,000;—in 1790, 6,651;—in 1801, 11,200;—in 1805, 13,461..

* They are formed of Cneiss, Micaceous, Schistus, and other primitive rocks.

The following table is subjoined by Dr. Mease, to shew the progressive population of the city and liberties, more particularly since the establishment of the federal government :

1790.	Free Whites.	Slaves.	Free Persons not taxed.	Total.
City	26,918	193	1,411	28,522
Northern Liberties .	8,129	84	174	8,387
Southwark	5,421	29	211	5,661
Passyunk	833		52	884
Morgamensing . . .	1,394		298	1,592
1800.				
City	36,955	55	4,210	44,220
Northern Liberties .	16,010		960	16,970
Southwark	8,773		848	9,621
Passyunk	831		58	884
Morgamensing . . .	1,294		298	1,592
1810.				
City	47,368	2*	6,352†	53,722
Northern Liberties .	20,348		1,210	21,558
Southwark	12,327		1,380	13,707
Passyunk	968		24	992
Morgamensing . . .	2,178		709	2,887
Penn†	3,640		188	3,798

‘ The whole population of the city and country of Philadelphia, in 1810, was 111,210.’

Some interesting particulars are added, respecting the number of deaths ; the bills of mortality, the climate, and the health of the city as compared with that of New York, which we have not room to extract.

From the pages allotted to the ‘ Commerce’ of Philadelphia, we select the following account of the exports :

	Dollars:
In the year 1790, the total amount was	7,953,419
1796, it was	17,523,866
1809 Domestic produce	4,238,358
Foreign	4,810,893
	9,049,241
1810, Domestic	4,751,634
	6,241,769
	10,993,398

* This note refers us to the account of the Abolition Society.

† Robinson’s Directory for 1811, states the number of blacks at 9,607.

‡ Formerly part of Northern Liberties.

A similar diminution has taken place in the number of arrivals and clearances, both foreign and coasters. The Author adds,

‘ It was stated to Congress, in February last, by a master ship-builder, of Philadelphia, that there were then 9,145 tons of shipping on the stocks.’

‘ The commerce of Philadelphia has kept pace with the progress of the general prosperity of the state; but in common with the whole union, has suffered a considerable diminution, by reason of the vexations from European nations, who, for some years past, have acted as if power gave right, and by the restrictive measures forced upon our government.’

Under the head of ‘Manufactures,’ we are told, and the notification is made in capital letters, that ‘earthen ware, yellow and red, and stone ware are extensively made: experiments shew, that ware equal to that of Staffordshire, might be manufactured, if workmen could be procured.’ Of their beer, he says, (and he may have some ground for the triumph which the nature of the case admits,)

‘The quality of it is truly excellent: to say that it is equal to that of London, the usual standard for excellence, would undervalue it, because as it regards either wholesome qualities or palatableness, it is much superior; no other ingredients entering into the composition than malt, hops, and pure water; and yet to a foreign porter palate, accustomed to the impression left by the combination of the heterogeneous compound called English malt liquor, our home-brewed stuff will, no doubt, appear insipid. A fair experiment has shewn them, that even so far back as 1790, Philadelphia porter bore the warm climate of Calcutta, and came back uninjured. In 1807, orders were given by the merchants of Calcutta, after tasting some of it taken out as stores, for sixty hogsheads.’

The rascals! no wonder their sailors give our Jack Tars so much trouble, since they have found out the way to make the true old English liquor. O that we could but persuade Mr. Madison to follow Mr. Pitt’s policy, and lay a tax upon malt and hops! we should very soon have half the nation brought back to pure water, as we have been. Dr. Mease adds, in a note,

‘It appears from British publications, that owing to the excessive duty upon hops and malt in England, very little of those articles are now used in the manufacture of beer, porter, and ale. The substitutes are tobacco, aloes, liquorice, quassia-root, and green vitriol!’

Pages 80 to 88 comprise the little information which is afforded us respecting ‘the Press, its history, progress, and present state,’ the subject which comes more particularly within the sphere of our notice. The memoirs of Dr. Franklin had already

put us in possession of the most interesting circumstances connected with the first literary efforts of the infant city: in fact their interest principally arises from their relation to his character and history. We shall pass over, therefore, the dry and meagre details which are given of the various abortive or short-lived efforts made during many years to establish literary and political journals. Since the establishment of the federal government it seems that the increase of printing has been rapid.

‘ In 1786, four booksellers thought an edition of the New Testament, for schools, a work of risque, requiring much consultation previously to the determination of the measure: yet such was the rapid progress of things, that in 1790, one of the booksellers above referred to, thought it safe to risque the publication of the *Encyclopædia*, in eighteen quarto volumes, and even promised that it should be improved. When the first half volume was published, in 1790, he had but 246 subscribers, and could only procure two or three engravers. One thousand copies of the first volume were printed: two thousand of the second; and when he had completed the eighth, the subscription extended so far as to render it necessary to reprint the first. He then found difficulty in procuring printers for the work.

‘ The quarto Bible, set up by Matthew Carey, in Philadelphia, was the first standing Bible, of that size, in the world, and is, even now, the only one of separate types. These were cast by Binney and Ronaldson, of Philadelphia. Printing is now executed in a style equal to that of any country in Europe; and some specimens of truly superb work, as Barlow’s *Columbiad*, and Willson’s *Ornithology*, have been sent forth. The plates in Bradford and Inskeep’s edition of Rees’s *Cyclopædia*, now in progress, are much superior to those in the original English work; and the printing, fully equal thereto.

‘ The number of volumes printed in Philadelphia, annually, are calculated at 500,000. There are fifty-one printing offices, which have 153 presses. There are upwards of sixty engravers in Philadelphia, and twenty more would find constant employ.’

The following statement is given by Mr. Robinson, in his *Directory for 1811*. There are

‘ Eight daily papers, distributing upwards of 8,328 sheets; nine papers, once a week, that distribute 7,058 sheets; two, twice a week, distributing 1,992 sheets; two, three times a week, that distribute 1,920 sheets.’

Of these, two are German chronicles. Our readers may be curious to know the present state of periodical literature in Philadelphia; but we are sorry we can furnish them with the bare titles only of the various publications. There are, it appears, three monthly magazines: ‘ 1. The *Portfolio*, by Joseph Den-
nie:’ a miscellaneous work, which was at first a weekly sheet, and commenced in 1801. Price 6 cents. ‘ 2. *Mirror of Taste*

and Dramatic Censor.' 8 cents. And, 3. 'Select Reviews and Spirit of the Magazines. By E. Bronson and others,' 1809. 5 cents. There are four quarterly publications: 'The Medical Museum. By J. R. Cox, M. D.' 'The Eclectic Repertory, and Analytical Review, Medical and Philosophical, by a Society of Physicians, 1810.'—'Archives of Useful Knowledge, devoted to commerce, manufactures, rural and domestic economy, agriculture, and the useful arts. By James Mease, M. D. and 'The American Review of History and Politics; and General Repository of Literature and State Papers. By Robert Walsh, Jun.' Of this last publication five numbers have been reprinted by Messrs. Longman, Hurst, and Co. in London. There is also 'The American Register,' published 'semi-annually' and two occasional 'Law Reports.'

We must pass over the account of the civic government, the Federal and law courts, banks, insurance offices, water works, mint, &c. of Philadelphia, as possessing little more than local or national interest, except the following particulars relative to the circuit court for the Pennsylvania district, which is generally held in Philadelphia.

'It is a court of original jurisdiction, in most of its duties: but it is appellate, in cases of appeals from the final decisions of the district court: and such appeals are decided by the judge of the supreme court alone. Errors in point of law are also subjects for the cognizance and review of this court, when legally brought up from the district court. It has criminal, admiralty, common law, and chancery jurisdiction. The two first are exclusive of the state jurisdiction. But the crimes whereof cognizance is here taken, must be only those committed against the laws of the United States, or the laws of nations. The parties in civil suits at common law, and in chancery, must be on one side or the other, either a foreigner, or a citizen of another state, adverse to each other. One citizen of this state, cannot, in this court, or the common law, or chancery sides, sue another citizen of the state, though either be associated with a foreigner, or a citizen of another state. One only of the parties must be a resident citizen of the state, in suits at common law, or in chancery, in which citizens, or a citizen, is, or are, a party or parties, in the cause.

'Appeals from, or exceptions to the decisions or directions of this court, in points of law, or in final decrees in admiralty or chancery cases, lie to the supreme court of the United States. *It seems settled, that the jury may take upon them to decide both the law and the fact, in criminal cases in this court, and in other courts of the United States.*

'It is a prominent feature in the federal jurisdiction, that the courts are tribunals for national and ex-territorial questions: as well as for individual controversies wherein foreigners, or citizens of other states than those in which suits are brought, are concerned. When suits are brought in state courts against foreigners, or citizens of other states, and especially where titles to lands held, are in question under

grants from different states, the causes may, in certain stages of them, be removed to a federal court.'

We should be happy to abstract for our readers the whole account of 'the jail and management of criminals.'—In this respect the penal code and institutions of the United States are confessedly superior, in moderation, humanity, and enlightened policy, to those of European nations, not excepting England herself, whose sanguinary code is a stain upon the vestal robe of Justice. The humane mind of Penn naturally revolted against it, and induced him immediately to attempt its amelioration.

'He abolished the ancient oppression of forfeitures for self murder and deodands in all cases of homicide. He saw the wickedness of exterminating where it was possible to reform; and the folly of capital punishments, in a country where he hoped to establish purity of morals and innocence of manners. As a philosopher, he wished to extend the empire of reason and humanity: and as a leader of a sect, he might recollect, that the infliction of death in cold blood, could hardly be justified by those who denied the lawfulness of war. He hastened, therefore, to prevent the operation of the system which the charter imposed, and among the first cares of his administration, was that of forming a small, concise, but complete code of criminal law, suited to the state of his new settlement. Murder, "wilful and pre-meditated," is the only crime for which the infliction of death is prescribed, and this is declared to be enacted in obedience "to the law of God," as though there had not been any political necessity even for this punishment. Yet even here the life of a citizen was guarded by a provision, that no man should be convicted, but upon the testimony of two witnesses; and by a humane practice, early introduced, of staying execution till the record of conviction had been laid before the executive, and full opportunity given to obtain a pardon of the offence, or a mitigation of the punishment. When transmitted to England, they were all repealed by the queen in council; but were immediately re-enacted, and they continued until the year 1718, (the epoch of Penn's death)†

The penal code of England was then revived, till at length in the year 1793 the punishment of death was finally abolished, except in the case of 'murder of the first degree.' The system which is now established in the management of the criminals, in connexion with the new code, is an honour to the city in which it was first successfully pursued, and presents highly interesting reflections to the philanthropist. The following are the principal points of improvement.

† Inquiry how far the punishment of death is necessary in Pennsylvania. By William Bradford, the Attorney General of Philadelphia, 1793.

1. *CLEANLINESS*, so intimately connected with morality, is the first thing attended to, previously to any attempts at that internal purification, which it is the object of the discipline to effect. The criminal is washed, his clothes effectually purified and laid aside, and he is clothed in the peculiar habit of the jail, which consists of grey cloth, made by the prisoners, adapted to the season. The attention to this important point is unremitted, during their confinement. Their faces and hands are daily washed; they are shaved, and change their linen once a week; their hair is kept short; and during the summer, they bathe in a large tub. The apartments are swept and washed once or twice a week, as required, throughout the year.

2. Work suitable to the age and capacity of the convicts is assigned, and an account is opened with them. They are charged with their board, clothes, the fine imposed by the state, and expense of prosecution, and credited for their work: at the expiration of the time of servitude, half the amount of the sum, if any, left after deducting the charges, is required by law, to be paid to them. As the board is low, the labour constant, and the working hours greater than among mechanics, it is easy for the convicts to earn more than the amount of their expenses, so that when they go out, they receive a sum of money sufficient to enable them to pursue a trade, if so disposed, or at least, that will keep them from want, until they find employ, and prevent the necessity of stealing. On several occasions, the balance paid to a convict has amounted to more than one hundred dollars: in one instance it was one hundred and fifty dollars; and from ten to forty dollars are commonly paid. When, from the nature of the work at which the convict has been employed, or his weakness, his labour does not amount to more than the charges against him, and his place of residence is at a distance from Philadelphia, he is furnished with money sufficient to bear his expenses home.

3. The prisoners lie on the floor, on a blanket, and about thirty sleep in one room. They are strictly prohibited from keeping their clothes on at night. The hours for rising and retiring, are announced by a bell; and at those times they go out and come in, with the greatest regularity.

4. Their diet is wholesome, plain, and invigorating. For breakfast they have about three fourths of a pound of good bread, with molasses and water, (which has been found to be highly useful, as a refreshing draught, and as medicine.) At dinner, half a pound of bread and beef, a bowl of soup, and potatoes: sometimes herrings in the spring. At supper, corn-meal mash and molasses, and sometimes boiled rice. The blacks eat at a separate table. Spirituous liquors or beer never enter the walls of the prison.

5. The regularity of their lives, almost secures them against disease. A physician, however, is appointed to attend the prison, a room is appropriated for the reception of the sick, or hurt, and nurses to attend them. The effect of the new system has been seen, in no particular more evidently than in the diminution of disease among the convicts.

6. Religious instruction was one of the original remedies prescribed for the great moral disease, which the present penal system

is calculated to cure. Divine Service is generally performed every Sunday in a large room, appropriated solely for the purpose.

‘ 7. Corporal punishments are strictly prohibited, whatever offences may have been committed. The solitary cells and low diet, have on all occasions been found amply sufficient to bring down the most determined spirit, to tame the most hardened villain, that ever entered them. Of the truth of this, there are striking cases on record. Some veterans in vice, with whom it was necessary to be severe, have declared their preference of death by the gallows, to a farther continuance in that tormenting solitude.

‘ There are fourteen inspectors, three of whom are elected by the select and common councils in joint meeting, in May and November; two by the commissioners of the Northern Liberties, and two by the commissioners of Southwark at the same time.’

The beneficial effects resulting from the adoption of this system, have been decidedly manifested. Some very interesting facts are brought forward by Dr. Mease as instances, which our limits will not admit of our inserting. We must very briefly advert to the remaining contents of the volume. Under the head of Religious Societies, no information of importance is given: There are in Philadelphia four episcopal churches; three meeting-houses belonging to the Society of friends, and one of free Quakers; one Swedish Lutheran church; four Baptist churches,—besides an African Baptist meeting-house; five Presbyterian, including that of the African Presbyterians; four Roman Catholic chapels, belonging to which it is computed there are fifteen thousand members in the city and suburbs; two German Lutheran churches; two of German Calvinists; a Moravian Church; four Methodist meeting-houses for whites, and two for blacks; besides a few meeting houses belonging to other religious distinctions, the list of which is closed with Unitarians and Jews.

Under the head of ‘ Charitable Institutions,’ are enumerated the Hospital, the Dispensary, the Humane Society, the ‘ Abolition Society,’ the Society ‘ for alleviating the miseries of public prisons,’ the Magdalen Society, together with private and endowed institutions, and associations for general charity; the Sunday School Society, the present income of which is 400, 50 cents; President, Right Rev. William White, D.D.;—the Society for the establishment and support of Charity Schools; &c. &c. We must not omit to notice, however, in the enumeration, several ‘ Schools for the education of Blacks.’ In December 1808, a BIBLE SOCIETY was formed at Philadelphia, which had published three reports of its proceedings in 1811. Up to that period, it had distributed five thousand, four hundred and twenty-two Bibles and New Testaments. The Right Rev. William White, D.D. is the president. The account of

the University of Philadelphia, and of the other literary institutions, might have supplied some acceptable information to our readers; but it is necessary to draw this article to a conclusion. It is probable that we shall have other opportunities of calling their attention to the literature of America. Similar works have, we understand, appeared under the titles of the 'Picture of New York,' and 'the Picture of Boston,' which, with the work before us, would supply us with a tolerably complete account of the present state of the literature and civil polity of the United States.—We are still more anxious, however, to obtain from some authentic source, an impartial view of the state of public morals and of religion, in a country where human nature is exhibited under circumstances so widely different from those which we have been accustomed to contemplate, as contributing to form the character of a people; freed as they are alike from the restraints of national superstitions or a traditional faith, and the control of a religious establishment with what our Author terms a 'governmental creed,' and temporal sanctions. The modification of Society which the American nation presents, is a phenomenon in every respect interesting to the political philosopher. All other nations have had their embryo state and their infancy, have been subjected to an educational process, exhibiting a gradual development of character analogous to that which takes place in the individual. 'The child is father to the man;' our being seems, in its external form, to be rather successive than continuous; and thus in respect to nations, before the age of cold speculation and worldly enterprise arrives, there has been elicited the fervour of youth,—the poetic enthusiasm which consecrates every hill and vale and stream of our native country, and peoples them with living associations which never lose their hold on the heart;—the history of our ancestors has become a national memory, which every one appropriates to his own feelings, and though in the fondness thus induced for institutions reverend and picturesque, if we may so apply the term, from their antiquity, there may be mingled something that is evil, there is much that is beneficial, as it respects its influence on the general mass of society. When a nation has originated in conquest, there has usually taken place between the victors and the vanquished, a mutual assimilation, by which the poetry, the religion, the native habits and feelings of the vassal aborigines, have been transferred to their conquerors, and concurred to shape the character of the race thus produced by the union of both. Nothing of this kind, however, was possible with regard to the Americans: between the nation which the successive emigrations from Europe supplanted, and those more enlightened strangers, there were no

points of resemblance or contact, no latent affinities, no motives for uniting. It was not a warlike irruption that was made into the new world, but a gradual introduction of individuals; by the aggregation of whom a nation has been formed, without lineage, without literature, without history, assuming at once the full grown stature and mature strength of manhood, without the feelings, the principles, and the experience which manhood derives from youth. Hence they still retain in some essential respects, the features of a colony; their language is the growth of other climes; the mighty rivers, the impenetrable forests,—all the gigantic features of an American landscape, remind the present possessors of the soil, that they are occupying the place of a nation, whose rude minds were in unison with the scenery; that it was not made for them. The vast wilderness in which their fathers sought an asylum, was the home of the savage; and ages will scarcely suffice to reconcile with the unchanging aspect of nature, the uncongenial minds of this exotic race. The inhabitants of towns and cities, however, and especially those who are immersed in the engagements of commerce, soon become familiarized with the unaffected objects which surround them, and lose whatever degrees of distinguishing character they might once possess. We are, therefore, principally interested in inquiring, what, as simple matter of fact, is the degree of intelligence and religious principle now prevalent in that great class of society who inhabit the other hemisphere, and, dismissing all unnatural jealousies, we should rejoice to learn that the prospects of humanity are brighter there;—that the pure truths of the gospel are there more sincerely recognized, more implicitly obeyed, than among us;—that in the quiet sunshine of civil and religious freedom, the social virtues more readily expand than in less favoured countries: or if our inquiries should terminate in far less pleasing conclusions, and if we discover no room as Englishmen for envy, in relation to the actual results of their different circumstances, though we find some things that may well excite our emulation, we must not permit ourselves to indulge on that account less benevolent feelings towards that rival nation, nor with less earnestness to deprecate any causes, which may operate on either side, in prolonging an irritating and disgraceful contest.

ART. XV. SELECT LITERARY INFORMATION.

* * * *Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending Information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the Public, if consistent with its plan.*

Dr. Spurzheim is preparing for the press his "Anatomical and Physiological examination of the Brain as indicative of the Faculties of the Mind." The work is the substance of Lectures lately delivered to a few of the nobility and some professional men, but which Dr. S. proposes to make public next winter. It will be published in royal 8vo. with plates.

The Rev. James Kidd, professor of Oriental languages in the University of Marischal College, Aberdeen, has nearly ready for the press, a work on the Trinity; the plan entirely new.

Mr. Nichol's History of Leicester-shire will, in a few months, receive an appropriate completion, by elaborate Indexes compiled under his inspection.

The Rev. Thomas Vaughan, M. A. Vicar of St. Martins, and All Souls, Leicester, has in the press and proposes speedily to publish, some Account of the Life, Character, Ministry and Writings of the late Rev. Thomas Robinson, Rector of St. Mary's Leicester, to which are added some original Letters of the same.

The Rev. Johnson Grant, M. A. will shortly publish the second volume of the History of the English Church and Sects: amongst other interesting matters this volume will contain an account of the Sect who have adopted the delusion of Joanna Southcott.

The Rev. W. M. Butcher, M. A. Vicar of Ragsley, has in the press a Volume of Plain Discourses on the leading principles of Christianity, particularly adapted for Family reading.

On the 1st of September will be published, No. 40 of the Architectural Antiquities of Great Britain, completing

the 4th and last volume of that work: No. 2 of the Cathedral Antiquities, forming a continuation of the above work, will be published on the same day.

Sermons selected from the manuscripts of the late Rev. Samuel Palmer, of Hackney, are printing in an octavo volume.

The Codex Alexandrinus is about to be printed in fac-simile, by order of the House of Commons, at the public expense.

Mr. John D'Alton, of Dublin, will soon publish, in a quarto volume, Dermid, or Erin in the Days of Boru, a romance, in twelve cantos.

The Rev. William Bingley, already distinguished by his literary labours, has undertaken the History of Hampshire, and is pursuing it with assiduity.

Baron Daldorf has nearly ready for publication, in four volumes, Castle de Courcy, or the Vicissitudes of Revolutionary Commotion.

A lady has in the press, a work on the Theology and Mythology of the Heathens, in a duodecimo volume, with several plates.

The Exile, a Russian poem, written in England, and translated from the original MS. of the author, who fell in the battle before Dresden, will soon appear.

A new edition of a Defence of the Reformation, by the Rev. John Claude, edited by the Rev. John Townsend of Bermondsey, is expected to appear next month, in two octavo volumes.

An edition of Bishop Beveridge's Sermons is printing in octavo, and is intended to be published in monthly volumes.

Speedily will be published, in 8vo, elegantly printed, Repertorium Biblio-

graphicum: Some accounts of the most celebrated Public and Private Libraries, with Bibliographical Notices, Anecdotes of eminent Collectors, Booksellers, Printers, &c. &c. Embellished with Portraits of the late John Townley, Esq. Anthony Morris Storer, Esq. Rev. Dr. Gossett, &c. &c. and other plates. To which will be prefixed, a Dialogue in the Shades, between William Caxton, a modern Bibliomaniac, and the Author. By the late William Wynken, Clerk, a descendant of the illustrious Wynken de Worde.

Arthur of Little Britain, by Lord Berners. The subscribers for the reprint of this curious work (of which only 200 were printed, viz. 175 on post quarto, and 25 on royal) with the Plates illuminated, are respectfully informed, that their copies will be delivered according to the order of subscription, as fast as they are received from the colourers. The extreme care and peculiar talent which the execution of them requires, and the difficulty of finding artists competent to the task, are the causes which have occasioned and will occasion, a greater delay in the delivery than the publishers had at all calculated upon. The subscription price of the small paper illuminated copies is eight guineas in extra boards. Printed for White, Cochrane, and Co. Fleet-street.

In the Press, in a large volume, crown 8vo. The Poetical Register for 1810—1811, being the eighth volume of the work. This volume includes more than three hundred original and fugitive Poems, nearly one half of which are original, and above two hundred criticisms upon poetical and dramatic productions, published during 1810 and 1811.

*.*The Editor requests that communication for the ninth volume may be addressed to him as early as possible at Messrs. Rivingtons.

In the Press.—I. The Noble Hystories Kyng Arthur and of certeyn of his Knyghtes. A Reprint of the *Morte D'Arthur*.

. The text of this edition will be a faithful transcript from the Wynkynde Worde Edition, in the possession of Earl Spencer, with an introduction and notes, tending to elucidate the history and bibliography of the work; as well as the fictions of the Round Table Chivalry in general. By John Louis

Goldsmid. The impression will be strictly limited to 250 on Post 4to, and 50 large Paper; and as a considerable portion of the impression is already subscribed for, it is requested that those who wish to obtain copies, will favour the Publishers with their names as early as possible. When it is considered that the first two editions of this Book are totally unattainable, that the third printed by Copland, and the fourth by East, may be classed among the scarcest productions of British Typography, and that even the wretched and mutilated quarto of 1634 is of rare occurrence and considerable pecuniary value, the Editor feels confident that the present republication will be received as a *Desideratum* by the admirers of our ancient English Literature.

2. The Poems of Thomas Stanley, Esq. Reprinted from the original edition, which is now exceedingly rare. Only 150 printed in foolscap 8vo. to correspond with Raleigh's Poems. Also Translations from Addison, Bion, Moschus, &c. By the same Author, from the edition of 1651.

3. The Poetical Exercises at Vacant Hours of James the Sixth, King of Scotland. Edited by R. P. Gillies, Esq. To be printed in small quarto, and the number to be limited to 150, of which 130 are already subscribed for.

4. The following works of George Wither, each printed in a duodecimo volume: 1. *Fidelia*. Reprinted from the Edition of 1633. 2. *Faire Virtue*, the *Mistresse of Philarete*. Reprinted from the Edition of 1633. 3. *Abuses Stript and Whipt*. (Satires.) 4. *Hymns and Songs of the Church*. 5. *The Psalms of David*. Prefaces will be given to each of these publications; and the impression limited to 100 Copies.

Speedily will be published, elegantly printed in 8vo. Price 18s. in boards, a new Edition, with some additions never before published, of The English Works of Roger Ascham, Preceptor to Queen Elizabeth: containing, I. Report and Discourse of the Affairs and State of Germany, and the Emperor Charles his Court. II. *Toxophilus*, or the School of Shooting, with the original Dedication to King Henry VIII. III. The Schoolmaster. IV. Dedication to Queen Elizabeth of

(a Work which he appears to have meditated, but never published) the lives of Saul and David; now first printed from the original MS. in the Publisher's Possession. V. Familiar Letters. To which will be prefixed the life of the author by Dr. Johnson, with notes by Dr. Campbell, &c. The impression will be strictly limited to 250 copies. Gentlemen desirous of possessing this edition will have the goodness to transmit their names without delay. The price of such copies as remain unsold after the publication will be advanced.

Subscriptions for the following German periodical publications are received by Mr. Boosey, Broad-street, as well as for all other Journals, &c. published in Germany.

Annalen de Physik (Neue Folge) herausgegeben von L. W. Gilbert, mit Kupfern, per Annum. . . 2 2 0

Curiositäten der Physisch Litterarisch Artistisch-historischen Bor und Mitwelt, zur angenehmen Unterhaltung für gebildete Leser, mit Kupfern . 2 12 0

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Journal der practischen Heilkunde

und Bibliothek der practischen Heilkunde, von Hufeland und Himly, mit Kupfern . . . 2 14 0

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Zeiten (die) oder Archiv für die neueste Staatengeschichte und Politik, herausgegeben von Voe . . . 2 2 0

Art. XVI. LIST OF WORKS RECENTLY PUBLISHED.

ANTIQUITIES.

The third and concluding Volume of the History and Antiquities of the County of Surrey; compiled from the best and most authentic Historians, valuable Records, and Manuscripts in the Public Offices and Libraries, and in private hands. Begun by the late Rev. Owen Manning, S. T. B. &c. Enlarged and continued to the Year 1814, by William Bray, of Shire, in that county, Esq. Fellow and Treasurer of the Society of Antiquaries of London. Illustrated by a Map of the

county, and thirty-seven Engravings, folio 5l. 5s. bds. royal paper 8l. 8s.

†† Not more than 10 copies complete, and these on small paper, are now in the Publishers' Hands for Sale: the Price of these is Fifteen Guineas for the three volumes in boards. Subscribers who have not yet taken up their copies of the second volume (published in 1810) are requested to do so immediately, in order to prevent disappointments. The volume now published was not included in the original subscription.

Of Nichols, Son, and Bentley, may be had, price 4l. 4s. Views and Portraits (96 in Number) to illustrate the History of Surrey.

BIBLIOGRAPHY.

An Introduction to the Study of Bibliography; comprising a general view of the different subjects connected with Bibliography, as well as some account of the most celebrated Public Libraries, ancient and modern; and also a notice of the principal works on the Knowledge of Books; numerous specimens of early printing, together with fac-similes of the books of images, and the Monograms or Marks used by the first printers; illustrated by numerous engravings on wood, &c. By Thomas Hartwell Horne. 2 vols. 8vo. 1l. 8s. bds.

CONCHOLOGY.

Number IV, price 5s. to be continued monthly, of A General Description of Shells, arranged according to the Linnean System. By William Wood, F.R.S. & L.S. &c. Each number contains sixteen full pages of letter-press, and five plates, accurately drawn and coloured from nature, with several specimens on each plate, many of them of rare and non-descript species.

A few copies are printed upon a larger paper, for the convenience of marginal illustration, price 7s. each number.

EDUCATION.

The Traveller in Africa: containing some account of the Antiquities, Natural Curiosities, and Inhabitants, of such parts of that Continent and its Islands, as have been most explored by Europeans. The Route traced on a Map, for the entertainment and instruction of young persons. By Priscilla Wakefield, 12mo. 5s. 6d. boards.

Animated Nature; or, Elements of the Natural History of Animals; illustrated by short Histories and Anecdotes, and intended to afford a Popular View of the Linnean System of Arrangement. For the Use of Schools. Embellished with engravings. By the Rev. W. Bingley, A. M. Fellow of the Linnean Society, 12mo. 6s. boards.

The English Pronouncing Spelling-Book, on a Plan entirely new; calculated to correct Provincialisms, and promote a uniform pronunciation, by

exhibiting to the eye the various Anomalies of the Language, along with the regular sounds: accompanied by a great variety of easy and progressive Reading Lessons. The whole intended as a first book for children. By Thomas West, late master of the Free English School, Dedham, 1s. 6d. bound.

The Classical English Letter-Writer; or, Epistolary Selections; designed to improve young persons in the Art of Letter-writing, and in the Principles of Virtue and Piety. With Introductory rules and observations on Epistolary Composition; and Biographical Notices of the writers from whom the letters are selected. 12mo. 4s. 6d. boards, or 5s. bound.

HISTORY.

The History and Antiquities of Dissenting Churches and Meeting-houses, in London, Westminster and Southwark. By Walter Wilson, Vol. IV. 15s. boards.

The History of Rome, by Titus Livius. Translated from the Original, with Notes and Illustrations. By George Baker, A. M. A new Edition, 6 vols. 8vo. 3l. 3s. boards.

The History of France, from the accession of Henry the Third, in 1574, to the Death of Henry the Fourth, in 1610; preceded by a View of the Civil, Military, and Political State of Europe, between the Middle and Close of the Sixteenth Century; and followed by a view of the State of Europe at the accession of Louis the Thirteenth. By Sir N. William Wraxall, Bart. A new Edition, 6 vols. 8vo. 3l. 12s. boards.

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An Essay on Genius; or, the Philosophy of Literature. By John Duncan, 8vo. 7s. 6d. boards.

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England's Triumph; being an Account of the Rejoicings, &c. which have lately taken place in London and elsewhere. Including the Restoration of Louis XVIII, the Proclamation of Peace, the Visit of the Emperor of Russia, and the King of Prussia, &c. &c. containing several original documents. 8vo. 7s. sewed.

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TO CORRESPONDENTS.

We have received an excellent Letter with the signature C. The valuable hints it contains shall not be disregarded.

THE ECLECTIC REVIEW,

FOR OCTOBER, 1814.

Art. I. *The Life of Cardinal Ximenes.* By the Rev. B. Barrett, 8vo. pp. 394. Price 9s. Bookers. 1813.

IT is a very rational delight that we receive in beholding the skeletons of Mammoths, the horns of the ancient Irish stag, and other relics of the same order. They delight us because they are grand, and because they were of a race now extinct.

It is for both these reasons that we are pleased with a plain and true history of a statesman like Cardinal Ximenes. It would seem that nations should endeavour to be content, if it has fallen to the lot of each of them to be favoured two or three times, at the very utmost, in the lapse of many centuries, with a predominating director of its affairs any thing like him, a man of capacity to master even with ease the greatest and most multiplied concerns, and of an integrity that defies all temptations. And, indeed, if the merits of nations were to be judged by any severe rule for ascertaining in a collective estimate the measure of the love of justice prevailing in any of them, it might perhaps be found that they deserve such managers of their affairs just as seldom as they obtain them. With respect, at least, to the country of Ximenes, which has never had such an administrator since, it will baffle all calculation to make even a guess how long it will be before it will deserve to 'see his like again.'

Nor did it very eminently deserve such an acquisition when 'Francis Ximenes, of Cisneros, was born, in the year 1437, at Torrelaguna, a small town of Spain, in the province of New Castile.' We are told he was of honourable though not

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wealthy descent. The circumstances of his parents were such that in pursuing the study of the civil and canon law, in his early youth, he deemed it his duty to support himself by means of giving instruction to his fellow-students. He went to practise in the ecclesiastical court at Rome; but there soon determined to enter into the church, which his parents had always wished. By the authority of a brief from the Pope, he returned into his native country to take possession of a benefice just become vacant, but which the Archbishop of Toledo had already bestowed otherwise. The indignant prelate was powerful enough to feel himself above all hazard in throwing the intruder into prison, where he suffered a rigorous confinement of six years. Though sometimes dejected, he maintained his claim with invincible pertinacity, so that, in despair of moving him, his persecutor at last suffered him to recover his liberty, the first use of which was to exchange his ecclesiastical situation for another beyond the jurisdiction of the Archbishop. In the quiet scene of his office he devoted much time to the study of 'the Hebrew and Chaldaic languages, and the scriptures.'

'He now laid the foundation of that biblical knowledge, for which he was afterwards so eminently distinguished; and what was of still more importance, of a true spirit of piety and devotion. The perusal of the sacred text made so deep an impression upon him, that he lost all relish for the acquisition of other science; so much so, that he used to say to his friends, that he would willingly exchange all his learning in the law for the explanation of a single passage in scripture.'

The omens of approaching honour and advancement began to shine into his obscurity; but he was so little captivated by them, that he determined on a much more recluse mode of life, relinquished his emoluments, and entered into a convent of the Observantines, the strict and austere branch of the Franciscans. Our Author's creed and church will be inferred from the manner in which this is related and commented upon.

'The spirit of prayer and piety had quite estranged him from secular ties; and he panted for a retirement in which he might bid adieu to them, and all their embarrassments. His soul was too great for less than perfection; and he wished, in the spirit of the Apostle, to serve his God without solicitude. The end for which man is created is the love and service of his Maker. To perfect and facilitate the practice of this duty, was the object of the institution of religious orders. They were designed for asylums of piety and virtue. To enter them with motives of improving in these acquirements, was highly to be commended. For, if God and heaven are the noblest ends of pursuit, to embrace a state in which those solely should be attended to, was certainly making one of the nearest ap-

proaches to perfection. God must look with complacency upon such self-devotion in human frailty.'

After a severe novitiate, he made his profession, at so advanced a period of life as the 46th year. The reputation of his sanctity and wisdom brought so many persons to consult him, that, really and sincerely intent, as we do not doubt, on retirement, he obtained permission to remove to a less accessible convent near Toledo, secluded in a grove of chesnut-trees.

'The silence and solitude of the place enabled him to give full scope to exercises of piety. After complying with the injunctions of his rule, he made it a custom to take a scripture into the woods, and either kneeling or prostrate, paused some time in meditation upon it. He chastised his flesh with the discipline, the hair-cloth, and *perpetual* fasting, and indulged as little sleep as was necessary to sustain his existence in so penitential a career.' p. 19.

He constructed a hut with his own hands in one of the obscurest recesses of the wood, and there passed many successive days in solitude. After a year, he removed according to a custom of the Franciscan discipline, to another convent, where 'his sole repasts consisted of boiled vegetables and water, and he at all times wore a hair-cloth.'

'His whole deportment being so exemplary, he was, upon the occurrence of a vacancy, unanimously chosen guardian of the community. He refused the office: the spirit of obedience, however, induced him to accept it.'

From this situation he was soon transferred, and without any intervention of the marvellous, to the court of the celebrated Ferdinand and Isabella, by an appointment to be the queen's confessor, by the intelligence of which he was 'surprised and hurt,' as 'he dreaded being drawn from his retirement.' This was in his fifty-fifth year. The office included much more than the duty of giving spiritual instruction, for the queen expected her confessor to be qualified for consultation on the most important and perplexed affairs of the government; but her wonder could hardly have been less than her satisfaction to find the competence of her new director so far surpassing every thing that could have been supposed attainable by a spiritual recluse.

His order, not long after, made him their Provincial. On taking this office, he resolved to fulfil, without delay, its duties, by a visit of inspection to all the convents thus placed within his jurisdiction. He chose a monk of a hardy constitution for his companion; and there is an amusing description of the style and state with which the official progress was performed.

* They took a mule, which conveyed what scanty allowance of apparel they had provided for themselves. Sometimes the companion rode; Ximenes never rode except when compelled by indisposition. They both begged as they went along. In this employment, the companion was, of the two, far the most successful. Ximenes, indeed, seldom succeeded; so that, when he undertook to beg, after spending the whole day in walking from door to door, they were seldom provided with a better repast than a few boiled vegetables. For this reason Ruyz used to entreat him to rest, when he was much fatigued, and leave the charge of begging to him, saying, "Your Reverence is going to famish us: you are little adapted to this business. God imparts to each one his peculiar gift: meditate you, and pray for me; and suffer me to beg for you." At other times he would say, "Your Reverence is made to give and not to ask." The humility of Ximenes, it seems, could most zealously condescend to this demeaning office, but his spirit appears to have been little disposed to use the necessary importunity of it.

It was to be expected he would find the order, for the state of which he was now become responsible, over-run with gross and inveterate abuses; and he made the first grand public display of his commanding character in that combination of address and conscientious audacity by which he effected a great reform in spite of all the enemies, some of them formidable ones, that such a design could not fail to raise in resistance to him.

Between the indispensable labours of his ecclesiastical offices, and those duties and austerities of private devotion and discipline of which he remitted as little as possible, he had as little time as he seems to have had disposition to play the part of courtier and sycophant. And it would really appear that no man ever had a more invincible distaste to its amusements, its pleasures, its pomps, and its honours. There seems to be decisive evidence to the prodigy that these sovereign enchanters gained nothing upon him by the progress of time, and the rapid accumulation of distinctions, successes, flatteries, emoluments, and power. We are forced to believe, in substance, that he never liked the splendours of his fortune, at any of its stages, and that he would have been glad, at any time, had a sense of duty permitted, to have rid himself of them all; so invincible was the possession which the ascetic spirit had taken.

The portion of time surrendered to the queen was limited to her most indispensable claims, and the counsel he gave her was devised on any other calculation than that of making his presence soon again necessary to royalty. It was therefore by any other influence on earth than that of haunting, adulatory obsequiousness, that his way was soon opened to the primacy of the kingdom, the archbishopric of Toledo, one of the first dignities in the Catholic world; his acceptance of which was refused and

delayed for many months, till a peremptory mandate was obtained by the queen from the Pope.

All this was naturally so unintelligible to the people of church and state around him, that it was pardonable in them to be quite out in their calculations as to the manner in which he would acquit himself in his new capacity.

‘It was conceived that Ximenes, being regardless of his promotion, and so little interested, might easily be induced to part with a portion of his revenues for the benefit of the state, or some other desirable object: but little did they know his character who indulged such suspicions. Though he had been averse to accept the archbishopric, when he was invested with it he had no idea of sacrificing its rights. He was the legitimate disposer of the revenues, and as such he was determined to act. This was one of the first instances in which he displayed one of the main features of his character, the spirit of a just independence. Justice, indeed, seemed his favourite virtue.’ p. 37.

The extensive power and vast affluence of his high station had no beguilement strong enough to seduce him in even the slightest degree from the austerity of his habits.

‘His diet was sparing, his apparel the religious habit, his couch a pallet, or the bare ground. To conceal this mode of taking his repose, he never permitted a domestic to enter his apartment when he retired, or when he rose, and regularly opened his bed, as if he had been in it. His habit he used to mend with his own hands. After his death, every requisite for the purpose was discovered in a little box, of which he constantly kept the key. He at no time wore linen. He never permitted gold or silver to be used at his table; and at his repasts heard a lecture from scripture, or some book of piety. All tapestry was removed from his apartments. He performed his journeys on a mule, or on foot, attended by some of his Religious. He was assiduous in the exercise of prayer. Besides the daily recital of his breviary, which must occupy at least the space of an hour, he every day spent in his oratory some time in private devotion. He even found intervals for study. Scripture was his frequent subject of meditation. To the recital of his breviary he was so attentive, that when once he had begun it, however pressing the business, no one dared interrupt him. His charity to the poor was extreme: he distributed to them the half of his revenues, which amounted to the yearly sum of two hundred thousand ducats.’

His expedient for preventing a needless protraction of discourse, on the part of persons introduced to him, was sufficiently unceremonious.

‘Not to be unnecessarily interrupted by visitants, on a table before him he kept a Bible open. He heard their addresses, and replied attentively: if they said more in return, he answered, if the

conversation was matter of business: if not, he resumed his reading.' p. 47.

One of his greatest and most favourite undertakings was the formation of a university at Alcala. To this his attention diverted with ardour at every interval allowed by the numerous concerns of the church and the nation; and its constant and rapid progress, on a magnificent scale, contributed, during the whole remainder of his life, to animate and console him amidst the toils and grievances of his public employments. Here he had a place where he could verify, in the most decided manner, the efficacy of his influence; to which he would send, with a certainty of the best training, the most hopeful portion of the youth; where he was gratified to be able to assemble in one repository the labours of the learned, and the remarkable productions of nature, the manuscripts of the east, and the arms and the idols of the newly discovered western world. It was here too that the project was prosecuted and accomplished which excited his zeal above all other objects, the compilation of the Polyglott Bible, celebrated under the denomination of the Complutensian, from Complutum, the Latin name of Alcala. As he was sixty-five when it was begun, he might well be earnest in inculcating diligence on his company of labourers.

He was beyond description eager to accelerate the work. He was ever urging his learned society to dispatch, saying, "Hasten, my friends, lest I fail you, or you fail me; for you need such patronage as mine, and I equally want assistance such as yours." By these exhortations, and the most liberal encouragement, he rendered them assiduous to their occupation. In 1502 the work was begun, and in 1517 the impression was printed off. So arduous was the toil as to occupy the space of fifteen entire years.

Ximenes, upon hearing of the completion of this great undertaking, was overjoyed. "My God," he exclaimed, "I return thee endless thanks for protracting my life to the completion of these labours;" and turning to some of his friends who stood near him, "My friends," said he, "God assuredly has crowned many of my undertakings with success, but never did the completion of any undertaking give me pleasure equal to what I feel from this."

Every reader capable of any noble sentiment will envy this high and devout emotion which elated the almost worn-out veteran of eighty. And it will be for every reader who has any project in hand or in design, for the service of God or of man, to hasten and urge his operations, lest the closing part of his life should be denied any measure of the joy which so sublimely animated this old man.

It gives an almost romantic air to his history to see him suspending his attention to the affairs of the church, the convents, and the synod of biblical scholars, to plan and conduct in per-

son a military enterprise. The coasts of Spain were most grievously infested by the Moors of Barbary.

These infidels used annually to cross the sea, and ravage the southern coast of Spain. Ximenes justly conceived, that by taking possession of the ports and fortresses opposite the coasts, he would obviate their future incursions.

His own indefatigable exertions, his own combinations, his own revenue chiefly, and his own influence in the appointment of leaders, at length brought this scheme, regarded at first by multitudes as fantastic or impracticable, into an actual state of efficient preparation. He embarked with the armament to maintain a general superintendence over the commanders who were to direct the detail of execution. The immediate object was accomplished in the capture of the city of Oran.—The narrative of this enterprise is perhaps the most lively portion of the volume. One instance of gross indignity and defiance offered to the Cardinal by the immediate commander of the army, a proud and fiery spirit, served only to shew, by the submission to which he was speedily brought, what a strange kind of magic there is in the energy of a comprehensive and resolute mind. Indeed the whole public life of this most extraordinary monk was a series of such illustrations, so numerous and signal, that the history grows quite marvellous by their accumulation. Any ordinary mind would have been very soon reduced to despair in the constant succession of opposition and embarrassment which he had to encounter from the anger of corrupt ecclesiastics reformed against their will, a nobility distinguished by the utmost pride of a partial feudal independence, the intrigues and animosities of several interwolved, inseparable, but rival and hostile princes and courts, and the contrivances of each of them in turn to draw upon him the hostility of the great regent of courts and princes, the Sovereign Pontiff of Rome. Nothing in his policy is more admirable than the manner in which, while firmly maintaining his purpose, he conciliated, or soothed, or eluded, or braved, this formidable authority.

The diminution of the power of Ferdinand by the death of his queen, and the consequent difficulties which soon crowded around him, rendered doubly important to him the sagacity, the vigour, and the inflexible and intrepid integrity of the Cardinal. The faithful guardian, though he would have preferred the cell of a convent, held it his duty to be always ready. At the death of Ferdinand, the Cardinal was constituted Regent, till Charles, the famous Charles V, who had been appointed by Ferdinand to succeed him, but who was then only sixteen, should proceed from Flanders to occupy the throne of Spain. Our admiration of the talents and the stern virtue of the illustrious

ascetic continues undiminished to the last; and if he did really die by poison, it was quite a natural resource of those whose malice could abhor such a man, and had tried all other modes of assailing him in vain.—The surmise is confessedly of very questionable authority.

‘The incident is thus related: the Provincial of the Cordeliers, who had received a summons to wait upon the Cardinal, met upon his road a man on horseback, who came towards him at full gallop, with his face disguised, and called aloud to him and his attendants, “Reverend Father, if you are upon your way to the Cardinal at Bos Eguillas, hasten your steps; and if, happily, you arrive before dinner, warn him not to eat of a large trout, which will be served up to him, for there is poison in it: if you arrive late, tell him that his dwelling in this world is at an end, and that the state of his conscience is now the sole concern which interests him.” At these tidings the religious company doubled their pace, and the Provincial arriving quite in dismay, and besmeared with dust and perspiration, hastened to the Cardinal’s apartment, the moment he had withdrawn from table, to relate what he had heard. The Cardinal, nowise disturbed, and feigning to give no credit to this statement, answered, “Father, if this misfortune has befallen me, it is not of to-day.” He then mentioned to him, that some months past, upon opening a dispatch which came from Flanders, he had perceived a subtle and noxious vapour rise into his head, since which time he had never felt himself in health. “Not,” added he, “that there is any dependence to be placed on this idea more than on the other. God, who governs all with so much wisdom, sends illnesses when he pleases, and as he pleases removes them: we must resign ourselves to the disposal of his providence.”—Certain, however, it is, that after taking this dinner, he was seized with a violent disorder, which was attended with uncommon symptoms. Blood flushed from his ears, and from under the junctures of his nails; and his body, emaciated as it otherwise was, with fatigues and austerities, began from this time gradually to pine away. Nevertheless, though thus reduced by languor, he still continued to direct the helm of government with uniform vigour and perseverance.’ p. 313.

Nothing could in itself be more probable than such a piece of wickedness; but those historians who do not like to admit more crimes than they can help into the picture of mankind, think that extreme old age, oppressed and exhausted by exertion and mortification, combined with the ungrateful return he experienced from the young king whom he had so generously served, may well account for his decline and death without the intervention of poison. The Flemish courtiers, among whom Charles had been brought up, had, during the whole period of the Cardinal’s regency, been labouring with the utmost industry of self-interest, corruption, and malice, to excite in the young king an aversion to a man who was constantly baffling their dishonourable schemes. Their influence had acquired by degrees such an

ascendency that Charles, on entering the kingdom, manifested a preference for measures contrary to those advised by the regent, and soon determined to put himself at his ease in the adoption of them by the dismissal of his sagacious director from his high office. A resignation of that office could not but be the earnest desire of Ximenes; but the cold and thankless dismissal, together with the practical slight of his counsel previously displayed, was perhaps too great an indignity to be received with perfect indifference even by his lofty and self-approving spirit. He soon after died, at the age of eighty-one.

He will on all hands be acknowledged one of the most signal and admirable characters in history. Justice, active, inflexible, unconquerable, universal justice, exalted and fortified by the fear of God, and never so much as modified by the fear of man, is an attribute, in a powerful and able statesman, so inestimable and so transcendently rare, that all other qualities, whether of the laudable or the censurable order, appear trifles in the most extraordinary personage in which this supreme virtue is found, and where it is exercised with such a consummate self-command, and prudence, and address, as never to defeat its purposes. This, with the grand exception of whatever relates to religion, appears to be very nearly the description of this monk of St. Francis, one of those fine and marvellous monsters that have now and then, through some anomaly in the moral system of the world, found their way to this earth.

His present historian, who is, it must be acknowledged, rather too *formally* his panegyrist, admits that in some instances the austerity of his manners, in his transactions with men, might have been a little softened without a sacrifice of his principles; but it is quite evident that the generation he was sent to manage were of a nature, for the most part, little susceptible to the influence of gentleness, and requiring that imperious vigour which alone could teach them how to value the more gracious discipline at intervals vouchsafed to them. On the common people indeed he seems but rarely to have had any considerable occasion for exercising his strength. Accustomed to submission, they found nothing new in the absoluteness of government, but very much that was new and gratifying in its equity. It was the nobility and ecclesiastics that continually put him on the exercise of his strongest faculties, and it is quite amusing to observe how long it was before they could be made to understand, even by practical proof, that it was his destiny to overpower them. No sooner had one been foiled in the attempt to deceive, or supplant, or intimidate, or subdue him, than another was coming in full confidence for the trial. They were the more emboldened to this perseverance of hostility by observing, that he was not revengeful to the vanquished; for he

appears never to have carried the severities of retribution beyond what he deliberately thought necessary to the object of maintaining the ascendancy of justice.

The ascendancy, or rather the sole existence, of the Catholic religion, was an object equally sacred; and in his formidable capacity of Inquisitor General there can be no doubt of his disposition to inflict, on the apprehended ground of duty, the plagues and horrors of his tribunal on the supreme wickedness of religious free thinking. His present biographer, who would of course have deemed this a meritorious part of his administration and character, has the discretion to avoid all allusion to it. There wants therefore a liberal, philosophic, yet seriously religious protestant historian, to place this memorable character in full light, and determine in what large degree its merit is eclipsed by that melancholy perversion of mind which could employ such an expedient as the inquisition 'for the love of God!' while, for the same reason, the expedient of communicating the Bible to the common people was *not* to be employed;—it was by Ximenes zealously condemned.

It is irksome on the mere score of intellectual dignity, to see what littlenesses the faith and church of this great personage could reduce the most elevated spirit to regard as matters of religious solemnity.

'At this period, a Religious likewise came to court, and made Ximenes a present, which he highly valued—a piece of marble for an altar stone, which he had brought from the tomb of our Saviour. It was part of a marble table, which he had descried in the holy sepulchre, and had obtained permission to carry away. He had divided it into six pieces, of which he had made presents to different princes of Europe, and among the rest to Pope Alexander VI., and of these pieces was the one he gave to Ximenes.

'Ximenes kept it in such veneration, that for the twelve surviving years of his life, he always had it carried whithersoever he went, by some of the Religious who attended him, that he might have the satisfaction of celebrating mass upon it.'

Very little requires to be said respecting the composition of the book. It is almost entirely confined to narrative, and clear of ambitious ornament. The language is generally correct. The authorities ought to have been assigned, at each step of the progress of the history, whereas they are only mentioned in a general way in the preface. A respectable degree of train and regular connexion is preserved.

Art. II. *The Velvet Cushion*. 12mo. pp. 165, price 5s. London. Cadell and Davies. 1814.

THERE is so much to admire and to applaud in this little volume, the fabulous narrative is so happily enlivened by refined humour and playfulness of fancy, and the spirit of the characters is so well kept up, that had we surrendered ourselves to the predominant impression left on our minds by the perusal, we should have been inclined to speak of it as favourably as the design and talents of the Author might have deserved. We felt indisposed, as after reading a beautiful poem, to scrutinize with rigidness the quality of the sentiments and the abstract truth of the representations which it contained; and contented, for the sake of the pleasure we enjoyed, to accept all the excellence we could detach from it as a plenary compensation for the error with which it was associated. We soon discovered the Author to be a man of no ordinary genius, of sincere piety, and judging from some passages in the work, of candid intention, zealously attached to the Established Church, but, as we conceived, still more warmly attached to the great truths of Christianity. By a delusion which it is difficult wholly to avoid, the virtues and amiable qualities of the old Vicar, whose natural prejudices and predilections allied to reverend age, to a truly Christian temper, and to an apostolic simplicity of mind, serve as a picturesque shading to throw out the portrait the more and give it life, were transferred in our feelings to the Author of the volume; and we found ourselves often admiring the appropriateness of sentiments attributed to the deal character, which, considered in themselves, we must at once have stigmatized as unjust. To men of the same class and profession in real life we are so much accustomed to pay a courteous and even forbearing deference, and to hail with unenvious and unfeigned satisfaction, every demonstration which they give of intelligent charity and pious feeling, that it required no great effort to tolerate a little want of information, and something very like bigotry in either the hero or his historian, while led on by the charm of the narrative. His object soon became evident;—to defend the National Church: and if such an attempt became easily and unavoidably, from the necessity of the case, an attack upon those who dissent from it, it awakened neither our surprise nor our resentment. We cannot permit ourselves to suspect the motives, however we may on several grounds dispute the tendency of the publication.

The outline of the work is simply this: 'The vicar of a small parish church,' we are told, 'whose turrets 'nodded over one of the most picturesque lakes of Westmoreland, although no believer in necromancy, stood aghast one day at perceiving the

increased bulk of his velvet cushion.' This said cushion, it seems, besides the claims of a five and thirty years' familiar intimacy, possessed the charms of antiquity. It was reported to be one of the oldest cushions in the three kingdoms.

'Report said that it had seen many vicissitudes, and travelled through successive ages, that it had been swept by the tunic of a Pope's nuncio—had descended to the pulpit of one of the first puritans—had been expelled by some of the second puritans, as an impious adjunct to the simplicity of primitive worship—had risen again with the rising fortunes of the monarchy—and, after many chances and changes, had climbed the mountains of Westmoreland, to spend the years of its grand climacteric in the quiet and unambitious pulpit of the vicarage.'

Upon this venerated companion of his labours the good Vicar could often hold self-converse, and his frequent exclamation was, 'O that I could but see the history of my cushion!' Little suspecting, however, the connexion there was between this mysterious expansion of its bulk and the fulfilment of his favourite wish, it was with confusion and dismay that, 'putting his hand on it, instead of finding it yield, as usual, to his touch, he felt some resistance to his pressure.' A thousand indefinite fears of Popish conspiracy and assassination agitated his mind, but his resolution was soon taken.

'In the dusk of the evening he mustered courage to enter the church alone, to seize the supposed organ of conspiracy, and to carry it to his own study. But, when there, what was to be done with it? There was one bosom which shared all his joys and sorrows. He had a wife who was the pillar of his little fabric of worldly comforts. Their two heads, laid together, rarely failed to hit upon a contrivance for every daily emergency; and, at length, after a much longer conference than usual, it was resolved, at once and heroically, to unbowel the cushion. The solemnity may be conceived with which the aged couple seated themselves to the task of ripping up their velvet friend with a view of tearing from the womb those plots on which the destiny of the nation might be suspended. But how shall I describe the amazement and the joy with which he, and therefore she, saw inscribed at the head of a large roll of paper, which soon met their eager eyes,—“My own history.” It scarcely occurred to our ecclesiastic, that velvet cushions cannot ordinarily either think or write—for having just begun to study the new system of education, he did not know to what perfection it might have been suddenly brought. Nor did it at all occur to him, that his above-mentioned philosophisings on the cushion had been often listened to with profound attention by a thin, queer, ill-looking, dirty, retired sort of man in the next village, who was said by the country-folks to be either a conjurer or an author. The wish of his heart was granted to him—a history of his velvet cushion—and little recked he whence it came, or who was the historian. Another candle was instantly

lighted, his glasses polished, the sofa wheeled nearer to the fire, and he began to read the memoir which follows.' pp. 7—9.

In the ensuing chapters the *Velvet Cushion* gives a narrative of its own changeful history, occasionally interrupted by the comments of the aged Vicar, and the assenting responses of his good lady. The idea is happy, though by no means original: our readers may easily pursue it for themselves. We have, however, very decided objections to the construction of the work, as designed to be a vehicle for the expression of any party opinions on controverted points of grave importance. As a literary expedient, indeed, for the purpose of giving plausibility to sentiments of a doubtful nature, nothing could be better adapted. The old artifice of a dialogue between A and B, one the representative of the author, and the other a tame, unmeaning respondent, whose replies just serve to hang arguments and ridicule upon, has become too stale and palpable to be adopted by a man of superior abilities: a tale of a tub, or a tale of a cushion, would answer the same end much more effectually; only it must have been observed how easily such a weapon might be turned against the cause in which it was drawn, and the history of a Roman Catholic cushion, or a Presbyterian gown be made, in the hands of a competent writer, to serve the cause of Popery, of Dissent, or even of Infidelity. But it is on the ground of fairness that we object to such a work, and we have reason the more strongly to object to it, because it does not confine itself to the defensive. It is a masked battery which unprovoked has opened its fires alike upon enemies and neutrals;—upon all in fact without the pale of an endowed Establishment. We object to it, on account of the skilful entanglement of good and evil, of truth and error, of sentiments which command assent and admiration, and positions erroneous or absurd, which such a work was likely to contain; and however dexterous a stratagem it may be thus to line the ramparts with truths against which we dare not point our arms, intermingled with feeble and provoking assertions on the side of the enemy, such a mode of warfare is neither manly nor ingenuous.

But as both in political and literary warfare success is the test by which the generality are disposed to judge of talent and of motive, we will concede to our Author all the advantage of the plan of his work, to which his readers are certainly indebted for much entertainment. If, indeed, their entertainment were one primary object, we believe that in lieu of gravely entering upon the discussions to which this work will furnish occasion, we should do better to occupy our pages with ample quotations from it, but the importance we attach to the subject, and certain peculiar features of the work itself, dictate a notice of its

contents not less respectful to its Author. We think we shall not wrong the Church to which he dedicates this little history, if we receive the sentiments it contains as no unfavourable specimen of the average degree of information and candour, which those of its members possess, who stand most forward as the advocates of scriptural truth and practical religion, in relation to the great body of the Dissenters.

With respect to this very term 'Dissenters,' we must observe at the outset the strangely lax and indefinite sense which it has lately been found convenient to attach to it. We have been gravely referred to etymology for the meaning of a word, which, in its historical application, had no such unrestricted import. We are sorry to find our Author give into this improper mode of speaking. To confound Independents, Methodists, and Socinians, under the broad name of Dissenters, simply because they do not belong to the Established Church, may suit the purpose of a party, but it cannot certainly serve instead of argument. With equal justice might an Episcopalian be styled a Dissenter in Scotland or in Canada. We know that in vulgar language, a Protestant in many parts of the kingdom means a member of the Established Church, in distinction from a Roman Catholic, and the word Dissenter may in the same places mean nothing more than a *meeting-er*. But we do not expect this want of precision from a Velvet Cushion which, dating its existence in the days of Queen Mary, must have been well-informed as to the religious body, one of no mean consideration in history, who, under the name of Protestant Dissenters, have always manifested themselves to be more Protestants than Dissenters in defence of the common doctrines of the Reformation, and the faithful depositories and advocates of those very doctrines at a time when they were no longer to be heard from the pulpits of the Establishment.

The said Velvet Cushion, after expressing a sort of lingering attachment to its native religion, and the awe and delight with which it found itself first introduced into the sacred edifice, a Catholic church, proceeds—

'The vast Gothic arches, the solemn light, the general air of majesty—all inspired the most lofty ideas of the Being to whom the temple was dedicated. And here, Sir, as I am likely to say a few hard things of Popery presently, I wish by way of set off, to remind you good Protestants, that you owe to Popery almost every thing that deserves to be called by the name of a Church. *Popery is the religion of cathedrals.—Protestantism of houses.—Dissenters of barns.*'

We mean nothing disrespectful to our Author in saying that we have no doubt that when he penned this last sentence, he felt something of the satisfaction inspired by the idea of having said

a good thing. The different parts of it are so musically and antithetically disposed, that the ear is at first cheated into a belief that they include more than the Author meant to express, or the reader can detect. That Popery is the religion of cathedrals, we may be disposed to believe in a sense even more comprehensive than was intended to be conveyed. We have never attended the cathedral service without having been conscious of this impression; and while we have joined (for we have not refused to join) in the solemn service, we have felt that in point of affecting grandeur, it was only inferior, though still very inferior, to the service of the mass book. The truth of the remark has, however, been pressed upon us still more forcibly by a knowledge of the moral atmosphere which, with very rare exceptions, is found to surround a cathedral. We will not pursue the subject. The real friends of the Church, the pious members of it, must have observed, with deep regret, that *Popery* is, indeed, *the religion of cathedrals*. But in what sense Protestantism, allowing that term to designate the Episcopal Church, can be said to be the religion of houses, we are at a loss to conceive:—that very Establishment which forbids its members to assemble for public worship in *houses*;—which denounces as unlawful conventicles all houses used for religious meetings, which have not been consecrated by peculiar rites, and dignified with the name of Church. But it is obvious the Author was at a loss how to frame this branch of the contrast. To have said that Protestantism is the religion of churches, would indeed have been the truth, but that sort of truth known by the name of truism, which is to be dreaded by a writer of antitheses more than that which is false. But the point of the epigram is, that ‘Dissenterism (is the religion) of barns.’ We are persuaded that our good friend the Velvet Cushion, did not intend, in the pride of his gold tassels, to reproach Dissenters with their unoffending poverty. If, in obscure villages, where there is no temple, no sanctuary devoted to God, or none in which the poor and hungry may be fed with Divine knowledge, the simple inhabitants have been glad to meet in a barn to hear from the lips of a Dissenting teacher the words by which they may be saved,—what if there be there no gilded altar and no cushioned desk,—no Gothic arches and no deep pealing organ;—what if it were a place as rude even as that concerning which Jacob said “This is no other than the gate of heaven:”—will it be denied that that Divine presence, which gave to the second temple a glory far transcending the gold and the cedar, and even the typical Shekinah of the first, might possibly communicate to the bare walls of a barn, a sanctity which no decorations and no rites could supply? But if the Narrator means to intimate that it is characteristic of the genius of

Dissenterism to prefer, for the purposes of public worship, barns to houses, or houses resembling barns to more convenient edifices, we must inform him that Dissenters partake too much, in common with their brethren of the Establishment, of the infirmities of human nature, not to carry their love of ease, and, in too many cases, their love of display, into the circumstances of religion : or if, in any cases, they have manifested a contented preference for the rude and incommodious structures in which their poorer fathers worshipped, we are persuaded that a candid clergyman will be inclined to pardon in them an attachment founded on the same principle which binds the more favoured frequenters of arched aisles and fretted roofs, to the institutions and forms of *their* ancestors.

Nothing would be easier than to contrast with this well-sounding sentence a variety of opposite assertions. For instance; a Dissenter might say, Popery is the religion of forms ; Protestantism, of services ; Dissenterism, of principles :—of the devotion of Popery is that of the confessional ; of Protestantism, that of the altar ; of Dissenterism, that of the closet :—or again; Popery is the religion of tradition ; Protestantism, of authority ; Dissenterism, of reason. And as there would be at least as much truth in these assertions as in that on which we have been animadverting, it would not be difficult to give them a plausible resemblance to axioms, by representing the studious care which the Established Church has taken to render her public acts and ordinances prominent and impressive, and the stress which she lays upon external forms, while Dissenterism appears to be occupied more solicitously in awakening the principles and training the habits of her members, with less respect to time and place, to arts and modes, than Episcopacy can approve. But we deprecate all those arrogant assumptions of superiority which this style of oracular predication involves ; and would content ourselves with simple statements and clear arguments, such as may become plain men and plain Christians.

We turn with pleasure from this subject to the good Vicar's remarks to his pious lady upon Popery, which are truly admirable, and breathe an excellent spirit.

" I think, my dear, it is difficult to speak too ill of Popery as a religion." " I should think it is, my love," she answered.

" It was at once," he added, " superstitious, formal, cold, and cruel. Above all, it did not teach men to fix their hopes and affections upon that Saviour who has been, my love, all our hope for near fifty years." The mention of these fifty years insured her consent to any proposition of the speaker. " And, then," said he, " the errors of the Church were perpetuated by their own practices. This blessed book," and he raised his hand, and reverently brought it down again upon the sacred volume as he spoke, " this blessed book, which

would have corrected the evil, was kept out of sight.”—“ Still, while I condemn the religion, I cannot but love many of the professors of it. There are no authors I read with greater delight, as you know, than Pascal and Fenelon. The one is all reason; and the other all love.”

“ How happened it, my dear,” she asked, “ that such men as these never discovered the defects of their religion ? ”

“ They never suffered themselves,” he answered, “ to look after their defects. Their unbounded reverence for the Priest did not permit them to use their own judgment in opposition to his.” Her own unbounded reverence for one particular Priest made this answer peculiarly intelligible and satisfactory to her. He added, “ I feel disposed to condemn the temper of the present age as it respects Popery, in two points. In one party, there is too little dislike of the religion, in the other too little charity for some of those who hold it—”

* * * * *

“ But, my dear, do you not think the character of Popery improved ? ” “ Not so much as I had hoped. There is, however, one circumstance which promises a great improvement in our own country—I mean the universal diffusion of the Bible. It is like letting in light upon the owls and bats. Popery has, perhaps, too much affinity with the corruption of our nature to die a natural death ; but, I begin to hope, it may be suffocated by the Bible.” “ Suppose, my love,” said the old lady, who loved a practical conclusion to all arguments, “ we now read our own chapter and go to bed.”—They did read their chapter, and rose from it, as I have heard them say they always did, loving God and one another even better than they did before.’ pp. 22—26.

From these extracts our readers will have conceived an affectionate veneration for the character of this good old Vicar. We should rejoice in the belief that few of them could have any difficulty in referring the leading features to some living original within the sphere of their acquaintance, that what would charm them as romance, might be read by them as true history. We cannot forbear to add the following quotation, which exhibits the radical principles, the doctrinal tenets ascribed to him, and the very sensible remarks which the Velvet Cushion subjoins on the characteristic excellencies of the Reformation preachers.

“ — I will only state the three doctrines which, as by a sort of resurrection, started up from the grave of Popery, and appeared to all the city. The Reformers taught that man was a fallen creature—that he could be acquitted before God only through a reliance in Christ,—and, lastly, that God by his Holy Spirit could alone give him a new heart, and fit him for the kingdom of Heaven. These, Sir, are your own doctrines, and I the rather state them to you, because I know you will rejoice to find that you are preaching those doctrines proclaimed by your ancestors under the axe of the executioner.”—“ The divines of those days (continued the manuscript) differed considerably from some good men now. And, if you will not think me tedious, I will state the nature of this difference. Your

ancestors, then, Sir, dwelt more on those important doctrines in which all agreed, and less on these minuter points on which some of them differed. They preached less controversially. They took for granted that the principles of the Bible would be the principles of their hearers. They rather asserted the doctrines than defended them : and employed themselves chiefly in shewing what sort of men these doctrines ought to make. Those Homilies, Sir, of which I have heard you read some to your flock, are an excellent sample of the divinity of the day of their birth. When I hear them I almost fancy some of my first friends risen from their graves again. There may be less head in them than in the more systematic divinity of your day ; but there is more heart, more of the careless beauty of scripture, more of that ' brave neglect ' which characterises the noble enthusiasm of saints and martyrs ' pp. 32—34.

These are sentiments to which we rejoice to give currency. We regret that any should proceed from the same pen which a sense of duty imposes upon us to mark with disapprobation.

It might perhaps be thought scarcely worth our time or attention to notice, the Author's apology for Charles 1st, whose misfortunes he represents to have been greater than his faults, was it not connected with the tissue of misrepresentation which is spread over the history of that period. We can assign no motive for the fruitless industry which has lately been exerted in varnishing up the portrait of that misguided monarch, unless we seek for it in a fearless determination to justify every thing in the book of Common Prayer, even to the extent of those occasional services with which the obsolete impiety and ignorance of a corrupt age have disfigured its pages. But History will not be made to speak the language of Romance or of Superstition. Whatsoever were the domestic virtues of Charles 1st, his public life was a series of outrages upon the laws of the realm, the principles of the constitution, and the liberties of the subject. Arbitrary, perfidious, and unrelenting, he was— if there is any meaning in the term—a tyrant : and to speak of him as having been any thing less, is to condemn the laws which he trampled on, the constitution which he in every shape violated, but which is the pride and the birth-right of every Englishman, the very basis of the throne, and under God, the security of the true religion. Are all official records and contemporary testimonies, the confessions of Clarendon, of Coke, and of Echarde, the unimpeachable veracity of Burnet, to say nothing of Neale and of Whitelock, to be set aside by Sir Philip Warwick and the Velvet Cushion ? What is the character given of him by Bishop Burnet ? ' He loved high and rough measures, but had neither the skill to conduct them, nor the height of genius to manage them. He hated all that offered prudent and moderate counsels : he thought it flowed from a meanness of spirit, and even when he saw it was necessary to

‘ follow such advices, yet he hated those who gave them. His reign both in peace and war, was a continual series of errors. He minded little things too much; and was more concerned in the drawing of a paper, than in fighting a battle. He had a firm aversion to popery: but was much more inclined to a middle way, between protestants and papists, by which he lost the one without gaining the other. At his death, he showed a calm and composed firmness, which amazed all people; and that so much the more, because it was not natural to him.’ We beg leave to recommend to those of our readers who may wish for a summary of the evidence on this question, a little work written by an author whose name we almost fear to pronounce over a ‘ Velvet Cushion;’—Micaiah Towgood. It is entitled “ An Essay towards attaining a true idea of the character and reign of King Charles the First.” For our own parts, we feel very little interest in this resuscitated controversy; we have nothing staked on its issue; and we would leave those who will have him to be a martyr and a saint to the quiet possession of their understandings and consciences. Only we cannot permit ourselves to pass over in a man of real piety so flagrant an inconsistency as that of bestowing on Charles the First these sacred appellations. In what sense was he a witness to the truth? What an unwarrantable profanation is this of the honours of Christianity! Even if we allow the use of the term in conjunction with some qualifying epithet,—if he be styled a political martyr, to what principles did he fall a victim, unless to those of tyranny and lawless aggression? Neither the injustice of his death, nor any personal virtues, nor all the false splendours with which the affection or the artifice of his adherents has encircled his name, can justify from the charge of absurdity and impiety the application of the title of saint, or even that of martyr, to King Charles the First. From the lips of a Christian minister such language is revolting: it betrays a worse than pitiable weakness.

It is to the Christian minister—for we cannot be mistaken in attributing both the character and the office to the Author of the present volume,—it is to the Christian minister only that we should think it at all worth our time to make an appeal on subjects connected with the following pages. We can easily account, from other circumstances than the unlikely one of ignorance, in respect to historical details, and we can make allowance, for some misrepresentations in point of fact of the occurrences of those times. The Author evidently would court the reputation of candour. He tells us, and it is no other than the truth, that ‘ indiscriminate censure of the Puritans would be highly unjust.’ ‘ They were men,’ he adds, ‘ who had little perhaps to condemn in them, except a superstitious alarm at Popery. Their

doctrines were in general pure,—their practice correct; and some of them were not merely among the best Christians, but the finest gentlemen of the day.' This is more than we have been accustomed to hear admitted in certain quarters: but he afterwards speaks of the *apostles of this new system*, which is described in terms so indefinite as to render it applicable to men of any character, and appropriate to none, as 'deserving the name of Puritans,' by which he would still describe them 'as little as any of their contemporaries.' For 'the Royalists' he tells us, 'though *many of them* without religion, generally retained the form. *Many* of the Puritans had neither form nor religion.' The convenient indeterminateness of the pronoun is probably meant to give the air of temperance to the statement, but in fact it answers all the purpose of indiscriminate reproach.

'The times,' he adds, 'were truly awful. In common times men sin against their principles, and then one hopes their principles may mend them. But these men rebelled upon principle,—shed royal blood for conscience sake. What, therefore, could mend them?' p. 44.

We have seldom been pained by perusing in the same compass of lines, so great an aggregate of pernicious falsehood, as the thoughtlessness or the prejudice of the writer has here assembled. With what eyes must he have read the history of that period? It is insinuated that the Puritans were the agents in the civil commotions of those times;—that they excited a rebellion,—a rebellion, it seems, founded on religious principles;—that Puritanism is chargeable with the crimes and troubles of that period;—and, to crown the whole, with the guilt of murder aggravated by the plea of conscience! We can scarcely refrain from the strong language of indignation on recording afresh these false and bold assertions. We do not care whom the Author means to designate by the term *Puritans*, which he would thus abandon to the vulgar obloquy of the profane and the dissolute. Whoever they may be, the facts will apply to no description of persons. Rapin says, 'All those who were not 'submissive enough to the king were looked upon as Puritans, 'and frequently oppressed as such. So, by a fatal policy, men 'well affected to the Church of England, but enemies to arbitrary power, were driven, in spite of themselves, to side with 'the Puritans, in order to strengthen their party, and enable 'them to oppose the designs of the Court.'

'No man (says Lord Clarendon), can shew me a source 'from whence these waters of bitterness more probably flowed, 'than from the unreasonable, unskilful, and precipitate dissolution of parliaments, especially as the king had publicly declared, *That he would account it presumption for any man to prescribe any time to his Majesty for parliaments.*'

In another part of his history, Vol. I., p. 184., his Lordship says, 'In the house of Commons were many persons of wisdom and gravity, who being possessed of great and plentiful fortunes, though they were undevoted enough to the court, had all imaginable duty to the king, and affection to the government established by law; and without doubt the MAJOR PART of that body consisted of men who had no mind to break the peace of the Kingdom, or to make any considerable alteration in the government of church or state.' 'The general temper and humour of the kingdom,' he elsewhere assures us, 'was little inclined to the Papist and less to the Puritan. The murmur and discontent that there was, appeared to be against the excess of power exercised by the crown, and supported by the judges in Westminster Hall.' Towgood, in the Essay to which we have referred, has assembled a mass of collateral evidence to the same effect, we shall quote only one paragraph more, which might seem to be decisive; and it is given with all the authorities.

'They were, therefore, gentlemen, members of the *Church of England*, who began the quarrel with the king, and first drew the sword against him. The Earl of Essex, the parliament's general, and whose very name raised an army, was episcopal. Lord Clarendon says of him, that he was rather displeased with the person of the archbishop, and some other bishops, than indevoted to the function; and was as much devoted as any man to the book of Common Prayer, and obliged all his servants to be constantly present with him at it. Of the admiral who seized the king's ships and employed them in the service of the parliament, the same noble historian says, he never discovered any aversion to episcopacy, but professed the contrary. Sir John Hotham, who shut the gates of Hull against the king, and was the first man proclaimed a traitor by him, he declares to have been very well affected to, and to have unquestioned reverence for the government, both in church and state: the same of Sir Hen. Vane; and of Lenthall the Speaker; and of Pym, a person of the greatest influence in the house, that he professed to be very entire to the doctrine and discipline of the church. Nay, we are told, by the same great author, that all those who were countenanced by the Earl of Essex, or in his confidence, were such as desired no other alteration in the church or government, but only of the persons who acted in it. And Mr. Baxter says, That the great officers in Essex's army were CONFORMISTS; and some of them so zealous for the liturgy and diocesans, that they would not hear a man as a minister that had not EPISCOPAL ordination. It is also known that a noted clergyman, Dr. Williams, Archbishop of

‘ York, accepted a commission from the parliament, and went into the army,* (and did, in person, assist the rebels, as Lord Clarendon expresses it, to take a castle of the king’s, in which there was a garrison, and which was taken by a long siege.) So that it is, I think, past dispute with reasonable men, if there was any fault in opposing the king’s measures and taking up arms against him, it must be imputed to the Church of England, for they were *first* and the *deepest* in the quarrel.’ *Burnet’s Memor.* p. 287. *Clarend.* Vol. I., p. 223., Vol. IV., p. 564., Vol. II., p. 389., Vol. III., p. 214., Vol. IV., p. 620., Vol. I., p. 63., Vol. III., p. 462., Vol. II., p. 350.’

That the death of the king was either compassed or sanctioned by the Puritans, if by that term any religious denomination or body of men be intended, is an assertion equally gratuitous and scandalous. ‘ The presbyterians and the body of the city,’ says Bishop Burnet, ‘ were much against it; and were every where fasting and praying for the king’s preservation.’ ‘ It was the crime of but a few hot-headed enthusiasts, or ambitious soldiers. Many of the most considerable dissenters did even then, when it was not so safe to do it as it is now, openly declared against it both in their sermons and writings. This is what in justice cannot be denied them,’ and Clarendon testifies, ‘ that the nation and parliament were most innocent of his death; which was the act only of some few ambitious and bloody men.’ Further, a solemn protest was drawn up and signed by about fifty of the principal presbyterian ministers, which was accompanied by a very bold remonstrance in a letter to the general and council of war, dated Jan. 18, 1648, and delivered to his excellency by some of the ministers. (Vide Towgood’s Essay, pp. 177—181.) And, finally, ‘ Doctor Lewis du Moulin, history professor in Oxford, who lived through those times, says, “ That no party of men, as a religious body, were the actors of this tragedy, but it was the contrivance of an army; which was a medley and collection of all parties that were discontented; some *courtiers*, some *presbyterians*, some *episcopalians*; few of any sect, but most of none, or else of the religion of Hobbes; not to mention the Papists, who had the greatest hand in it of all.” Neal, Vol. III., p. 551.’

Will not the curate of St. John’s, Hackney, discover in this monstrous coalition of opposite sects, another coincidence to assist his parallel between those times and the present, and to prove the identity of the spirit and object which actuated the

* He was commander in chief of the parliament forces in North Wales.

Puritans of that age with those which now actuate the fanatical members of the British and Foreign Bible Society? Yes, doubtless; and in the next Number of the *British Critic*, he, or his friend Nolan, will notice with pleasure the fresh testimony which is borne by this *Velvet Cushion*, to the important fact, notwithstanding the schismatical and methodistical sentiments which may be found in the volume. We congratulate the Author on the honours which, we are persuaded, must await his brow. Those Puritans also made a stir about the Bible; but their only design was, we see, to subvert the Establishment. Religion was the cloak which the conspirators wore; therefore, whosoever now wears the cloak, conceals a dagger, and is to be marked as an assassin. It was upon religious principle that they rebelled against their king;—upon religious principle he was murdered. O! beware of religious principles, and keep to the peaceable tenour of established forms. Of this nature, without any forced perversion of our Author's meaning, appear, to us, to be the tendency of his remarks; and we deem them the more reprehensible, because *he knew* that insidious attempts have recently been made with malignant industry, to distort the features of the Puritan character, and to exhibit the caricature as a portrait of the spirit of modern Dissent, which is represented as the hidden spring and vital principle of the Bible Society.

We have purposely avoided discussing the political sentiments connected with this subject; but may just observe that to term the stand made against the arbitrary and illegal measures of the king, rebellion, in any sense which excludes from the word the idea of virtue and of sacred duty, betrays either a strange ignorance of historical fact, or a secret disaffection, to the constitution of our country. It was a rebellion produced by a similar cause, prompted by the same principles, and differing only in its more glorious and permanent results, that effected the Revolution of 1688. In this sense of the term, it has always been the proud distinction of Englishmen to be rebels. By such rebellion, they have achieved all that has rendered their country an object of admiration to surrounding nations, the school and the sanctuary of Europe; her very soil possessing an inherent efficacy, by means of which every one that presses it becomes free. By rebellion, if we *must* so apply the term, was *Magna Charta* wrung from King John; and by rebellion was our second charter, the Bill of Rights, obtained. Our Established Church herself was a rebel against the Pope;—and Luther, and Wickliffe, and Huss, were rebels;—and what is still worse, they were religious rebels;—rebelled for conscience sake, 'and what then could mend them?' But we protest altogether against the use of a term of so invidious and alarming a sound to loyal ears; we contend only that in all these cases it would be no

less applicable than in relation to the Puritans. As to the subject of loyalty, we beg leave to refer those of our readers whose ideas are not very definite on this point, to the luminous eloquence of a man to whom none will impute the crimes of either Puritanism or sedition. The following quotation is from Edmund Burke's 'Address to the King.'

'Attempts will be made, attempts have been made—to inculcate into the minds of your people other maxims of government and other grounds of obedience, than those which have prevailed at and since the glorious Revolution.'——'Sir, your throne cannot stand secure upon the principles of unconditional submission and passive obedience, or powers exercised without the concurrence of the people to be governed; on acts made in defiance of their prejudices and habits; on acquiescence procured by foreign mercenary troops, and secured by standing armies. These may, possibly, be the foundation of other thrones; they must be the subversion of yours. It was not to passive principles in our ancestors, that we owe the honour of appearing before a Sovereign, who cannot feel that he is a prince, without knowing that we ought to be free. The Revolution is a departure from the ancient course of the descent of this Monarchy. The people, at that time, re-entered into their original rights: and it was not because a positive Law authorized what was then done; but, because the freedom and safety of the Subject, the origin and cause of all Laws, required a proceeding paramount and superior to them. At that ever memorable and instructive period, the letter of the Law was superseded in favour of the substance of Liberty. To the free choice, therefore, of the people, without either King or Parliament, we owe that happy Establishment, out of which both King and Parliament were regenerated. From that great principle of Liberty have originated the Statutes, confirming and ratifying the Establishment, from which your Majesty derives your right to rule over us. Those Statutes have not given us our Liberties; our Liberties have produced them. Every hour of your Majesty's reign your title stands upon the very same foundation, on which it was at first laid; and *we do not know a better, on which it can possibly be placed.*' Burke's Works, 8vo. Edition, Vol. IX., p. 193—4.

It was not, we believe, for want of such counsel, but in wilful, determinate opposition to these principles, that Charles I. lost his throne, and, eventually, his life.

The connexion of resemblance and of descent which is insinuated between the Puritans and Modern Dissenters, is more broadly implied in the subsequent pages of the volume. The

Velvet Cushion becomes the purchase of an elder of a Dissenting congregation. In his new situation he soon discovers

‘ that the general contempt for forms extended itself to every thing connected with the exterior of public worship :—’ it seemed almost a matter of indifference to my new proprietors, whether I was trampled or preached upon ’ ‘ “ My dear,” said the Vicar, “ I venture to say this was wrong. Those who insult the forms of religion, are in imminent peril of learning to despise religion itself. A man who laughed at my surplice, would soon laugh at me.”—’ Far from despising forms,’ (he says elsewhere,) ‘ I never yet saw, nor expect to see, religion survive their destruction.’ p. 73.

We have no wish to justify every thing in respect of which Dissenters may differ from the Established Church, nor to conceal whatever mistakes or defects may attach to their discipline and modes of worship. We agree, in the main, with these remarks ; but we must observe that our Author’s meaning is not distinctly evident in speaking of the forms of religion. Are those forms alone to be sacred from insult which are established by law ? Is it any particular modifications of external solemnity which are exclusively essential to the existence of religion ? We confess that the want of a solemnity of spirit is too often lamentably conspicuous in the public assemblies of Dissenters : we wish it was confined to their assemblies ; and though in respect both to the cause and the remedy of this evil, or experience might lead us to a conclusion somewhat different from the opinion of our Author, we will not dispute the point with him : we wish only to press upon his conviction the necessity of an enlightened consistency.

Such an expression as ‘ the lusty thumps of puritanical fists,’ and others of similar contemptuous ridicule, are not quite accordant with the spirit of these remarks. But we must proceed with the history of the Velvet Cushion.

‘ When I arrived, Sir, the elders of the Church happened to be assembled to sit in judgment upon the character of their minister, against whom, I found, capital misdemeanors were alleged. He was charged with preaching a written Sermon—with wishing for a service on Christmas Day—with prefacing a sermon with the Lord’s Prayer—with suggesting the propriety of kneeling in prayer. From the tone of authority assumed by the judges, I soon discovered that they, and not he, were the real ministers of the Chapel. He was a sort of organ, of which they were to change the barrel, fill the pipes, and manage the keys at their pleasure.

* * * * *

‘ Here I supposed the matter would have ended ; but I then knew little of the facility of separation when the habit is once formed. The key stone of unity once removed, the building shivers at a mere touch. The very next day the minority determined to secede with

their ejected minister, and within six months, a new Chapel frowned upon the old one, from the opposite side of the street; and before the plaister was yet dry, the rheumatic congregation listened to the history of their neighbour's intolerance.' p. 74—76.

Our remarks, in pursuing the remainder of the narrative, must be very brief. We are quite aware how much less amusing to many of our readers will be our comment than the text. It requires no ordinary degree of patience and coolness of temper to disentangle the fine and skilful tissue of our Author's misrepresentation. The above instance may, possibly, arise from a disposition observable in metaphysical philosophers of a certain stature of attainment, to generalize every accident and every circumstance that comes before them. Possessing much more liveliness of perception, and ambitious restlessness of fancy than cool, discriminative judgement, they disdain to keep the slow pace of historical evidence or argumentative deduction. They must soar in propositions, and sport in axioms, and glitter in antitheses. That cases have occurred very nearly resembling that which is here recorded on the testimony of a Velvet Cushion, is undeniable. We have no wish to deny it. Were they ever so frequent, the principles of Dissent rest on a very different foundation from the character, the policy, and the history, of the advocates of any particular system, or the members of any particular society. They do not rest on simple expediency. Nevertheless, we are sure that our Author would not wish deliberately to scandalize any body of men, by imputing that as not only a consequence but a general result of their principles, which, as a matter of history, is by no means of so frequent occurrence as to characterize their sentiments, nor as an existing circumstance in unison with their practice, their feelings, or their opinions. But we must hasten to consider a more serious charge. We will give it in all its connexion, not only that it may have all its force, but for the sake of the beauty of some of the sentiments with which it is—we will not say artfully, but—skilfully connected.

' I found that the Chapel had been erected at a period when the Clergyman of the parish happened to love sporting far better than preaching. The people who, however, wanting in religion themselves, quickly perceive any deficiency in their clergy, soon quitted the Church. And as the dissenting minister preached orthodox doctrines in a spiritual and zealous manner, as moreover for a time, the service was gilded and rendered palatable, by the introduction of a large proportion of the Church prayers—the wandering flock sought food in these foreign pastures. And, in the first instance, they seemed to gain by the exchange. Many of the ignorant were taught, many of the profligate reclaimed—and many of the miserable comforted. During this period, the mass of the congregation were poor. Soon,

however, some of the poor becoming rich, obtained an ascendancy in the congregation, and finding one an orthodox, and others a practical religion troublesome to them—ejected, first one minister, and then another, as contending parties prevailed; oscillating for a long time between a fiery Antinomian and a frozen Socinian. For a long time the struggle between flame and frost was doubtful; but, at length, as the weight of influence lay on the side of the Socinians, heterodoxy prevailed. One consequence of this was, that the piety and morals of the pulpit both declined. The next was, that the congregation declined as fast as the doctrines. Socinianism thinned it like the plague. And at last, except that I, and an old man and woman who were stone deaf remained, the words ‘My brethren’ were absolutely superfluous.’

“My love,” said the Vicar—“this fact is worth a thousand arguments. The ‘Common people heard (Christ) gladly.’ Socinianism never fails to drive them away. A religion without a Saviour is the temple without its glory, and its worshippers will all desert it. No man in the world has less pretensions as a preacher than myself—my voice, my look, my manner, all—“All excellent,” said she—“Nearly as bad as possible,” said he; “and yet. I thank God, there is scarcely a corner of our little Church where you might not find a streaming eye, or a beating heart. The reason is—that I speak of Christ; and, if there is not a charm in the word, there is in the train of fears, and hopes, and joys, which it carries along with it. The people feel, and then they must listen.”

‘The old Lady, though she differed from the Vicar as to his notion of his own voice and manner, quite sympathized with him in all his enthusiasm upon the glorious theme on which he had now entered. A humbler spirit scarcely ever breathed. This humility had carried her to the foot of the cross of Christ, and she seemed to stand there like one of the women who had followed him to his crucifixion. I have seen her hang upon her husband’s lips, when he dwelt upon this topic, as if she was listening to the song of the angels—“To you is born this day, a Saviour, which is Christ the Lord.” In Church, it was their darling theme—at home, their continual feast. The sacred name of a Saviour never failed to quell a rising difference, to bind up a wound, to dry up a tear, to shed a sort of sunshine over all their prospects. I shall never forget the emphasis with which she replied to his last sentence—“Yes, my dear—they feel, and I feel, and if we did not all feel, the stones themselves would cry out. If my feelings ever languish, I call to mind our poor Catholic, who, as you well remember, when her priest had prescribed some penance for her sins, after hearing you, burst into the vestry, crying, ‘that is the Saviour I want.’ We all want him, and God be praised, we may all possess him.” The old man’s heart burned within him as she talked, and he now felt what indeed he had felt a thousand times, *why* he loved his wife.

“But,” said he, “to return to the memoir—what a striking history of dissent we have here. In two or three generations, you see the orthodoxy of this Chapel freezing into Socinianism. And this particular history would, I fear, serve for the history of many other

Chapels. Socinianism or Arianism now fills the pulpits once occupied by Howe, Owen, or Baxter. Could they return to earth, they would find their lamps burning, not in the once-cherished meeting, but in the despised and deserted aisles of the Establishment. The over-anxious zeal of their followers soon spent itself. The volcano burnt out, and too often left behind it nothing but the ashes of infidelity. Who ever heard of a dissenting society recovering itself—of their dead in faith walking again? But, in our Church, the dead *do* walk. At the present moment, a flame of religion has sprung up from the grave in which she was entombed at the Restoration, and walks abroad in many of the churches and colleges of the land. But, my dear, I am talking myself, when I had much better be reading the memoir." pp. 77—82.

If these are our Author's deliberate convictions, his honest opinions, and we have no reason to doubt it, we no longer blame his attachments to the forms and ritual of the National Church. If it be a fervent attachment to the doctrines of her Articles, and the devotional pathos of her Liturgy, that has inspired him with equal dislike to, and dread of, Dissenters, we will respect the prejudices that spring from so estimable a principle, nor shall we despair of seeing them relinquished on his becoming a little better acquainted with *their* principles.

The only expression which excited a momentary suspicion of the Author's sincerity, occurs in the first paragraph. He says that the wandering flock '*seemed to gain by the exchange* ;—an expression which, not to make a man an offender for a word, we should have been less disposed to notice, but for a similar sentence which occurs in a following chapter. After describing the young clergyman of the parish, as '*an easy, kind-hearted creature, who might have seconded an address, or even have presided at a turnpike meeting, with considerable effect* ; but who had neither piety nor vigour for his sacred employment,' he adds,

'His people were grossly neglected. The '*hungry sheep looked up, and were not fed*,' and they accordingly sought for what *they deemed* more productive pastures. And *the meeting*, which waited, *like Absalom in the gate, for all the discontented*, and promised to supply all their wants, soon filled itself with the stragglers.' p. 137.

What are we to understand from this?—Let us suppose it to be a real concurrence,—the *David* of the Church a character similar to what is here described, and in this respect only, it seems, like David,—that a '*meeting*,' in which, however, it is not implied that the truths of the Gospel were not faithfully preached, as in the instance before quoted, waited, like Absalom, a rebel and a profligate, to receive all the disaffected stragglers who were disloyal enough and weak enough to deem

any pastures more productive than those which afforded their souls no food, and to seek the supply of their wants elsewhere rather than within the pale of that barren enclosure. They were, however, only stragglers, who were guilty of this flagitious schism; the others were contented to starve and die. 'And in the first instance the former might *seem* to gain by the exchange.' How strange their delusion! But does our Author dare indeed insinuate, that they ought not to have acted thus? Is a concern for personal salvation to be repressed and restricted by any considerations respecting the dubious arrangements of human policy? to be held subordinat. to questions of forms, and of rites, and of services of human imposition? Would the Author—would any conscientious clergyman fearlessly incur the awful responsibility of advising a person solicitous about his eternal welfare to continue an attendant upon the forms of the Establishment, where the Gospel is no longer preached from the pulpit? where, instead of that Gospel, doctrines of no negative tendency, principles subversive of its authority, are ignorantly or insidiously promulgated? and this, while in a neighbouring street, suppose it be even from the spirit of contention, Christ is preached? Is it only Dissenting chapels and meeting-houses that are to be suffered to sink into decay,—that do in fact always decay, when both the piety and the morals of the pulpit decline? We accept the implied avowal. If *this* Protestantism be the religion of Churches, let Dissenterism ever be the religion of barns. We need seek no further evidence of the pernicious tendency of any rites or decorations which can communicate a supposed local sanctity, or induce a superstitious attachment to walls apart from and independent on the truth and presence of Him who is the glory of the temples and the life of the worshippers. We no longer wonder that the policy of an endowed Establishment should have retained so much of 'the religion of Cathedrals,' the Gothic arches, the solemn light, all that we 'owe to Popery,' which includes every thing that deserves to be called by the name of a church; that it should call in the aid of sense, of scenic grandeur, of association, of authority, in order to counteract the strong attraction of a Dissenting meeting-house, a very barn, in which the glad tidings of the Gospel are preached to dying sinners. Behold our reasons for Dissent! We can no longer wonder that in abhorrent dread of such effects resulting from the abuse of even the decent solemnities of the Church, the first Puritans should have been led with too indiscriminate and disproportionate zeal to proscribe whatsoever might thus beguile the souls of men from the simplicity which is in Christ. Our Author has given us the history of a Dissenting chapel. He laments that 'Socinianism or Arianism now fills the pulpits once occupied by Howe, Owen, or Baxter.' We

lament, equally with the Author, that Socinianism or Arianism should fill any pulpit, much more pulpits once occupied by the assertors of the truth. But does he mean to insinuate that Socinianism is occupying among Dissenters the place of Orthodox Christianity? that it is supplanting the worthy descendents of those great men whose names he specifies? that it is gaining the ascendancy? and that Dissent favours its increase? If this be his meaning, we must inform him, and we expect to be listened to not only with that deference to which our opportunities of information might entitle us, but with that charity which gladly believeth and hopeth all things concerning a brother, that he is utterly and happily mistaken. The history of a chapel is not the history of Dissent. It presents no analogy illustrative of the tendency of the principles of Dissent. We could furnish the Author, and he would surely rejoice in the intelligence, with the histories of numerous chapels once filled by Socinianism or Arianism, which are now thronged with the attendants upon an evangelical ministry. This case, we will venture to affirm without fear of contradiction, is as common at least as the opposite. But we repeat it, the history of Dissent is not involved in the history of a meeting-house. We esteem it no disadvantage, no evil that a congregation of Dissenters, instead of clinging to lifeless formularies and polluted walls, 'declines as fast as the doctrines;'—that 'Socinianism thins it like a plague.'

But the ground is suddenly insidiously changed. 'Who ever heard of a Dissenting Society recovering itself—of their dead in faith walking again? But in our Church the dead do walk.' There is nothing so deceptive in serious argument, as poetical tropes and similes: they impose on the author still more easily than on his readers. A Christian Society conveys to us no other idea than that of an aggregation or combination of individuals, each possessed of a distinct rationality and an immortal principle of life. That when any particular individuals of a Dissenting congregation lapse into heresy—become dead in faith, there should be any thing in the constitution and discipline of a Dissenting church to render their recovery hopeless, is an absurdity which we cannot suppose our Author meant to convey. The supposed case then is that of a Christian Society, a body of professing Christians; declining in piety, becoming first lukewarm, and, at length, disinclined to the truth, lapsing into a state of moral death and political decay. The picture cannot be contemplated by a pious mind in regard to any class of society, without deep, melancholy, and earnest deprecation. It was the sad history and awful catastrophe of the Church of Laodicea, as inscribed by the pen of prophecy. But is it only within the walls of a meeting-house that these affecting instances

present themselves? Are there no churches within the pale of the Establishment in which the congregation once exhibiting, under the faithful ministry of a devout pastor, all the symptoms of vital energy, have, when death has closed those lips of pure and holy eloquence, relapsed into formality, and gradually broken away into the world? Can it administer any consolation, that when that generation shall have been swept off into eternity, a flame of religion may, in the dispensations of Providence, be relumed within those walls, perhaps, to be succeeded by an interval of moral darkness? Is the figment of the immortality of the Church itself, as an abstraction, any alleviation of the awful consideration of the death of hundreds, murdered slumbering in her embrace? What antidote do its forms supply? In what instances, in any degree sufficiently numerous to justify our bringing them into the account, have the Liturgy, and the Ritual, and the Articles, of the Church, been found efficacious, independently of an evangelical ministry, to keep alive the flame of religion in the Church, to convert the sinner from the error of his ways, and to train up the believer for the celestial inheritance?

Is the resurrection of the doctrines of the Reformation within the walls of the Establishment—an event in which no persons more sincerely rejoice than pious Dissenters—any cause of self-gratulation to the more thoughtful ministers of the Church? Can they ascribe to any latent principle of animation in either the system or the members of that Establishment, the quickening energy which has been partially superinduced upon the Clergy? Do the hated names of ‘Popes Wesley and Whitfield’ supply no admonitory reflections? Or needs this writer be reminded that the period is not very remote at which Dissenters and Methodists were the only classes of Christians in this country whose ministers could be said to preach the doctrines of the Reformation? and that even yet—and it is with deep regret we advert to the awful fact—the proportion which the preachers of the doctrines of the Articles and Liturgy of the Church of England bear to the whole body of her clergy, though it has been increasing rapidly, is by far too inconsiderable to deserve the name of a minority? Though in the Church there be ‘many of the dead who walk;’ and who, by their active energy, seem to occupy more ground than the vast majority who remain in stupid and guilty lethargy, there is as yet, we conceive, but little scope for this indecent tone of triumph, what encouragement soever there may be for hope. There have indeed been a noise and a shaking, and the bones of some of the skeletons have come together; have assumed, with sinews and flesh, the forms of men; and the breath of life has come into them: but they cannot, alas! be said to constitute an exceeding

great army. The Church still exhibits a melancholy degree of resemblance to the valley of vision; and concerning the dry bones which are spread on every side in horrid and loathsome communion with the living, it may still be demanded, Can these bones live? and the answer will still be appropriate, "O Lord God, thou knowest."

We cannot see then, the ground of the Author's exultation and of the indignant demand which he makes. We care not to answer him when he exclaims, 'Who ever heard of a dissenting society recovering itself?' not understanding distinctly to what sort of resurrection he refers. Dissenting societies are voluntary compacts which extend not beyond the life of the individuals who recognise them. A thousand circumstances may operate to augment, or to detract from, their numbers. Natural and accidental causes perhaps, with the intervention of others of a description to awaken regret, may combine to thin the chapel, or rather to deprive the minister of the chapel of his attendants. The antiquity of a great proportion of what are called Dissenting Churches, opposes, however, some strong facts to this hypothetical concession; and the revival of others within the sphere of our actual knowledge, which had nearly sunk into decay, may serve to prove that the prayers of a Church, and the labours of an affectionate pastor, may have their resurrection within the walls of a Dissenting chapel. But be it so, that Dissenting societies partake of the principles of mutation and decay. When once dead, it is not our custom to embalm them, and sacredly to revere their mummies:—let their names perish. But if it be supposed that the cause of Dissent—we retract our words—we know of no such cause—we will never lend ourselves to the promotion of any cause as the cause of a party—but if it be supposed that the principles of Dissent suffer from sympathy with the decline of a congregation, or the depopulation of a chapel, there cannot be a more palpable mistake. These considerations, however, seldom occupy the fears, the hopes, or the speculations, of pious ministers among the Dissenters. They accustom themselves to contemplate the progress of the sacred light of Truth, and the triumphs of the Gospel, as wholly distinct from any order of means which the wisdom of men may devise, or the Almighty be pleased to employ;—as independent on the rise or the fall of any societies or establishments;—as subserved by the sincere and devout efforts of good men of every religious distinction;—and as ultimately secured by those intimations of the Divine counsels, and those express assurances of Divine interposition, with which the Scriptures are richly strewed.

'Another great error (we are told) was, their low estimation of prayer. They threw away your noble form of prayer that the mi-

minster might pray as he pleased. The consequence was, that the people also heard as they pleased, which was often not at all. He prayed and they looked about them.'

A case to which, of course, the devouter congregations of an Episcopal church present no parallel! A degree of criminal irreverence peculiar to Dissenting worship!

'Prayer with them was a secondary object—the sermon, all in all.'

"As if," said the Vicar, "one great end of preaching was not to teach us to pray."

"As if," said his wife, "not prayer, but preaching, was the employment of angels."

"As if," rejoined the Vicar, "God had said—'My house shall be called a house of preaching, instead of 'a house of prayer.'"
p. 85.

Here our good friend the Velvet Cushion discovers, we think, not a little of his educational predilections; and the excellent couple appear, in listening to him, to have inhaled the infection. We well know what an antipathy the Romish clergy had to the *Sermons* of the Reformers. The forms of prayer which the Church of Rome authorized, would have been inoffensive even from the lips of heretics; but it was the preaching of Luther, the thunders of the pulpit, which shook the Vatican, and made the seat of the Beast tremble. The doctrine of the prayers of angels belongs to the same Church:—'*As if*,' might a Dissenter have interposed, 'one great end of prayer was not that we might be taught to love and to understand the word of God!'—'*As if* the Apostle had said, "it pleased God" by the wisdom of prescribed forms of devotion, instead of by "the foolishness of preaching, to save them that believe!"—'*As if* the preaching of the cross were but a subordinate part of the Christian ministry! There can be no surer sign of the declension of the spirit of prayer itself, than a contemptuous indifference for the preaching of the Gospel, as though it were indeed foolishness, disguised under the semblance of religious reverence for the external forms of worship.

But one is quite at a loss in what manner to account for this strange charge against Dissenters, of undervaluing the importance and efficacy of prayer, as they are the very people whose stated appointments of social meetings for the exercise of this very duty, have been so often scoffed at and ridiculed as tending to nourish fanaticism, and to engender hypocrisy: and the more so, as Dissenters are known to require from candidates for the ministerial office those qualifications for leading the devotions of a congregation, which may afford at least a presumption of the existence of the habit, and, so far as human sagacity can penetrate, of the spirit of devotion. It is rather hard that they should be reproached with errors of so opposite:

a nature ; and that it should be in reference to *their* churches, that it is added, ' Take away the spirit of prayer, and though the *materials* or even the *splendour* of the temple remain,' the "glory" has "departed" from it.'

But our limits will no longer allow us to measure step by step our Author's erratic progress. We shall be heartily glad to take leave of the subject of Dissent : a few animadversions on the following passage shall close our remarks on this part of the volume.

' My early habits (continues the Velvet Cushion) unfitted me for Dissent. I felt much *tenderness*, indeed, for the scrupulous dissenter, and much admiration of their general zeal ; but I saw nothing which led me to think that, on the whole, the stones of the church would be better employed in building meetings. The Dissenters are often important auxiliaries to the Church,—but they would be bad substitutes for it.' p. 93.

This was said, probably, in the mild tone of conciliatory kindness, and we beg leave to express our sense of the candid intention which dictated it. We are willing to accept this condescending tenderness, the utmost which, after the picture of Dissenterism which has been exhibited, can be expected in lieu of that more enlightened feeling of cordiality we might have required of a man who quotes, with the appearance of familiarity, the names of Howe, Owen, and Baxter. A preference for the Church of England in a member of that Church, can be considered only as commendable consistency. We can conceive no efficient reason which should induce those who are Dissenters in principle to remain within the Establishment. We would add, let Dissenters be considered as *auxiliaries* to the Church, rather than as hostile rivals ; but we must first inquire in what sense they are to be styled its auxiliaries. As an establishment, it is obvious they cannot be considered in this light. In the maintenance of the doctrines which Dissenters hold in common with the Church, they are *mutual* auxiliaries. In the cause of Christ they are, we trust, fellow-labourers with the pious clergy. But if our Author means to arrogate a pre-eminence on behalf of the Established Church, which would imply that all other religious sects must be content to follow in her train as dependent auxiliaries—and we would not willingly misunderstand him on this point—our reply would be in the spirit of independence in which St. Paul boldly asserted his claims as irrespective of human authority. The apostolic synod at Jerusalem seemed at first disposed to regard the Apostle of the Gentiles himself as an ' important auxiliary ;'—and from views of the spirituality of the Messiah's empire as yet imperfect, to assume a supposed delegated authority. " But the Gospel which was preached of me," exclaims St. Paul, " I nei-

ther received it of man, neither was I taught it, but by the revelation of Jesus Christ. Neither went I up to Jerusalem to *them which were apostles before me.* "But they heard only that he which persecuted us in times past, now preacheth the faith which once he destroyed; and they glorified God in me. But *of those, who seemed to be somewhat, whatsoever they were, it maketh no matter to me: God accepteth no man's person.*"

Is it demanding too much of those who consider themselves as the servants of Christ, and who must therefore regard, in their best moments, all political interests as infinitely inconsequential in comparison with the diffusion of the knowledge of his name, to require of them the expression of a similar spirit as a test of their sincerity? It is not from pride or contention, but from conscientious motives of the greatest urgency, that Dissenters resist the assumption of any authority or superiority on the part of the endowed clergy of their country, as it respects the validity of their commission or the extent of their claims. They stigmatize as strongly as the maddest advocates of an apostolic succession can, the unauthorized usurpation of the sacred office; but they contend that this succession is of a spiritual nature. They inquire, who is the usurper of the ministerial functions,—the man, under whatever name he may be designated, who, though wanting the credentials of legislative appointment, is baptized with a heavenly unction, from which he has confessedly derived the efficiency to cast out devils, or the worldling, who has prostituted his soul to pleasure or to covetousness, but who is invested with the office by a temporal authority, which can convey to him nothing but the awful responsibility of the charge? Let it be granted as a possible case that the former character may have deceived himself, which of the two is the most fatally deluded,—he who fancies he has derived his pretensions from Divine teaching, and who errs only in the personal application of right principles, or the more miserable fanatic, who conceives that a human ordinance can constitute him, in the absence of all personal fitness, an authorized and competent depository and minister of the Gospel of Christ? This Gospel, we repeat it, cannot 'be received of man.' The sanctity of the ministerial character cannot be in any way derived from human establishments. A sort of official dignity, and the external respect which is due to rank, station, and acquirements, may reasonably be attached to the person of a clergyman; but it is not of these that we are speaking. There is a reality in the character and functions of the sacred office, which does not reside in the extrinsic investments, and which belongs equally to the episcopal and the congregational 'Priest.' We submit whether there be not as much impiety in ridiculing the one,

as the other ;—in burlesquing the simple worship of the meeting-house, as in scoffing at the more ornate rites of a complicated ritual ;—in talking of Puritan fists, as in laughing at a surplice. On this point, let Dissenters and Churchmen exchange mutual confessions : we will not inquire to which class attaches the charge of having most erred in this respect. But setting this aside, we ask, are we demanding too much in requiring that by whomsoever the faith is preached, the Churchman, how strong soever his preference for his modes and discipline, should, with a cordiality that has no reserve, “ glorify God ” in them. But if they think that they are entitled *as* Churchmen, to any deference above that which may be due to their character, their attainments, and their zeal, if in this case they seem to themselves to be somewhat, whatsoever they be, it maketh no matter to us : “ God accepteth no man’s person.”

When our Author quits this dangerous and controverted ground, he pursues his narrative with an evenness of temper and an elevation of sentiment which are truly admirable. There is a great deal of accurate discrimination, and of pathetic beauty in some of the portraits, with, occasionally, symptoms of candour which we cannot but consider as indigenous to his character. From some passages we are led to suspect that he is not accurately acquainted with the doctrines of Calvinism, especially when he thinks it necessary to remark that the Calvinist cannot be more sure than another that he is a true Christian ; and if not sure, his creed is no peculiar comfort to him. The old lady, ‘ who had been reading that very morning a chapter in Archbishop Leighton, (the most formidable of all controversialists, because every devout reader must be afraid to disagree with him,) ’ is however permitted to remark that ‘ a pious and moderate Calvinist will find much both in scripture and in reason to say for his system.’ We cannot refuse insertion to the following passage.

‘ My love, I have been young, and now am old ; and from infancy to that verge of second infancy on which I stand, such has been the wholly unmerited compassion of my God, so often has he stretched out to me the golden sceptre of his mercy—so often, when guilty, pardoned—when infirm, strengthened—and when miserable, shed around me the sun-shine of his presence, that I am sure ‘ he *would* not I should perish.’ “ I know in whom I have believed, and I am persuaded,” that as long as I endeavour by his help, to stretch out this “ withered arm ” for mercy, (and as he spoke he stretched out an arm indeed withered in the service of the sanctuary)—as long as I endeavour, in complete distrust of myself, to take hold even of the hem of his garment, I shall find “ virtue go out of him ” to heal all my infirmities, and cleanse all my sins. This is my confidence, and if others have more, I thank God for their happiness, but am content with my own.

Now, such was the humility of the good old man, that he had never been heard to speak as triumphantly of his own hopes before. And, even now, he seemed to blush for an avowal which not self-complacency, but love and gratitude to God had forced from him. After a short pause, he added,—“ I wish, my love, in general, to speak neither of myself, nor of the disputable points in religion. As to myself, I am sure of but one thing—that I am a most unworthy servant of a God, to whose mercy from beginning to end, I must owe my salvation. And, as to Calvinists and Arminians—as there are only five points on which they differ, and at least five hundred on which, if real Christians, they agree, I desire to embrace all the articles of our common faith, and leave the rest to be settled in heaven.”

“ Perhaps you think,” said she, “ that they will never be settled on earth.”

“ I do,” answered the Vicar. “ Under various shapes, they have perplexed the philosophers and divines of all ages. My own creed is this—if a Calvinist so hold his opinion as to lead a holy life, and an Arminian so hold his as to preserve a humble spirit, I believe the principles of neither will exclude them from heaven.”

“ After this, the Vicar, who knew that no position was so safe for a man of his own sentiments as a prostration before God, knelt down ; and, like the giant, refreshing himself by touching on his mother earth, recruited, I doubt not, all his hopes, and views, and joys, by intercourse and communion with his God.’ p. 120—123.

Were we to add any thing to this extract, it would be as a companion to this interesting portrait, presented in no ideal character, but in that of a Dissenting minister of the baptist connexion, and a Calvinist, who lately closed a long and exemplary life of humble usefulness*. We shall insert a few sentences which will convey the imperfect outline.

“ During his trying affliction, he enjoyed a settled peace, which sometimes rose to joy. “ I am in general,” he said to a friend, “ composed and calm, but as to *strong consolation*, I know nothing of it : it is the work of faith and patience. I look upon all that I have done as NOTHING ! I must enter heaven just on the same footing as did the thief on the cross, and shall be glad to take a seat by his side !” A friend having expressed a devout hope that he might have an *abundant* entrance into the everlasting kingdom, he replied, “ I think I know the allusion in that text,—it is to a ship entering the harbour with a fair wind, on a fine day, with all her sails set. I do not expect an *abundant* entrance : if I may *but enter*, though it be on a board, or broken piece of the ship, I shall be happy.” Taking leave, as he supposed, of his wife, he said, “ My love, I commit you to Jesus : our separation will not be long, and

* See the Baptist Magazine for August—Obituary of the Rev. J. Sutcliffe, Olney.

I think I shall often be about you."—With peculiar emphasis he uttered his last sentence—"That God is the *strength* of his people, is an idea that I never saw before, as *I now see it.*" We think we may trust this simple account to make its own impression on our readers, and dare believe that it will not be felt irrelevant.

There is a varied and sometimes an affecting interest in the concluding chapters of this narrative, which will cancel in the minds of many readers the remembrance of its faults. The Author could scarcely consider himself as putting forth a *anonymous* publication. We sincerely regret that the mixed character of its contents should have forced upon us the unpleasant task of strong and decided censure, when we would much rather have had the opportunity of bestowing unqualified praise. It is with peculiar pain we behold a mind so highly gifted, warped from its consistency, and diverted from the simple pursuit of its holiest objects, by the prejudices of station and the narrowing influence of political system; that we are compelled to witness the mistakes of judgement and the errors of feeling, into which, in combination with these, a native impetuosity has so frequently betrayed him. Could we venture to hope that we have in any measure succeeded in placing some subjects before him in a new light, so as to influence his future speculations, we should consider that we had done no small service to the cause of literature and religion. We have no doubt that the time will come when the Author of the Velvet Cushion will concur with some of his sincerest friends in the regret with which they regard this publication, as an injurious misapplication of his fine talents. That it is calculated to do some good even to Dissenters, we are not disposed to deny. If they should be inclined, on perusing some of its pages, to rejoice that they possess as it were by birth right, as Dissenters, an immunity from some of the prejudices which seem almost of necessity to cleave to the members of an Establishment, let them not, on this account, shut their eyes to the practical errors which may have sprung up among themselves, and twined about their own systems. '*Fas est et ab hoste doceri,*' is an axiom much oftener quoted than adopted as a rule of conduct. If the Dissenters of the present day do not improve, it certainly will not be from the lack of benevolent exertions on the part of their opponents, to convince them of the error of their ways, and to point out in their discipline more dangers and inconveniences than have ever yet been realized. Nor will it be, it should seem, from an indisposition on their own part, to listen, with becoming deference, to the predictions or advice of their instructors, since we are well informed that the publication which takes the lead among Christian Observers of this

class, is indebted, for a very considerable proportion of its sale, to the support of Dissenters of different denominations, who are happy, for the sake of the practical value of some of its papers, to assist to their utmost in promoting its circulation, notwithstanding those parts of its contents which they cannot approve. May we be permitted in conclusion to offer to the candid attention of the Author and his friends, the following sensible observations. The spirit and conduct which they recommend, could we hope to see them generally prevalent, would do more towards healing the dissensions among good men, or obviating the evils of Dissent itself, than all the histories of Velvet Cushions which have been, or which may be written.

‘ Let it be remembered by controversialists on all subjects, that every speculative error which boasts a multitude of advocates, has its golden as well as its dark side ; that there is always some truth connected with it, the exclusive attention to which has given it charms for the heart. Let it be remembered that no assailant of an error can reasonably hope to be listened to by its advocates, who has not proved to them that he has seen the disputed subject in the same point of view, and is capable of contemplating it with the same feelings as themselves : (for why should we abandon a cause at the persuasion of one who is ignorant of the reasons which have attached us to it ?) Let it be remembered, that to write, however ably, merely to convince those who are already convinced, displays but the courage of a boaster ; and in any subject to rail against the evil, before we have enquired for the good, and to exasperate the passions of those who think with us, by caricaturing and blackening the motives of our antagonists, is to make the understanding a pander of the passions ; and even though we should have defended the right cause, to gain for ourselves ultimately from the good and the wise, no other praise than the Supreme Judge awarded to the friends of Job for their partial and uncharitable defence of his justice : “ My wrath is kindled against you ; for ye have not spoken of me *rightfully*.” ’

Art. III.—*The Rape of Proserpine* ; with other Poems, from Claudian ; Translated into English Verse With a prefatory Discourse, and occasional Notes. By Jacob George Strutt. 8vo. pp. xvi. 208, price 8s. 6d. Longman, Hurst, and Co. 1814.

TO what cause are we to attribute the declensions of taste among the Romans, from the time of Augustus ? This is certainly a very interesting question to every lover of literature. The declension itself is allowed on all hands. Some have

sought its cause in an imagined vicissitude of day and night in science and in the arts,—a grand intellectual cycle, according to the revolution of which, succeeding ages are for ever to exhibit the same phenomena of mind. Others have pleased themselves with fancying a connexion between manners and literature, and have accordingly attributed the sickly elegance of taste in the ages succeeding the Augustan, to a moral constitution radically vitiated. But, not to enter into any comparison of the characters of the old and of the modern Romans,—of murder and of lust;—not to inquire why a hard, ferocious, ungenerous savage is thus to be lifted above a selfish, dissolute man of pleasure;—we shall venture to look at the morals of one or two of the Augustan writers,—of Horace, a flatterer, a coward, a drunkard, and a profligate;—of Ovid and Catullus, whose writings we recommend as we do poison;—even of the soft and love-sick Tibullus;—and then ask, whether the characters of these men are to be lauded over those of Juvenal, Persius, and Seneca? whether, to meet the argument perhaps more justly, there was not more firmness, more civil courage, more independence of mind about the latter than the former? And yet, what comparison is there between them in point of taste? But we forbear to pursue this point at present, hoping shortly to have another opportunity of taking it up. We are rather inclined to look for the origin of this ‘falling off,’ in the models which the later writers followed,—in the Augustan authors themselves. The Roman muse, in her best days, had more of elegance than of genius: in her airy flights, she ‘won her way,’ with all the grace imaginable, but she seldom rose to any great elevation. For delicacy of sentiment, exactness of taste, felicity of diction, and all those curious elegancies of composition, which delight in a state of refinement, we must go to Terence, to Virgil, and to Horace. But depth of feeling, tempestuous and overwhelming passion, wild and irregular fancies, all, in short, that carries away the imagination and storms the heart,—all these are excellences of a quite different kind, and which are not supplied in equal profusion by the Augustan writers. We do not say, that they were not poets born; but there is too much of art about them, or rather, too little of the freshness and raciness of nature, too little of natural feeling and language, too little of what is the echo of our own best emotions and most delicious sensations. There is too much of writing in them, and too little of feeling. Every thing is, in the true sense of the words, exquisite and elaborate, sought and laboured after: nature never speaks through them, as she does through our own poets, ‘with most miraculous organs.’ We do not know whether we may appear fanciful, but we

seem to find a sufficient cause of the character of the Augustan writers in the character of those for whom they wrote. The Greek poets wrote for the people. Homer, if we are to place any trust in received traditions, said or sung his Iliad and Odyssey in detached portions, from town to town; Pindar recited his Odes at the grand festival assemblies of the Greeks; and the three great tragedians were of course to be heard and judged by all Athens at large; and no nation, not even the French, ever delighted in the theatre, as the Athenians did. In the same manner, our own poets wrote for the people; for, not to mention that all our best old poets, with two exceptions, were dramatists, the invention of printing places every one who writes, immediately before the public: a book is no longer a curiosity; any one can get Othello for sixpence, and Paradise Lost for a couple of shillings. Now, without in the least departing from our common principle that *taste is cultivated feeling*,—without in the least asserting the people to be proper judges of poetical merit,—it is certain that, to please them, boldness and vigour are necessary: they cannot, indeed, distinguish good from bad, feeling from rant, sublimity from fustian; but they can distinguish weak from powerful, and they require something strong and stimulating; they will tolerate a bad poet, but not a tame one. Now the Augustan poets wrote for one another, for literary patrons, for a polished court;—not for the people. The Roman people, indeed, seem never to have been much inclined to literature; even the theatre was no favourite place of amusement with them; they left a new comedy of Terence's to run after some rope-dancers; and were all along exceedingly addicted to the fights of gladiators and wild beasts. Hence the ears for which the Latin poet wrote, were few and select; would immediately perceive, and highly approve, every nicer elegance of sentiment and style; but would tolerate nothing gross or vulgar, nothing but what was perfectly well-bred.

Whether the reader will join with us in attributing the character of the Augustan poetry to this cause, we know not: we think that they will admit the character itself to be at least just. And from the devoted copyists of these models, in their kind inimitable, what was to be expected? That, in the pursuit after elegance, they would refine away every thing masculine and vigorous; that, still aiming at beauty of language and harmony of versification, they would forget nature and passion,—would even cease to admire them.

Some original and powerful genius might, indeed, have burst this bondage,—have broken through this magical circle that kept the mind ignorant of its own powers, and have dared to think for himself, and express his own thoughts in his own language.

Something of this kind we have witnessed among ourselves. The wits of Charles the Second's time, had imported from the French,—a nation, in its feelings, in its imaginations, in its language, the most unpoetical in the world,—a flimsy manufacture of verses infinitely inferior to the stronger and more durable production of the age of Elizabeth : and this might for ever have continued in vogue, growing, however, prettier and less substantial every day, had not Cowper ventured to see with his own eyes, and to like and dislike for himself. The manner in which the poems of Cowper were received by the public, is a pretty convincing proof how far nature, rude and simple nature, (for we can perceive Cowper's faults,) outvalues all the pretty turns and antitheses of art. No such genius, however, arose among the Latins ; or if Lucan be so considered, no one was bold enough to follow him.

Claudian, at least, (for it is quite time that we come to the business in hand,) was not a poet of this kind. He is of the true post-Augustan school, standing in about the same rank, with respect to Virgil and Homer, as Tintoret, with respect to Titian and Michael Angelo. Beautiful words beautifully combined, pretty turns, a mellifluous versification,—these were probably all that Claudian aimed at, and these it would be injustice to deny that he has attained. But for anything beyond, for anything like impassioned poetry, for anything that captivates and detains the heart, it is in vain to search his volume. Still, we are of opinion, that parts of it at least, are worthy of a translator ; and it is pretty obvious, what kind of a translator he wants ;—a man well aware of the nice elegancies of his own, and of the Latin, languages, and of a genius sufficiently small to submit to the handicraft drudgery of sorting words and balancing well-vowelled syllables. The present translator is not exactly such a one ; and we wish that he had selected a subject for translation with more of feeling about it ; we are persuaded that he could do something better than translate Claudian. The neat and exquisite epithets and phrases of the original are frequently wholly omitted in the translation, or changed for others not equally appropriate and by no means so recondite. We shall give a few examples of what we mean ; and if our observations should be thought minute by our readers, we must inform them that we think them so ourselves, but the elegance of language is made up of minutæ ; and an infinitely small quantity repeated an infinite number of times, may become of importance.

Of the mariner's acquiring of courage in his voyages, the original says, '*Cordaque languentem dedidicere metum* ;' the translation, '*The languid influence of fear rejects.*' '*Rejects,*'

certainly conveys the meaning of Claudian, but vaguely and loosely, not tied down as it is by the word 'dedicere.'

' Quo ducta ferox Proserpina raptu
Possedit *dotale* Chaos.'

' What sudden seizure doom'd stern Proserpine
To *joyless* Chaos.'

' Tisiphone

' Armatos *ad castra* vocat *pallentia* Manes.'

' Calls the buried dead *to join the fight*.'

' Te consanguineo recipit *post fulmina* fessum
Juno sinu.'

' And thee, *when wars and victories oppress*,
Imperial Juno soothes with kindred love.'

' Sed, quamvis nimio fervens exuberet aestu,
Scit nivibus servare fidem, pariterq; favillis
Durescit glacies tanti securo vaporis,
Arcano defensa gelu, fumoq; fideli
Lambit contiguas innoxia flamma pruinas.'

' Yet, though with sateless fury burn those flames,
Thou, Etna, still endur'st; for high-heap'd snows
And ribs of ice temper the boiling floods,
To flow innoxious round thy frost-bound sides.' p. 14.

We are certainly very far from admiring the conceits of the original; but it is obvious that the *manner* of Claudian is entirely given up by his translator.

' Nondum *pura* dies.'

' The day yet scarcely *risen*.'

' Matutinis præsudat solibus ær.'

' The morning sky glows with light's earliest ray.'

Claudian is an author so little read, that we make no scruple of introducing the following passage, certainly beautiful in point of style, to the notice of our readers.

' Viderat herboso sacrum de vertice vulgus
Henna parens florum, curvâq; in valle sedentem
Compellat Zephyrum: Pater o gratissime veris
Qui mea *lascivo* regnas per prata *meatu*
Semper, et *assiduis* irroras *flatibus* annum,
Respice nympharum cœtus, et celsa Tonantis
Germina, per nostros dignantia ludere campos.
Nunc adsis faveasq; precor; nunc omnia factu
Pubescant virgulta velis, ut fertilis Hybla
Invideat, vinciq; suos non abnuat hortos.
Quidquid turiferis spirat Panchæa sylvis,
Quidquid odoratus fongé blanditur Hydaspes,
Quidquid ab extremis ales longæva Sabæis
Colligit, optato repetens exordia busto,

*In venas disperse meas, et flamine largo
 Rura fove: merear divino pollice carpi,
 Et nostris cupiant ornari numina sertis.
 Dixerat; ille novo madidantes nectare pennas
 Concussit*, et glebas facundo rore maritat,
 Quaque volat, vernus sequitur rubor. Omnis in herbas
 Turget humus, medioq; patent convexa sereno:
 Sanguineo splendore rosas, vaccinia nigro
 Induit, et dulci violas ferrugine pingit.*

Non tales volucer pandit Junonius alas:
 Nec sic innumeros arcu mutante colores
 Incipiens redimitur hyems, cum tramite flexo
 Semita discretis interviret humida nimbis.*

' Now Enna, parent of sweet flowers, beheld
 From her green mountain-top, the sacred train,
 And calling Zephyr to her side, who *play'd*
Low in the shady bosom of the vale,
 Thus spake—"O grateful sov'reign of the spring,
 " Who, *breathing soft assiduous gales around,*
 " Through all this lovely valley reign'st supreme,
 " Behold those beauteous nymphs, with yonder three,
 " To Jove allied, met in our blooming fields,
 " In sportive mood. O be thou near, and breathe
 " Thy gentlest influence; let ev'ry bough
 " Bud with fresh fragrance, so that Hybla's self
 " Might envy, and confess her gardens fair
 " By these sweet bow'rs excell'd; let balmier airs
 " Than rich Arabia's dewy groves exhale,
 " *Visit my shades with odors, such as steal*
 " O'er soft Hydaspes' wave, or, grateful, flow
 " From that collected pile which the fam'd bird,
 " Expectant of new life, rears in the east,
 " Amid embow'ring woods: on all around
 " Diffuse new bloom, so that the gods may seek
 " This beauteous vale, and cull my various flow'rs."
 She ended—and obedient Zephyr shook
More heavenly fragrance from his dewy wings,
 And fertiliz'd the earth; where'er he flies
 The blushing spring attends, and on the mold
Scatters fresh flow'rs, and scents the genial air;
 He tinges ev'ry rose with softer hues,
 And the blue violet paints with od'rous bloom.' pp. 35, 36, 37.

—' less gay
 The bird of Juno waves his splendid train,
 And Iris with inferior colors weaves

-
- * Had Milton this in his mind when he wrote,
 ' And shook his plumes, that heavenly fragrance fill'd
 The circuit wide?'

*Th' ethereal woof, when the green fields and woods
Shine through the painted air.*

p. 37.

These last words are a strangely impertinent translation of Claudian's description of a rainbow.

*' Vico de punice fontes
Roscida mobilibus lambebant gramina rivis.'*

' The crystal fountains gush'd from marble rocks,'

It will be said, perhaps, that in taking notice of these trifles, we attach too much importance to language. It has, indeed, of late, been said, that language is nothing in poetry,—that there neither is, nor can be, any essential difference between the language of prose and that of metrical composition. The fact, perhaps, we may allow; that is, we may allow that there are subjects which should be treated in the same way, whether in prose or in verse; that in the vision of Mirza, for instance, and in the old 'Cumberland Beggar,' exactly the same language ought to be retained, if the one should be turned into verse, and the other into prose. But this is saying nothing against poetical language. This in no way goes to prove that 'to bring your language near to the real language of men,' is better to answer the ends of poetry. There are words and idioms perpetually made use of in common discourse, and inseparably connected in the mind with what is vulgar, low-minded, and disgusting. For this reason, they are unfit for poetry: express what passions you will in them, and how strongly soever, it will not affect. The truth of this, we think, Mr. Wordsworth has most unfortunately exemplified in many of his poems.

To refer to one instance among the many we might adduce, that strange and inordinate affection, which a mother is said to bear to an idiot child might be rendered, no doubt, highly affecting, and no one was more capable of rendering it so than Mr. Wordsworth; but he chose rather to adhere to his system, to tell us of the 'flurry' and 'quandary' of Betty; that Johnny's lips they burn,

' As loud as any mill, or near it,' &c. &c.

—and thus has given us a set of words, which, spite of all his attempts, will convey no ideas to the mind but such as they have been used to convey,—such as are vulgar, and inane, and unaffecting.

The fact is, that words do more than merely express a meaning; they apply, perhaps, more readily than any thing else, to the associating principle, and their direct sense is often lost or forgotten among the crowd of ideas that they thus indirectly introduce. Hence the necessity of culling words, of choosing

such as have not been contaminated by vulgar usage, such, on the contrary, as are poetical, as are *associated* in the minds of most people with poetical images and sentiments. They must indeed be judiciously picked and chastely combined, and in this labour the poet is to be distinguished from the tawdry versifier.

But it is time to return to Claudian. *The Rape of Proserpine* is the principal poem in the volume, and is of more general interest than most of the productions of Claudian; but it is altogether mythological. We very much doubt, indeed, whether Jupiter and Ceres, Bacchus, Flora, and the Furies, could have had so deep an interest even for a Roman, as our own elves and goblins have for us: they were seen in too broad a light, were too palpable, too corporeal. But however this may be, it is certain, that what interest soever they once had, they have now lost. Claudian has, however, a peculiar fondness for them; he cannot even give a history of Rufinus, without calling a Stygian council, and making Megæra his foster-mother. Yet there are, especially in the *Rape of Proserpine*, passages of fine poetry, and they are well translated. The entrance of Pluto and Proserpine into the infernal regions is very picturesque.

‘ And now the pallid ghosts in those waste realms
Assemble; numerous as fallen leaves,
Or sands, or waves, mov’d by autumnal gales.
The dead of ev’ry age haste on to view
The matchless bride.’ ————— p. 51.

‘ The realms of death rejoice, and buried forms
Are moved to gladness; pallid spectres taste
The genial banquet, and the sullen shades
Quaff the inspiring bowl with garlands crown’d.
Unwonted melody steals through the gloom;
And songs are heard where dreadful silence dwelt.
Hush’d is each lamentable sound of woe;
Stern Erebus relents his fiercer mood,
And glimm’ring twilight cheers eternal Night.
No longer Minos from th’uncertain urn
Deals various fate; no longer punishments
Are known, nor shrieks, nor doleful cries; the wheel
Torments no more Ixion’s gory shape,
Nor flies the cool wave from the burning lip
Of Tantalus: released Ixion rests,
And Tantalus the grateful liquor drinks.’ pp. 52, 53.

‘ The Fates then broke no thread of life; no voice
Of woe resounded; no sad parents wept
Upon their children’s bier: Death walk’d no more
Abroad. The seaman perish’d not by wreck,
Nor warriors by the sword; cities were free
From fun’ral rites; and Hell’s grim ferryman

With woven reeds adorn'd his rugged locks,
 And, leaning on his idle oar, beguiled
 His leisure with a song. Now Hesperus
 Descended to th' infernal shades, and led
 The virgin to the bridal bow'r. Night stood
 Attendant, in bright constellations robed,
 And glitt'ring stars; whilst happiest omens shed
 Their kindly influence; applauses rung
 Around; and wakeful melodies, in notes
 Of soft congratulation, breathed these sounds:—' p. 54.

The complaint of Nature, on the different states of the earth
 under the reigns of Saturn and Jove, is in a different style, but
 equally well translated.

' But Nature now is urgent in complaint,
 ' And, anxious for the mortal race, declares
 ' Our reign strict tyranny; and praising still
 ' The ages overflown, deems us severe,
 ' Rich in our own abundance, to deny
 ' Sufficient comfort to our needy sons;—
 ' ' Why, with unfertilizing hand,'—(she cries,)
 ' Fill you these meads with briars, and consume
 ' My plains with thirst? ah! why no longer crown
 ' ' Th' autumnal year with fruits! Lo! I, who late
 ' ' Was bounteous as a mother to the world,
 ' ' Now like some cold and thrifty step-dame seem
 ' ' Severely prudent!—Wherefore bid ye soar
 ' ' Man's thoughtful spirit! wherefore lift his head
 ' ' Erect in majesty; if pathless wilds
 ' ' He roams in search of food, like wand'ring herds,
 ' ' And shares with them their acorns! Such a life,
 ' ' Participate with brutes who howl in dens,
 ' ' And sylvan caves, affords no joy to man!' " pp. 61, 62.

The reader may compare the charms and spells of the an-
 cients, with the more powerful ones of Shakspeare and Scott.

' Spurn not the help of age: to me belong
 ' The arts of magic, and that prescient glance
 ' Which pierces through futurity: those strains
 ' Whose deadly force steals from the radiant moon
 ' Her brightness, I have learn'd; and well can trace
 ' The wise Egyptian's lore, in mystic line,
 ' Or hieroglyphic rude, and that dark verve
 ' Chaldean, which compels the lab'ring Gods
 ' To work a mortal's will; nor from my sight
 ' Escape those hidden juices which reside,
 ' Of dire effect, in tree, or herb, or flow'r,
 ' On savage Caucasus, or Scythia's rocks,
 ' Pregnant with fatal charms; such as of old
 ' Medea chose, and that fair nymph renown'd,

" Circe, the radiant daughter of the sun.
 " Oft, by the midnight incantation roused,
 " I summon to my aid the pow'rs of hell,
 " With Hecate stern; and the reluctant dead
 " Pluck from their quiet graves; my thrilling song
 " Can steal the spirit from its mortal frame.
 " While the deluded Fates, with careful toil,
 " Spin on the useless thread; my charms displace
 " The rooted forest, and in rapid flight
 " Delay Jove's lightning: rivers backward roll,
 " And at my bidding hasten to their source." p. 107, 8.

We add a specimen of the Translator's rhyme from the poem of the Phoenix.

" Conscious of age, and studious to restore
 His sinking frame to youthful grace once more,
 He culls each arid flower of rich perfume,
 And, weaving with Sabæan plants his tomb,
 Ascends the odorous pile; then in sweet lay,
 Pour'd feebly forth, invokes the god of day,
 With lowly pray'rs, to dart his fiercest fire,
 And life, and youth at once to re-inspire.
 Him when Apollo from on high beholds,
 His course he stays, and thus his will unfolds;
 " O thou, whose tomb prepared, and feigned grave,
 " Exulting youth, and days more joyous crave,
 " Whom still from death I snatch, too fair a prey,
 " Whose being finds renewal in decay,
 " Resume thy wonted beauty; I restore
 " Thy state, superior in its change!"—Nor more;
 From his bright hair, the god a beaming tress
 Of waving gold bestows, of power to bless
 With life and vital heat; the altar straight
 Consumes with fragrant fires; welcomes his fate
 The royal bird, wrapp'd in the eager flame
 Whose ardent force soon wastes his aged frame.
 ' Meanwhile the frightened Moon her course controls,
 And on their tardy axle sleep the poles;
 All Nature labors with the pregnant pyre,
 Fearing to see th' eternal bird expire;
 The faithful flames around the altar curl'd,
 Haste to restore the glory of the world;
 Soon through each part a fiery ardor glows,
 The veins once more a boiling tide o'erflows;
 Warm life again the deathless shape illumines,
 And the rude embers change to brilliant plumes;
 True image of his sire, on wings of flame
 Starts to fresh life the son, in form the same:
 Him so the next succeeds—the very tide
 Devours alone the barriers which divide
 One life exhausted, from an endless spring.' pp. 166—168.

We have noticed one or two careless misapprehensions of the Author's meaning. To mitigate the wrath of Pluto, the Fates, says Claudian, threw themselves at his feet,

' Genibusque suas cum supplex vultu
Admovere manus, quarum sub jure tenentur
Omnia, quæ seriem fatorum pollice ducunt.'

Thus rendered :

' Embraced the knees of their immortal king,
Whose changeless will appoints the secret path,
Which destiny pursues.'

' Perlustrat, wanders through,' is rendered 'brightens,' p. 4. 'Celebrate, haunt,—'celebrate,' p. 125. 'Latonia,' the daughter of Latona, Diana, is changed into Latona, p. 47; and we rather suspect, in the same page, that 'Cyntho' is mistaken for Cynthio.

We meet also with some quantities which will hardly be tolerated by a classical ear, Nerē-us Penē-us, Tanā-is, Briarē-us, Simō-is, &c. several others. Mr. S., too, often enfeebles his lines by dragging out two perfectly short syllables into a foot; 'perpetu-al,' 'Vesuvi-us,' 'associ-ates,' 'unusu-al.'

We cannot approve such specimens of versification as the following :

' Of Vulcan slaves, I dread to lose; trembling;—
' Terrible in discord; nor did my hand,'—

On the whole, we repeat that we shall be glad to meet Mr. S. in some other shape than as the translator of Claudian. We are persuaded that he can do better things. At the same time, we certainly consider Claudian as worth translating, and may safely recommend this volume as the best version of the Roman Poet we have at present.

Art. IV. *The Bioscope; or Dial of Life, explained.* To which is added, a Translation of St. Paulinus's Epistle to Celantia, on the Rule of Christian Life: and an elementary View of General Chronology; with a perpetual Solar and Lunar Calendar. By the Author of "The Christian's Survey,"* &c. foolscap 8vo, pp. 311. Price 12s. Miller, 1812.

THE book depends, for the propriety of its title, on a small detached accompaniment, a neat print of a Dial, with emblematical figures, and a moveable index, fitted with a paper case. This print exhibits seven-eighths of a circle, with each of these parts divided into ten degrees, representing the

* Granville Penn, Esq.

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seventy years of human life. Against these seven divisions are written, in succession, the descriptive denominations, Childhood, Youth, Manhood, Vigour, Maturity, Decline, Decay; of which denominations one or two are somewhat arbitrarily applied to the respective stages. An eighth portion of the circle is left as open space, receiving an irradiation from Eternity. This illumination certainly gives a more consolatory and cheerful cast to the emblem; but, when the darkness of futurity, and the awfulness of the ideas most naturally and habitually associated with eternity, are considered, it may be questioned whether an appearance of solemn shade would not have been more in analogy. Even if futurity were less dark, and if the generality of men could look towards it under the benefit of Christian hope, still, as the idea of death cannot be excluded, and as death, from the very cause of its appointment, and by reason of a thousand natural associations, must always have something in its aspect intimidating to the mortal race, the time will never come for it to be true to the actual general state of human feeling, to represent that side of the sphere of vision where eternity opens, as illuminated with a cloudless effulgence.

The contrivance must be acknowledged to be rather ingenious, though we should be a little apprehensive of its being too liable to be regarded as something like a toy, by those minds which have a watchful eagerness, and an almost instinctive faculty, for descrying whatever in serious and monitory representations is capable of being converted into the ludicrous. To this, sensible representations of moral truths are peculiarly exposed; because, for one thing, it is very difficult to fix on emblems so truly and comprehensively analogical as not to betray, to the vigilance of this wicked instinct, some unlucky point of incongruity; and also because it is difficult to prevent a certain character of littleness from adhering to emblems, either from the essential diminutiveness of the sensible objects constituting them, or from the circumstance that all sensible objects have, as such, by the necessity of their nature, a relative littleness as placed in association and comparison with abstract truths, and made representatives of them.

But, if men are resolute to be scoffers at serious instruction, they may be so in spite of any mode, and of all modes, of presenting truth; and it is not for the hazard of exciting their jocularly that we are to forego any of the expedients of instruction by which we may reasonably hope to benefit better disposed minds. Among those expedients we should think highly of the possibilities of sensible emblematical representations, however seldom those possibilities may have been realized. We want, to be sure, something less quaint and more dignified than many of the devices of old Francis Quarles; yet even from some

of them we can conceive it very possible that, in former times at least, many thoughtful, and some half-thoughtful, half-dissipated minds, have received useful suggestions and impressions. We shall not hesitate to acknowledge it among the recollections of our early years, that we were very strongly arrested and impressed by his series of representations of the stages and consumption of life, under the emblem of a taper, just lighted in the first picture, burnt progressively shorter in each following one, and consumed just to the socket in the last.

The 'Dial of Life' before us is not so strictly an emblem, as it does not directly represent, and, as it were, personate, life itself, but only exhibits an instrument for marking its divisions, and admonishing of its progress; but it thus belongs to the general designation of instruction pictured to the eye. And we cannot doubt that many an individual will receive from it an image on his mind, too strongly impressed to be ever effaced, and which will, hundreds of times in the course of his life, present itself atresh with a vivid aspect of admonition, when, but for this sensible representation, he might perhaps have forgotten the very serious and forcible instructions conveyed by the book. We must at the same time acknowledge that the Author has employed expressions of a confidence as to the efficacy of the device which we fear is too sanguine. His benevolence seems to forget, at moments, what a vast and melancholy number of minds there are that no device of human instruction can render serious long enough for even a monitory picture to be engraved on their imaginations. Under what a restricted application alone can the following assumptions be true!

'First: If I mistake not, the aspect of the Dial alone, presented for the first time to a mind capable of any serious reflection, must awaken some *new and unexpected* sensations. That unfinished circle, representing to our view the utmost averaged measure of time in which we can have any *personal* concern in the affairs of this earth; sending the memory back to the beginning of life, and the imagination forward to its termination; exhibiting a discernible *end*, and that end in immediate contact with ETERNITY: that aspect alone, must of necessity work a strong effect upon any ingenuous and contemplative spirit, even before we proceed to the *particular* uses to which it may be applied.

'But if, from this general survey, we proceed to direct the index to that particular degree upon the scale, which answers to the actual year of *our own age*, a new, and a livelier interest, will be immediately awakened: for, in beholding our *present* station on the Dial, we instantly, and in the same view, discern all the *past* and *future* of our earthly being. And although that perception, to be of any moral effect, must be an act of the mind itself, yet we shall be sensible, that the mental vision will be very powerfully assisted towards that act, by the *visible figure* presented to sight.'

Previously to any observations on the qualities of the book, we should just notice that the Author has assigned no reason for choosing to denominate, as he does repeatedly, seventy years the *average* length of human life. It is probably a mere inadvertency; but certainly a somewhat unaccountable one, as it is so familiarly understood, and indeed so obvious, that, adding together all the ages of all the human beings that die in any given number of years, and then dividing that aggregate by the number of the deaths, the number of years we shall obtain for each individual, that is, the *average* length of life, will hardly be so much as half this term of seventy years.

The general design of the work is to inculcate the duty of a serious attention to the rapid progress of life. And the Author has doubtless hoped to relieve the triteness of this most important topic by means of the device of the Dial, and the peculiarity of cast which his observations acquire from the frequency of reference to it. Certainly, this circumstance serves to give a kind of convergency to his ideas, which sometimes makes them strike more vividly, but, perhaps, in some small degree, at the expense of that kind of solemn magnitude which seems so peculiarly to belong to the subject of time, contemplated as leading to eternity.

The special view in which the subject is intended to be displayed, is that of strongly representing the necessity of a congruity between the respective stages of life, and the employments and the state of feeling pursued and indulged in them.

The Author begins a 'preliminary chapter with pointed observations on the remarkable fact of the difference between early and later life, as to the sentiment excited by the consideration of what is our age.'

'In the first ascent of life, we are apt to ask ourselves, "*How old am I?*" with so much overweening eagerness, that we seldom take time for making a sound reflection upon the answer. In the descent of life, we do not care to ask ourselves the question at all, and consequently, we have no answer to reflect upon. In the ascent, we press forward upon time, and prematurely assume the consequence and fruits of years. In the descent, we hang backward from the current of the stream, and persuade ourselves that we still retain the privileges, if not the ornaments, of youth. In both cases, the gradual and orderly process of nature is violently opposed by the irregularity of our minds; our thoughts become dissociated from our years; and hence arise, so frequently, those two unseemly characters in human life, presumptuous youth, and trifling old age.'

The consideration of the question why the Disposer of all things fixed on the term of seventy years, in preference to all other possible terms, for a general measure of the duration of human life, leads our Author a little too near the precincts of

the dark and disastrous speculations on free will, and the origin of evil, which all practical teachers should be warned to shun with a caution partaking of horror. We cannot wonder to see one more sensible writer utterly failing, as all speculators past have failed, and as all to come will fail, in the attempt to fit out the original human agent in a state of qualities so exquisitely adjusted between absolute and corruptible rectitude, between perfection and frailty, as to be exactly as liable to adopt evil, as competent to adhere to good. Though he would seem to carry it as if his readers ought to be quite satisfied with his representation, he betrays that himself is far from satisfied with it, by the emphatic expression in which he remarks the difference of condition between the *necessary* agents of the Divine will, (such as the powers of nature, and the animal tribes,) and the moral, voluntary, and pervertible agents.

* But there was a lamentable difference between the *fitness* of the two agents for accomplishing the purposes for which they were respectively formed. The *necessary* agents, acting only by the perfect attributes of the Creator, necessarily and always accomplished his purposes, at first as well as at last; because there was in them a *secure* and *perfect* operation; that of His own will. But the *moral* agents, who were required to act immediately from themselves, by conforming their wills to the rule prescribed by His will; but, who, at the same time, were free in power to depart from that rule, by inclining in other directions, contained within themselves a principle of *insecurity*, which was not in the former: as every man must recognise in his own nature. Though rightly directed at their first formation, and endowed with a *capacity* to preserve that right tendency, they did not possess *in themselves* a determined and uniform *inclination* to the rule of the supreme will; of which they were destined to be, not necessary *mechanical*, but moral and *self-determining* agents. The consequence was that *their agency failed.* p. 9.

The account of the defection of our nature is followed by a representation, cast into a philosophical form, of the present condition of man, with respect to his ultimate object, his Divine assistances, the mode of the formation of his character, and the full competence of seventy years as a period of preparation for his final state. But it is added, that there is so fatal a disposition to forget the rapid flight of time, as to render necessary an incessant application of all imaginable modes and contrivances of admonition. Among them the Bioscope is pronounced to be of such efficacy, that,

‘ — let any one but persist, for some length of time, in a familiar and daily intercourse with this dial, having the index always pointed to the number of the actual year of his life; and it will be morally impossible, that his mind should not contract some *habits* of reflection upon the nature and value of time; most salutary for the future

disposal of his life, and for regulating the correspondence between his thoughts and his years.'

'As each succeeding year, by causing the index to advance, continually changes the relative divisions of the scale, that is to say, the measures of time *past* and time *to come*, an intimacy contracted with the instrument will render us *habitually* mindful, that a year is actually passing over us which we must soon mark; and, from observing the *latter division* of the dial to be constantly and gradually *decreasing*, it will be impossible that a temper of caution and circumspection should not by degrees be formed, and at length finally established, in us. That *sensible demonstration* of the continual decrease of the forward division of the dial, must of itself impress us with a perfect conviction, that *our personal interest* in the range of life *decreases exactly in the same proportion*. And whoever has once received in his mind the impression of that great truth, will regulate by it the ardour of his affections, and the sallies of his imagination, with respect to all objects whose importance is wholly confined within the limits of this *temporal life*. For who, that has once felt the full force of that *ocular demonstration*, will suffer himself to cherish disproportioned affections for the objects of this failing life, when he sees, that the index of his years has told out the greater number; and that it is now drawing his attention toward that terminating point, where it must necessarily close its functions.' p. 43.

Here we may remark, what has occurred to us in looking at the dial, that its adaptation to excite serious reflection and anticipation will probably be but little felt by persons in the earlier stages of life. So long as a person is on the juvenile side of the middle point of the scale, at least, if considerably on that side, there will be a strange aptitude to magnify, even in despite of the respective proportions placed palpably under the eye, the measure of the probable future (probable, as it will be assumed to be, notwithstanding its uncertainty) against that of the past. And in the case of a person of twenty, or even twenty-five, with high health and gay spirits, the index set against that point of the dial, might, we can conceive it possible, be made even to aid rather than repress the triumphs of a vain confidence over all the solemn monitions of the rapid shortening of his life. When it is thus verified to his eyes, in a sort of mathematical form, (a form which, he will be sure to recollect, is the best security against the delusions of imagination,) that he has actually expended not a third part, or scarcely more than a third part, of the probable length of his life, and when he reflects how long that first portion appears to have been, he will be very likely to indulge the most complacent self-flattery, that he has an immensity of time before him.

Several expedients, and particularities of attention, are recommended, for the purpose of acquiring a more distinct idea

of the brevity and transientness of life ; one of which is the following :

‘ It will be of the greatest service also to remark, how many lives of men we unconcernedly turn over, in a very few pages in many parts of history ; lives which, in their time, were as much animated with interest, crowded with incident, and tardy in their progress, as ours may now seem to be ;—to make ourselves dwell upon *some one life*, of which a connected record subsists, and on the particulars of which we may be disposed to enter with minute concern ; to identify ourselves with the individual ; to live his life over again with him, to follow him, step by step, through all his passages and vicissitudes, to the closing scene of death ; and then, to contemplate him in his state of separation from life. Perhaps few such opportunities for this latter practice are afforded, as that which is to be found in the long epistolary life of the much admired, and highly estimable, *Madame de Sévigné*.’ p. 50.

In representing the folly of attaching a value to mere length of life, independently of the use and object of life, the writer takes occasion to express a deserved censure and contempt of the entire principle and object of a recently published but not widely known project, under the title of “ *the Macrobiotic Art, or the Art of prolonging Life*,” pretending to be a method of adding ten, or twenty, or more years to its ordinary term. Considering the poor and narrow ends held out in this project, he justly pronounces it to be ‘ the most melancholy speculation that has yet shewn itself to the world.’ It were easy to exemplify the humiliating effect on all the principles and schemes of action of this passion for prolonged living, as if it were a good absolutely. But we confess we are not perfectly pleased with the first part of the exemplification given by our Author.

“ What should we think of a *youth*, who should, in the *smallest degree*, care to govern his view of life by (that which is the avowed object of the *Macrobiotic Art*) the prospect of adding “ *ten, twenty, or even thirty years, of comfortable existence to the end of his seventieth year?*” Let such a one not court a dangerous duty, upon the fields or waves of glory, &c.’

It would answer no end to deny that there might be a war, and that there may have been wars, substantially clear, on one side, of course, of ambition, pride, and revenge ; a war waged under the most direct compulsion of necessity and justice, and no further than that compulsion ; a war for the defence of innocent weakness, for the preservation of the most plain and indispensable rights, for the prevention of a gross iniquity, and for nothing more than these objects, conscientiously and moderately defined. Probably a war which existed but a very few

weeks since, will occur to many of our readers as an instance. But when it is considered how very rarely there has been, or how very improbable it is there will be, a war answering in even a moderate degree, to this description,—how vain and wicked it is to hazard life in any war that does *not* answer to this description,—how very seldom therefore in the lapse of ages there can be any such thing as ‘fields and waves of glory,’—and at the same time what accursed and unlimited mischief has been done by the universal practice of associating ideas of ‘glory’ with feats of valour, regarded abstractedly from the motive and the cause:—considering all this, we think we can never be wrong in condemning, emphatically, a loose, unqualified way of extolling the military character; nor can we be far wrong in condemning the ready assumption, in the case before us, that the daring and aspiring ‘youth’ here meant to be brought in view by the supposition of an opposite character, will be solemnly and punctiliously conscientious in first examining the justice of the cause that calls him to these ‘fields and waves of glory.’ Alas! the probability is that this unfortunate ‘youth,’ who is to feel so noble a scorn of the grovelling projects for the security and protraction of life, is entering on war merely as a professional business, which he is to prosecute zealously without ever giving his understanding and conscience the trouble of one serious reflection on the justice or injustice of its enterprises, his duty being simply to execute what he is appointed to; and our Author’s incautious mode of repeating the common and pernicious language about ‘glory,’ will certainly tend to confirm his thoughtless confidence in the rectitude of such a plan of life.

We hardly need notice that our Author’s reprehension of the solicitude for long life, is accompanied by an inculcation of the importance of health. He would join in the applause of De Witt, who is described as ‘careful of his health, and negligent of his life.’

He exhibits his Dial in the three characters, of Monitor, Remembrancer, and Comforter; and proceeds to illustrate the mode and benefit of its application in these characters to each of the successive stages of life. There is much force and beauty in the admonitions addressed to the young, and considerable point and dexterity in the manner of making the Bioscope warn them against the presumption that they shall live through the whole sequel of years lying beyond the point which the index marks as their present year. We transcribe an elegant and pleasing paragraph, describing with some truth, but we fear with a considerable mixture of poetry, the happy combination of religion with the feelings of childhood.

‘And here let me observe, that there is no season of life in which he bright comforts of religion, afforded in the prospect of a life in

heaven, are so sensibly and purely felt, as in that of a guileless and religious childhood. That this should be so, will not surprise us when we reflect, that Christ himself has pointed out *that age* as the best representation of the inhabitants of heaven. That it is so in fact, all those can testify, whom God has blessed with the commerce of young minds, grounded in religion, and practised to religious obedience. The spring of youth is more congenial to the temperature of celestial joy, than either the summer, the autumn, or the winter of years. And, if a relish for that joy be imbibed in that age, it will tincture, with the lustre and serenity of spring, all the succeeding seasons of life. A chastened exaltation of the mind, will be the natural and certain consequence of such a temper; than which nothing can so well fit us for duly combining our services to God and man, while we remain here, under our discipline of trial.

There is in the admonitory reflections on each of the succeeding periods of life a very cogent seriousness, which acquires a still more impressive solemnity as the work advances towards a view of its concluding stage. There are some pointed observations on the reluctance to admit the application of the epithet *old* to given periods of life—for instance to the age of sixty—which nature has most clearly brought within the limits subject to that denomination. There is a striking reprehension of a delusion which we will quote the Author's own words to expose.

‘ And here I shall take occasion to remark, that there is not a more common or more delusive error, (and which, however soothing it may be to the imagination, is most treacherous to the reason,) than that of looking forward to old age as a *station*, in which we are to halt, and take our rest; at the close of the journey of life. For, first, we may never attain old age, and then, how mischievous must be the illusion of living always with a view to a period at which we never shall arrive. “The laws of probability,” said Mr. Gibbon, at the age of fifty-two, “so true in general, so fallacious in particular, still allow me about fifteen years. I shall soon enter the period which, as the most agreeable of his long life, was selected by the judgement and experience of the sage Fontenelle.” But the sage Fontenelle said so upon the retrospect, and not on the prospect. Mr. Gibbon died within five years.

‘ But, suppose that we shall attain to old age; still, we shall find it no stationary post, or place of halting. To look to old age as a *station*, and to console ourselves, as we travel on in life, with the prospect of that imaginary station, is as if a man were journeying from Bath to London, and looked forward for his repose between Kensington and Hyde-Park Corner. The three or four last miles of that journey, will well answer to the last years of the journey of life. The traveller will certainly only look for his repose when he shall be arrived at his home in *the Capital*.’ ‘ And so in the journey of life. The last years of life neither promise, nor administer, any period of *retreat in themselves*; for life proceeds as fast, (nay, sensibly faster,) in old age as in any other part of its course; it can then only be in the *near prospect* of retreat, not in the possession of it.’

Mr. Gibbon is again introduced, with some very serious comments on the state of feeling in which he expressed his anticipations of the closing period of life, and the gloomy thoughts which he sometimes sent forward beyond its termination. A forcible contrast is drawn between this disconsolate perverter of the public mind, and Addison, viewed in his last moments. It was proper to select a *literary* person for the bright side of the contrast, but we may doubt whether Addison was exactly the one required, and may feel some little defect of sympathy with the very animated sentiments with which our Author contemplates the character.

With the most cordial and respectful admiration of the excellent Sir W. Jones, our Author censures his celebrated *Andrometer*, as a 'visionary and deceptive' scheme of life.

Nearly forty pages are occupied with the Epistle of Paulinus, bishop of Nola, written about the year 400, to Celantia, a Roman Christian lady, who had urged him to draw out for her a brief and easily applicable rule of Christian life. Our Author says it has never before been translated into English. It certainly was worth translating; it is earnest, simple, practical, and devout; but not in the least distinguished by any thing prominently eloquent or powerfully intellectual.

The 'Elementary View of General Chronology,' is a very useful addition, furnishing much information in a brief and perspicuous form.

We dismiss the book with a very cordial respect for the Author, and a confidence that the book will contribute very essentially to the most important improvement of many readers. It is the work of a practised, a very amply instructed, and a devout thinker. It conveys a kind of admonition emphatically necessary, and not often conveyed so well. We have seldom seen seriousness so graceful.

Art. V. *Philosophical Transactions of the Royal Society of London*, for the Year 1812. Parts I. and II. *Mathematical Papers*.

PAPERS devoted to the more abstruse sciences, in the periodical volumes of the London Royal Society, are gradually increasing both in number and in importance; but the *Philosophical Transactions* are still inferior in this respect to the successive volumes published by the French Institute, and even to those laid before the world by the Academy of Sciences at Petersburg. We rejoice, however, to notice an obvious improvement; and hope the time is not far distant, when the talents of English mathematicians will be as well known and appreciated on the Continent, through the medium of the London *Philosophical Transactions*, as they were previously to the un-

happy proceedings in the Royal Society which caused the secession of so many valuable members in the year 1784.

The first two papers in the present volume, are by Mr. James Ivory, of the Royal Military College.

I. 'On the grounds of the method which Laplace has given in the second chapter of the third book of his *Mécanique Céleste*, for computing the Attractions of Spheroids of every description.'

II. 'On the Attraction of an extensive class of Spheroids.'

These papers occupy eighty pages, and are extremely valuable. All who have attended to the theory of physical astronomy, are aware both of the importance and of the difficulty of the general problem relative to the attractions of spheroids, when applied to the figures and actions of the planetary bodies. Much was done by Maclaurin, Euler, D'Alembert, Lagrange, and Legendre, in succession. But Laplace, in his admirable disquisition on the figure of the planets, has been regarded as having made the nearest approximation to a complete solution; his investigations, indeed, having, with one or two exceptions, been acquiesced in, and adopted, by all his contemporaries. Laplace, in his inquiries, did not seek directly an expression of the attractive force, but investigated the value of another function, from which the attractive force in any proposed direction may be inferred by means of easy algebraic operations. His method is extremely ingenious and elegant; but Mr. Ivory shows that it is not to be relied upon, because it comprises an inaccurate theorem.

'I cannot grant (says he) that the demonstration which he has given of his proposition is conclusive. It is defective and erroneous, because a part of the analytical expression is omitted without examination, and rejected as evanescent in all cases; whereas it is so only in particular spheroids, and not in any case on account of any thing which the author proves. Two consequences have resulted from this error; for, in the first place, the method for the attraction of spheroids, as it now stands in the *Mécanique Céleste*, being grounded on the theorem, is unsupported by any demonstrative proof; and secondly, that method is represented as applicable to all spheroids differing but little from spheres, whereas it is true of such only as have their radii expressed by functions of a particular class.'

Mr. Ivory proceeds, though with all that deference which is due to the very extraordinary genius and acquirements of M. Laplace, to retrace the steps of his investigation; whence, and by occasionally diverging for a short period into another tract, he renders evident both the error of the profound French philosopher, and the cause of it. He shews fully, that Laplace's theorem, which, in the law of attraction which obtains in nature, is contained in Equation (2) No. 10, Liv. 3^e, *Mécanique Cé-*

leste, is exclusively confined to that class of spheroids which, while they differ little from spheres, have, moreover, their radii expressed by rational and integral functions of a point in the surface of a sphere. Our ingenious examiner, however, admits, that notwithstanding the defect in the theorem, 'the real utility and value of Laplace's selection of the problem of attractions will not be much diminished by its failing in that degree of generality which its author conceived it to possess.'

An Appendix to this paper contains an account of some investigations of M. Lagrange's, directed to the same object; and shows that they fully confirm the reasonings and observations of Mr. Ivory.

In the second of these papers, Mr. Ivory proceeds to investigate the attractions of a very extensive class of spheroids, of which the general description is, that they have their radii expressed by rational and integral functions of three regular co-ordinates of a point in the surface of a sphere. This class comprehends the sphere, the ellipsoid, both sorts of elliptical spheroids of revolution, and an indefinite number of other figures, as well such as can be generated by the revolution of curves about their axes, as others which cannot be so described. The problem of attractions is well known to contain two cases. I. When the density of the attracting body is uniform throughout. II. When it varies according to any given law. The first of these is that in which the difficulties occur, and is that to which Mr. Ivory has directed his attention. His mode of procedure is exceedingly elegant and ingenious; and in the course of it, he has struck out a real and important discovery; for he has demonstrated *that the attraction of a homogeneous ellipsoid upon any external point, whatever, may be reduced by an ingenious and simple transformation to that of a second ellipsoid upon a point within it.* It is not a little curious to remark that, while this discovery seems comparatively to have been little regarded among English mathematicians, it has been highly extolled by our Continental neighbours, one of whom, M. Legendre, when speaking of it, says, 'Thus the difficulties of analysis which the problem exhibited disappear at once; and a theory which belonged to the most abstruse parts of mathematics, may now be explained in all its generality in a manner almost entirely elementary.'

Mr. Ivory's method consists in causing the surface of a second ellipsoid to pass through the external point. The principal sections of this second ellipsoid, are situated in the same planes, and referred to the same foci, as the corresponding sections of the given solid. Then upon the surface of the first ellipsoid a point is taken, such that each of its co-ordinates is to the corresponding ordinate of the exterior point, in the same ratio as

the analogous semi-axes of the two ellipsoids: the point thus assumed will be *within* the second ellipsoid, and its attraction may be calculated parallel to each of the three axes of that ellipsoid. In order to deduce the three attractions of the external point to the first ellipsoid, it is only necessary to multiply those of the second by the ratios between the products of the other two axes in the respective ellipsoids. If the proposed spheroid differ little from a sphere, the series which express the attractions become very convergent. In all cases the investigation is extremely elegant; and though in some particulars it is susceptible of improvement, it proves that Mr. Ivory is profoundly acquainted with the sublimer departments of analysis, and it will obtain for him an honourable rank among mathematical philosophers.

Two of the papers in the present volume, viz. the 5th and the 12th, contain Dr. Herschel's observations upon two comets which appeared in the winter of 1811—1812, with remarks on their probable construction. We are not converts to Dr. Herschel's theory respecting these singular bodies; though it is but fair to remark that the celebrated Laplace has adopted it, as appears from a dissertation he has published in the *Connaissance des Temps, pour l'an 1816*. Herschel's hypothesis is, in brief, this:—he regards comets as small nebulae formed by the condensation of the nebulous matter which is spread with so much profusion throughout the universe. Comets become thus, with regard to the solar system, what aëroliths are, probably, relatively to the earth. When these stars first become visible to us, they present a resemblance to nebulae so perfect, that they are frequently confounded with them; so that, it is only by their motion, or by an acquaintance with all the nebulae comprised in the part of the sky where they appear, that we are able to distinguish them. For the full detail of this hypothesis, and some ingenious applications of it, to the two comets here observed and described, we must refer to Dr. Herschel's papers.

The 16th paper in the volume, is 'On the attraction of such solids as are terminated by Planes, and on Solids of greatest attraction.' By Thomas Knight, Esq. The general problem here solved is thus enunciated:—'Any solid, regular or irregular, terminated by plane surfaces, being given, to find, both in quantity and direction, its action on a point given in position, either within it or without it.' This general problem is considered under forty subordinate ones; and the discussion is thrown into five sections. 1. 'Of the attraction of planes bounded by right lines.' 2. 'Of the attraction of pyramids, and generally of any solids whatever that are bounded by planes.' 3. 'Of the attraction of prisms.' 4. 'Of the attraction of cer-

tain solids not terminated by planes.' 5. 'Of solids of greatest attraction.'

The investigation is conducted with tolerable accuracy, though not, we think, with much elegance, the whole being too much wire-drawn. We have not in the perusal been struck with many novel or important results: but we confess we were rather surprised at Mr. Knight's observation, that the only person who had preceded him extensively in this line of inquiry, was Mr. Playfair. There is a strange propensity in the minds of some men to forget the obligations under which this class of investigations lies to the labours of Dr. Hutton in relation to Mount Schichallin, and the determination of the point of greatest attraction in a hill. The *Philosophical Transactions*, however, do not furnish the best place in which to manifest such negligence and forgetfulness, because it was in the early volumes of these *Transactions* that Dr. Hutton's inquiries as to this very point were first given to the world.

The 15th paper in the present volume is also by Mr. Knight, and relates to 'the penetration of a hemisphere by an indefinite number of equal and similar cylinders.' *Viviana* and *Bossut*, as is well known to mathematicians, long ago developed some curious propositions in reference to the piercing of hemispheres by cylinders. They constitute individual cases of Mr. Knight's problem which is general: viz. 'To pierce a hemisphere, perpendicularly on the plane of its base, with any number of equal and similar cylinders; of such a kind, that, if we take away from the hemisphere those portions of the cylinders that are within it, the remaining part shall admit of an exact cubature: and if we take away, from the surface of the hemisphere, those portions cut out by the cylinders, the remaining surface shall admit of an exact quadrature.' Mr. Knight here employs the word cylinder to denote any right prism with a symmetrical curvilinear base: and he exhibits a simple solution to the problem, by means of an elegant construction, which, we regret that we cannot render intelligible independent of a diagram.

No. 17 of the volume before us, is one which we are astonished to see inserted in the *Philosophical Transactions*. It is entitled, 'Observations on the Measurement of three Degrees of the Meridian, conducted in England by Lieut. Col. William Mudge. By Don Joseph Rodriguez.' It is written apparently for the unworthy object of casting discredit upon a great and important national work; though, happily, the attack being made on an impregnable fortress, and being moreover conducted very unskilfully, has failed altogether. Don Rodriguez, however, a foreigner, and one who had been united with some of the French mathematicians in measuring a degree in the

neighbourhood of Barcelona, is permitted, during a war between the two nations, to occupy, in the Transactions of the Royal Society, thirty pages, in drawing an unfair comparison between the talents and skill of the French and those of the English observers; in pretending to detect an error of *four and a half seconds* in a series of zenith distances, where no such error was to be found; and in attempting to make it appear that *nothing* as to this important and interesting class of investigations, was effected previously to the French Revolution, nor *after* it, except by the French themselves! We have no inclination to assume a harsh tone even on such an occasion: yet we must say, that nothing but great weakness of judgement, or great unworthiness of motive, in those who, in 1812, had the management of the Royal Society publications, could have permitted the insertion of so despicable a dissertation as this. Nor do we wish to dwell upon so ungracious a topic; especially, as we have reason to believe that the few members of 'the council,' who thus committed themselves, have long ago been ashamed of their conduct, and, because the public decision has been some time formed upon this question. Dr. Gregory's animadversions upon Don Rodriguez, in No. 159 of Nicholson's Philosophical Journal, and No. 179 of Tilloch's Philosophical Magazine, have exposed the general fallacy of that writer's reasonings, and proved that it is *absolutely impossible* in the nature of things that there can be an error of the magnitude the Don pretends, or indeed *any* appreciable error. The Chevalier Delambre also, who has entered very candidly into this question, in the *Connaissance des Temps, pour l'an 1816*, gives it as his opinion that such an error in the observations, is *highly improbable*; and complains that Don Rodriguez's examination is partial, and not sufficiently far extended. Indeed, the only person, so far as we know, who has ventured to state in public his *approbation* of Don Rodriguez's attempt, and his belief in the accuracy of his charges, is Dr. Thomas Thomson. But what pretensions Dr. Thomson has to intermeddle in a question of astronomy, or what satisfaction he can derive from permitting himself to be made the tool of others in such a question, we are at a loss to conjecture. Some years ago he published a book on chemistry, which, to the best of our recollection, was neither much admired, nor much censured: last winter he delivered some prosing, somnific lectures on the same subject in the Surrey Institution: he is also the Editor of a Journal of Natural Philosophy, in which he has already attained some celebrity for not knowing the meaning of the word *genie*, and for the acrimony with which he animadverts on those of his chemical correspondents who do not agree with him; and he has produced a crude book of Travels into Sweden,

and a cruder History of the Royal Society *. But all this, makes him neither an astronomer, nor a judge of astronomical matters: and we really regret for his own sake that *any* considerations (we have no desire to unravel them) should have tempted him to take part in a discussion to which he is so obviously incompetent.

The last paper we have now to notice, is No. 19, 'On a periscopic Camera Obscura and Microscope. By William Hyde Wollaston, M. D. Sec. R. S.' This gentleman, three or four years ago, drew the attention of the public, to what he regarded as a *new* construction of spectacles, under the denomination of *periscopic*, but what is, in fact, only a revival of the meniscus glass, which had been employed seventy years ago for the same purpose. The Doctor's object was to increase the field of distinct vision; an object which was in some measure obtained, though the construction necessarily produces some disadvantages. The benefits, however, resulting from his contrivance, became augmented when applied to the Camera Obscura. He makes the lens a meniscus, with the curvatures of its two surfaces nearly in the ratio of two to one; and this meniscus is so placed, that its concavity is presented to the objects, and its convexity towards the plane on which the images are formed. The aperture of the lens he makes four inches, its focus at about twenty-two. He places also a circular opening, two inches in diameter, at about one-eighth of the focal length of the lens from its concave side, for the purpose of determining both the quantity and the direction of the rays that are to be transmitted. This construction is throughout ingenious, and will doubtless be found preferable to the common Camera Obscura.

Dr. Wollaston then proceeds to adopt the 'periscopic principle' to the improvement of the microscope and the Camera lucida: but we have not room to detail the peculiarities of their respective constructions. Indeed, we think the whole paper, though by no means void of ingenuity, is *rather* fitter for insertion in a monthly philosophical journal, than in the Philosophical Transactions.

* See Eclectic Rev. vol. viii. p. 1000.

Art. VI. *Sermons*, designed chiefly for the use of Villages and Families. By Thornhill Kidd. 8vo. pp. 442. price 8s. 12mo. price 5s. Pontefract printed. Gale, Curtis, and Co. London. 1814.

IN our last number we had occasion to remark the very small proportion of works, bearing the indefinite title of *Sermons*, which are adapted to domestic or social reading. It is far from improbable, indeed, that many an excellent volume of the kind desired, may, from the want of the attraction of a name, or from some circumstance of arbitrary recommendation, have been suffered to sink into oblivion. Even when possessed of acknowledged merit, *Sermons* are not likely to obtain that lasting attention, which might preserve them beyond the period of ephemeral existence. There exists a prejudice which leads us to hold indiscriminately in light estimation compositions of which there is so immense a quantity constantly produced; and Dissenters may, perhaps, be suspected to extend to written *Sermons*, the impatient dislike with which they endure the repetition of discourses delivered by the preacher. Yet it might be sufficient to rescue this class of compositions from this disadvantage, that there are so few who have excelled, while so many have easily attained mediocrity, if it were not that the title of '*Sermons*' has become too generally a sign of ephemeral or uninteresting productions, to awaken attention, and that where the title of a work affords no clue to the judgement, few readers are competent to select for themselves, or to appreciate those of distinguished excellence.

It will, however, be readily allowed that we have but few collections of *Sermons*, adapted to families and to village reading. They require in the author a peculiar talent; or, if we were called upon to give in one word the leading and almost sufficient qualification for this peculiar mode of instruction, we should rather say, provided there be a moderate degree of real talent, simplicity of mind. By this, we mean a rarer attribute than genius;—a simplicity, which, averse to exaggerate the truth, or any part of the truth, in order to render it impressive, refuses, on the other hand, to abate or qualify the truth in any of its properties, to render it more palatable, but preserves a directness of aim, and trusts for success to the authority which enforces the message:—a simplicity which will not permit the mind to content itself with the mechanical discharge of the sacred functions, how successful soever, or with the achievement of mere correctness of method or of system, but which is ever prompting the energies of feeling to secure, with the assent of the understanding, the effectual sympathy of the hearers, in relation to subjects of common and of infinite interest. Whatever admiration may be excited by the powers of oratory, the

heart never yields but from sympathy; and its sympathy is never awakened, till, by that undescrivable animation which the genuine earnestness of sincerity imparts to the tone and the gesture of the rudest orator, to the unfinished period of the simplest composition, it is convinced that what is asserted to be true, is, by the speaker himself, believed to be real, and felt to be important.

We have no hesitation in passing the encomium of simplicity thus defined, of animated piety, of correctness both of sentiment and of expression, on these Discourses by Mr. Kidd. They convey a very pleasing idea of the Author, as a faithful and affectionate pastor; and are well calculated to protract to a late day the period of his usefulness. It will be remembered, that it is particularly for the object for which they are designed, that we speak of them; and we do not scruple to recommend them as some of the best Sermons we have seen, in respect to the choice of subjects, to length, and to practical character. As to doctrinal sentiments, they are moderate and explicit; maintaining at once the dictates and the tone of Scripture: and what will perhaps best convey an idea of their peculiar merit, they are such as will be found interesting as well as intelligible, in audiences of the description for which they are intended; and they are the more valuable as being faithfully illustrative of the passages of Scripture, which are selected for the subjects.

The following extract from the first Sermon, 'The Way to Life,' from Isaiah liii. 8. will convey an idea of the general style in which they are written.

'3. The advantage promised in the text is a great advantage. "Your soul shall live." We all have some idea what life is, and we know how highly it is valued. What will not a man do, or even endure, for the sake of natural life? But here is the life of the soul: "Hear, and your soul shall live!" This advantage must be of peculiar magnitude, as the soul is unspeakably more excellent than the body; and as eternity is of infinitely higher moment, than the fleeting shadow of time. The life of the soul! What does it denote? What does it include? Doubtless its pardon and acceptance in the sight of God; its union with Christ by a new and living faith; and especially, its acquaintance experimentally with the regenerating influence of the Holy Spirit. A man whose soul lives is "a new creature;" he is "born again from above;" he is "begotten again with the word of truth, unto a lively hope, by the resurrection of Jesus Christ from the dead." Once he was blind, now he sees; once he was lost, now he is found; once he was dead in sins, now he is alive, and lives to God, and this life is evidenced, and ought to be much more so, by walking "in newness of life:" by maintaining holiness "in all manner of conversation."

'The commencement of the life of the soul is in regeneration, in its first conversion to God; and its progress, is in its spiritual im-

provement; its growth in grace; the increasing strength and vigour of its faith, hope, and love; its more settled peace, and abounding consolation. "Blessed are the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day; and in thy righteousness shall they be exalted."* And the completion of this life is in Heaven: "Hear, and your souls shall live," after this frail body is dead and mouldered in the dust; after this earth, and all that is in it, are burnt up.—"Your soul shall live," when death itself is dead: in that blessed state where 'there is no more sorrow, nor crying, neither is there any more pain; for the former things are passed away.'†—"Your soul shall live," among the spirits of the just made perfect; in the society of holy angels: in the immediate presence of God himself—"shall live," in a state of perpetual nearness to the Fountain of Life and Happiness; in a state of intimate communion with him, of entire conformity to him, of the full and eternal enjoyment of him! But finally,

4. It is a *sure* advantage. This deserves to be distinctly noticed. Here is no peradventure in the case; no perhaps it may be so. The fact is clear and certain as the truth of God can make it. "Hear, and your soul shall live!" Who is he that hath made this declaration; that hath "given to us this exceeding great and precious promise?" It is "God that cannot lie" It is "Jehovah that changeth not." To change, or to deceive, is as impossible as that he should cease to exist. He "cannot deny himself!" Rest assured, therefore, that what he hath spoken he will accomplish; what he hath promised, he will bring to pass? The Saints have enemies, who oppose their happiness, who would gladly destroy their peace, and even extinguish their better life; all their efforts, however, are fruitless, and their dark designs shall prove abortive! "Because I live;" says the Saviour to his disciples, "Ye shall live also."‡ pp. 11—14.

The reflections in the conclusion of the second Sermon, on the subject of the Excommunicated Man, mentioned in the 9th chapter of John, may be given as a specimen of what is usually styled the application, of these Discourses.

- * 1. Men may *suffer* for the sake of Christ.
- * 2. They who suffer for the sake of Christ, shall *lose nothing* by it.
- * 3. To act *honestly*, according to the light we have, is the way to be favoured with *greater illumination*.
- * 4. The radical importance of *faith* in Jesus Christ is here taught in the question, "Dost thou believe on the Son of God?"
- * 5. When we are most in earnest in our enquiries after Christ, *then* he is nearest to us.—"Who is he, Lord?"
- * 6. The more we know of Christ, the *greater honour* we shall render to him. Yes, we shall exclaim, with this man, "Lord I believe;" we shall fall down and "worship him." Brethren, give him the homage of your hearts, the glory which is due unto his Name!

* Ps. lxxxix. 15, 16. † Rev. xxi. 4. ‡ John xiv. 19.

Is it not enjoined, "that all men should honour the Son, even as they honour the Father?" † Honour the Son, therefore, as a Saviour, by submitting to be saved by him. Honour him as a teacher, by sitting at his feet, and learning his words. Honour him as a Sovereign, by yielding subjection to his government, and willing obedience to his laws. The better you know him, the more scriptural and steady will be your faith; the more easy and pleasant your practical compliance with his will. Honour him, not only by acts of worship; but by proving yourselves decidedly his disciples; by following him fully and by serving him faithfully; remembering this word which he hath said—"Where I am, there shall also my servant be; if any man serve me, him will my Father honour." ‡ p. 33—34.

The fourth Sermon is a very ingenious and interesting exposition of the narrative in the book of Daniel of the three Hebrew youths who were cast into the fiery furnace for refusing to bow down to the golden image. We shall give, as our last specimen, the fourth particular, in which the Author remarks the 'Steady Resolution,' which in combination with the 'Dignified Composure,' 'Decided Piety,' and 'Believing Confidence,' those noble confessors exhibited in that fiery trial.

'4. *Steady Resolution*, at all events to obey God rather than man. Mark what they say, "But if not," though it should not please the Almighty to interpose by miracle for our deliverance; though he should suffer us to fall into thy hand, and to fall by it—"be it known unto thee O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." Here we see the strength of religious principle, and how powerfully it operated! These three young men are called "children;" ¶ were they not rather *champions*? They rank high among the worthies of the kingdom of God!

'A variety of considerations might have shaken their constancy, and led them to a compliance. They might have reasoned thus—'We are not required to abjure our God, or expressly to declare our approbation of an idol, but only to bow down before it; and can we not do this with a secret reserve of mind? We are not called to a constant course of idolatry, but only to one single act; it can be done at once, and the danger is over.' They might have pleaded—'We are strangers and captives here, not at our own disposal; is not the man who requires this act answerable for its guilt? Besides, is he not our benefactor? Do we not lie under many obligations to him?' They might have thought—'Did not most of our countrymen practise idolatry; not once only, but frequently, and with far less temptation than we have; why should we be more scrupulous than they?' And might they not have thought—'By this easy compliance, we shall secure our future usefulness; our lives will be spared, our places will be kept, our credit at court preserved, and thus we shall be able to do much good to the church for many years to come? You see,

† John v. 23. ‡ Ch. xii. 26.

¶ Ch. i. 4.

much might have been said on the side of *yielding*; but all was silenced by a simple regard to the revealed will of God.—“Thou shalt not bow down to any images, nor serve them.”* Indeed when we consider the situation of these persons; how they were circumstanced; without any to countenance or encourage them; the whole Empire against them, and the fiery furnace before them; we shall allow, as one observes, “that this instance of heroic constancy in a good cause, was scarcely ever equalled, and was never exceeded by any mere man, since the beginning of the world.”

‘Let me advert here to the disposition of many professors of religion, in the present day. Could not you have got over this difficulty without hazarding your life? Would you not have temporized a little? Would you not have *yielded*, and then, by some expedient, have settled matters with your conscience? Yes, some of you have settled much more difficult points. You have complied with the world on very slight temptation. You have run into sin without the least excuse, except the vile propensity of a depraved heart. Am I not speaking the truth?—And have not you, in all this, contrived to preserve a kind of rest? Have not you found a variety of opiates, which for a season, have kept all quiet within? You have whispered to yourself, “I shall have peace, though I walk in the imagination of my heart.”† Let sin be viewed in its own deformity; let the heart be known in its real deceitfulness; and we shall all discover the abundant cause we have for humiliation and shame. Thank God, there is grace sufficient for the most guilty; there is a remedy provided suited to the deepest disease of the soul; there is a glorious deliverer whose ability to save is more than equal to our largest wants.’ pp. 96—98.

These Discourses are twenty-six in number: many of them are upon subjects taken from the historical parts of Scripture; and the selection has evidently been made with a view to an interesting variety.

We are very happy to have just received the intimation, that Mr. Kidd has a second volume of Discourses in the press. We hope that it will have the advantage of a London press, as the external appearance of the first volume, is by no means calculated to aid in promoting its circulation.

Art. VII. *Lara, a Tale.—Jacqueline, a Tale.* Foolscape 8vo. pp. 128. Price 7s. 6d. London, Murray, 1814.

WE have, in the first of these poems, a sequel to “The Corsair.” Whether Lord Byron thought that the narrative demanded a sequel, or that the character, a favourite production, probably, of its Author’s, seemed to require further development,—whether he thought that it would subserve a moral purpose, to exhibit, in their progressive tendency and ulti-

* Exod. xx. 5. † Deut. xxix. 19.

niate result, the gloomy passions of such a being as Conrad, or whether his Lordship wrote 'Lara' simply to form a companion poem to his friend Rogers's *Jacqueline*, we are not curious to inquire. Whatever was the cause of its being written, the reader will not regret that any circumstance should have operated as an inducement sufficiently strong, to change his Lordship's determination not to appear again before the public in the poetical character; nor will he discern, we think, any reason for even the slight concealment of his name.

It will be unnecessary, in this place, to repeat the opinion of the merits and tendency of Lord Byron's poems, which we expressed at length in our review of "*The Corsair*." (See the Number for April, in our last Volume.) In the character of *Lara*, a moral picture of still darker features, and of instruction still more forcible, is presented. Unless it be conceived that the very contemplation of such portraits tends to awaken in our minds a dangerous degree of sympathy, by which, for the time, we are made in feeling too closely to resemble the being we survey, we cannot see on what ground their moral tendency can be disputed. The interest produced by '*Lara*,' however, will be found to be of a much less dubious nature than that which Conrad excited, partaking in a greater degree of pity mingled with deprecation and horror, and involving less of admiration, than the former poem. The character is made to approximate nearer to that state of fixed and consummate hardness, the result of deepened habit, which forbids all hope of change, and leaves to fondness no endearing trait to fasten upon. It might have been doubted, whether such a character could have been rendered interesting as a subject of poetry; and we are inclined to believe that, in itself, unrelieved by other objects, it would not have appeared appropriate or interesting. The secret of our sympathy with Conrad, is his love of Medora.

' He was a villain,—aye, reproaches shower
On him, but not the passion or its power,
Which only shewed, all other virtues gone,
Not guilt itself could quench this loveliest one.'

In like manner, the interest of *Lara* is, we think, almost entirely derived from the romantic passion of his page—of Gulnare. Nothing can be finer than the contrast which is presented by the love of Medora, and that of Gulnare: it is brought out and sustained by the poet with singular fidelity and delicacy, and gives to each poem a distinctly separate character. Love, in its most pathetic form, is the prominent feature, the strongly-working charm of both. In the one, it is the sunbeam which, thrown across the dark and stormy character of Conrad, lights up its clouds and shadows with the glory of moral beauty;—in

the other, it is the fatal offspring of the storm itself, the lightning, whose dreadful illumination serves to heighten its terrific grandeur, and which is seen at last spending its dying fires on the wreck. To make ourselves more clearly understood, we shall give, at once, in lieu of any formal analysis of the poem, the death of Lara, the scene to which the whole poem may be considered as the mere frame or setting. One such passage in a poem is, indeed, sufficient to give interest and value to any number of lines which may be necessary to introduce it; and it is such a passage as, we believe, no contemporary of his Lordship's could have produced.

‘ His dying tones are in that other tongue,
To which some strange remembrance wildly clung.
They spake of other scenes, but what—is known
To Kaled, whom their meaning reach’d alone;
And he replied, though faintly, to their sound,
While gaz’d the rest in dumb amazement round:
They seem’d even then—that twain—unto the last
To half forget the present in the past;
To share between themselves some separate fate,
Whose darkness none beside should penetrate.

‘ Their words though faint were many—from the tone
Their import those who heard could judge alone;
From this, you might have deem’d young Kaled’s death
More near than Lara’s by his voice and breath,
So sad, so deep, and hesitating broke
The accents his scarce-moving pale lips spoke;
But Lara’s voice though low, at first was clear
And calm, till murmuring death gasp’d hoarsely near:
But from his visage little could we guess,
So unrepentant, dark, and passionless,
Save that when struggling nearer to his last,
Upon that page his eye was kindly cast;
And once as Kaled’s answering accents ceas’d,
Rose Lara’s hand, and pointed to the East:
Whether (as then the breaking sun from high
Roll’d back the clouds) the morrow caught his eye,
Or that ’twas chance, or some remember’d scene
That rais’d his arm to point where such had been,
Scarce Kaled seem’d to know, but turn’d away,
As if his heart abhorred that coming day,
And shrunk his glance before that morning light
To look on Lara’s brow—where all grew night.
Yet sense seem’d left, though better were its loss;
For when one near display’d the absolving cross,
And proffered to his touch the holy bead,
Of which his parting soul might own the need,
He look’d upon it with an eye profane,
And smiled—Heaven pardon! if ’twere with disdain;

And Kaled though he spoke not, nor withdrew
 From Lara's face his fix'd despairing view,
 With brow repulsive, and with gesture swift,
 Flung back the hand which held the sacred gift,
 As if such but disturbed the expiring man,
 Nor seem'd to know his life but *then* began,
 The life immortal, infinite, secure,
 To all for whom that cross hath made it sure!

‘ But gasping heav’d the breath that Lara drew,
 And dull the film along his dim eye grew;
 His limbs stretch’d fluttering, and his head droop’d o’er
 The weak yet still untiring knee that bore;
 He press’d the hand he held upon his heart—
 It beats no more, but Kaled will not part
 With the cold grasp, but feels, and feels in vain,
 For that faint throb which answers not again.
 “ It beats ! ”—Away, thou dreamer ! he is gone—
 It once was Lara which thou look’st upon.

‘ He gaz’d, as if not yet had pass’d away
 The haughty spirit of that humble clay;
 And those around have rous’d him from his trance,
 But cannot tear from thence his fixed glance;
 And w’ en in raising him from where he bore
 Within his arms the form that felt no more,
 He saw the head his breast would still sustain,
 Roll down like earth to earth upon the plain;
 He did not dash himself thereby, nor tear
 The glossy tendrils of his raven hair,
 But strove to stand and gaze, but reel’d and fell,
 Scarce breathing more than that he lov’d so well.
 Than that *he* lov’d ! Oh ! never yet beneath
 The breast of man such trusty love may breathe !
 That trying moment hath at once reveal’d
 The secret long and yet but half-conceal’d;
 In baring to revive that lifeless breast,
 Its grief seem’d ended, but the sex confest;
 And life return’d, and Kaled felt no shame—
 What now to her was Womanhood or Fame ?

‘ And Lara sleeps not where his fathers sleep,
 But where he died his grave was dug as deep;
 Nor is his mortal slumber less profound,
 Though priest nor bless’d, nor marble deck’d the mound;
 And he was mourn’d by one whose quiet grief
 Less loud, outlasts a people’s for their chief.
 Vain was all question ask’d her of the past,
 And vain e’en menace—silent to the last;
 She told nor whence nor why she left behind
 Her all for one who seem’d but little kind.
 Why did she love him ? Curious fool !—be still—
 Is human love the growth of human will ?
 To her he might be gentleness ; the stern
 Have deeper thoughts than your dull eyes discern,

And when they love, your smilers guess not how
Beats the strong heart, though less the lips avow.
They were not common links that form'd the chain
That bound to Lara Kaled's heart and brain ;
But that wild tale she brook'd not to unfold,
And seal'd is now each lip that could have told.' pp. 81—87.

The length of this extract—and we did not know how to abridge it without injuring the effect of the passage—forbids our making those quotations which we intended to have adduced, as serving to shew with what spirit and consistency the character of “The Corsair” is preserved in this sequel. The lines beginning,

‘ There was in him a vital scorn of all :
As if the worst had fall'n which could befall,
He stood a stranger in this breathing world,
An erring spirit from another hurled—

while they hint at the sad catastrophe of the former poem, admirably carry on the mental history of the hero. This was, indeed, an undertaking of peculiar difficulty and danger. Of all the wonders of Roubiliac's chissel, perhaps the greatest, was his opening the lips of his famous statue of Sir Isaac Newton, whom he had represented with lips closed. Some of his productions have doubtless been surpassed ; but none but Roubiliac it may safely be presumed till the achievement is rivalled, could have so successfully executed this daring conception, the failure of which must have ruined the whole work. It was an almost equally daring attempt to take up the tale of “The Corsair,” at its abrupt and mysterious termination, and to pursue it without destroying the oneness of the character. We are disposed particularly to commend the less obvious allusions to the former poem, which rather imply than exhibit, the Author's observance of this harmony of plan, as in the passage above referred to, and in all which describe his intercourse with Gulnare. The love which he may be supposed to have felt for her, is never made to appear of the same nature as his love for Medora, and consequently it does not offend us as a violation of the consistency of the character. That he loved her, is rather implied as a consequence resulting from the strong operation of peculiar circumstances, than depicted as the spontaneous emotion of his heart. With equal delicacy the unfeminine and yet most womanly attachment of Kaled to her master,—unfeminine only in its origin and in the degree of the passion,—most womanly in its disinterestedness, secrecy, and truth,—is represented, so as not to appear to offend against the dignity of her sex.

‘ If aught he loved, ’twas Lara: but ’twas shown
 His faith in reverence and in deeds alone.—
 —There was haughtiness in all he did,
 A spirit deep that brook’d not to be chid;
 His zeal, tho’ more than that of servile hands,
 In act alone obeys, his air commands;
 As if ’twas Lara’s less than *his* desire
 That thus he served, and surely not for hire.’

We must confess that we are not fond of seeing the female sex thus degraded, however true to nature may be the picture, and how delicate and exquisite soever the touches of the artist’s pencil. But Lord Byron deserves the praise of having done, in the best manner possible, what has been so often most injudiciously and indecately attempted. At least, the poet who has given us Medora, may well claim indulgence, if it be necessary, for his portrait of Gulnare.

Before we proceed to notice the other poem in this volume, we must express our regret that Lord Byron should not see the false taste, to say nothing of the inexcusable impiety, of the almost atheistical insinuations by which some of the finest passages in his poetry are disfigured. There is something exceedingly revolting in such a phrase, for instance, as, ‘the wound that sent his soul to rest,’ applied to a character like Lara’s. The naked infidelity of the sentiment, is not rescued by any dignity of expression, from the charge of being vulgarly profane. From the lips of an ancient heathen, the language of melancholy uncertainty in regard to a future state, or of an almost heroic defiance to the terrors of that undiscovered country, might excite emotions of sympathy, or of admiration. When ascribed to an ideal personage, such as Childe Harold, the same language might be tolerated, as dreadfully appropriate to the character: but when the poet in his own person adopts the same sentiments, as expressive of his individual feelings or belief, we can no longer conceal from ourselves that they betray a degree of irreligion, which, in a Christian country, can scarcely be referred to any other origin than the most melancholy ignorance. Of all descriptions of cant, the cant of scepticism is the most offensive, and the most nearly allied to absurdity. We do not mean to arraign, either the principles or the motives of the Noble Author; but we could have wished, for his own sake, no less than for that of his readers, that he had not forced from us these probably unwelcome remarks.

The second tale in the volume is generally understood to be the production of the author of the ‘Pleasures of Memory;’ a poem, for which, an elaborate elegance, a singular delicacy of sentiment, and very harmonious versification, combined with

the pensively interesting nature of the subject itself, have obtained the good fortune of a more general and lasting popularity than the more original and splendid efforts of genius have often been successful in attaining. Refinement and taste—the cultivated taste of a connoisseur, rather than the boldness and freedom of original thought—are the prominent characteristics of Mr. Rogers's poetry. They will be recognised in the present production, which forms as complete a contrast to *Lara* as could be desired, for the purpose of illustrating the peculiar merits of each. There is a slightness, but, at the same time, a finished appearance, in the latter poem, which reminds us of the minute beauties of a water-colour drawing. The effect seems to be produced, less by outline and determinate strokes, than by the softly blending tints and shadowing of the landscape. The principal fault is that of indistinctness in the conduct of the story, which is not sufficiently made out to be, at first, intelligible. It has probably arisen from a too great studiousness to give the appearance of compression, and a light effect, to the poetry. The reader is, after all, left to guess how long *Jacqueline* was absent from her father's house. The first canto, which was probably meant to convey only the effects of her sudden departure from the village, seems to assert, contrary to the sequel of the story, that she was 'gone and gone for ever.' The poem will, however, be found to please much more on a second perusal, especially after the deep and tragic interest excited by the preceding *Tale* has sufficiently subsided, to leave the mind at leisure to receive emotions of so very different a kind. The following extract must suffice as a specimen of *Jacqueline*.

' Oh ! she was good as she was fair.
None—none on earth above her !
As pure in thought as angels are,
To know her was to love her.
When little, and her eyes, her voice,
Her every gesture said " rejoice,"
Her coming was a gladness ;
And as she grew, her modest grace,
Her down-cast look 'twas heav'n to trace,
When, shading with her hand her face,
She half inclined to sadness.
Her voice, whate'er she said, enchanted ;
Like music to the heart it went.
And her dark eyes—how eloquent !
Ask what they would, 'twas granted.
Her father loved her as his fame ;
—And Bayard's self had done the same !'
* * * * *
' In her who mourned not, when they missed her,
The old a child, the young a sister ?

No more the orphan runs to take
 From her loved hand the barley-cake.
 No more the matron in the school
 Expects her in the hour of rule,
 To sit amid the elfin brood,
 Praising the busy and the good.
 The widow trims her hearth in vain.
 She comes not—nor will come again ;
 Not now, his little lesson done,
 With Frederic blowing bubbles in the sun ;
 Nor spinning by the fountain side,
 Some story of the days of old,
 Barbe Bleu or Chaperon Rouge half-told
 To him who would not be denied :
 Not now, to while an hour away,
 Gone to the falls in Valombrè,
 Where 'tis night at noon of day ;
 Nor wandering up and down the wood,
 To all but her a solitude,
 Where once a wild deer, wild no more,
 Her chaplets on his antlers wore,
 And at her bidding stood.' pp. 101—105.

Art. VIII. *Facts and Observations relative to the Fever commonly called Puerperal*. By John Armstrong, M. D. Member Extraordinary of the Royal Medical Society of Edinburgh, and one of the Physicians to the Sunderland Dispensary. Longman and Co. London ; Constable and Co. Edinburgh. 8vo. pp. 162, price 8s. 6d. London, 1814.

THE occasional occurrence of Puerperal Fever as an Epidemic disease in particular districts, has given to its pathology a high degree of importance, and renders the general diffusion of correct views concerning its nature and treatment, of the utmost consequence to society. The information already obtained by the examination of the body after death, (the most valuable of all the sources of improvement in medicine, and which alone, in doubtful cases, can unfold the nature of disease, and the changes which are produced by it on the human frame, and convert conjecture into knowledge,) has clearly demonstrated that this fever is most intimately connected with inflammation of the peritoneal membrane, and that to be successfully treated, it must be regarded as an active, inflammatory disease. Still, however, something may always be added to our knowledge of disease by an intelligent and faithful observer of nature ; and we are far from thinking so favourably of the state of medical practice in this country, (though it is, perhaps, as highly favoured in this respect, as it is in many others,) as not to believe that there are numerous individuals in the profession, who may

receive considerable advantage from an attentive perusal of the volume under our consideration. To young practitioners more especially, we may confidently recommend it as a safe and faithful guide, which, in the absence of positive experience, may relieve them from infinite anxiety and embarrassment, and enable them to add to the grateful recollections attending a faithful discharge of duty, the supreme satisfaction of having been instrumental in rescuing the life of a fellow creature, at an interesting and important period, from the most imminent peril.

During the year 1813, the Puerperal fever made its appearance in Sunderland, and its vicinity; and the opportunity which was thus afforded to Dr. A. of observing the disease in its several stages, and of directing its treatment, has supplied him with his principal materials. As the fever was not, however, confined to that neighbourhood alone, but appeared, about the same period, in some other parts of the adjacent country, he has inserted, in an appendix, several communications from intelligent practitioners, who had rather extensive opportunities of observing it. We shall not dwell on the history of the disease, for its general character is much the same in all situations, and is but little influenced by local circumstances. Our attention will be better occupied in noticing the principal circumstances in the mode of treatment recommended by Dr. Armstrong, and which, under his direction, was attended with signal success. We may observe, however, that our Author's history of the disease is faithful and judicious; and that he has pointed out, with minute attention, those circumstances which must direct the practitioner in his diagnosis, as well as in the prognosis of the disease. Dr. Armstrong thinks it of importance, in reference to the treatment, to distinguish two stages of the disease, since it is in the first stage only that medical treatment can be attended with much prospect of success: when it has advanced to its second stage, the powers of medicine are of little avail. To this distinction in the period of the disease, Dr. A. seems to have paid particular attention; and as he has inculcated the importance of keeping it constantly in view, with a degree of earnestness which proves his own sense of that importance, and which corresponds with our views, we shall transcribe his own observations on the subject.

‘ In the first stage, after the signs have ceased, the pulse is hardly ever less than 120, and sometimes, though as far as I have observed, very seldom, as high as 140, in the minute; the blood does not seem to flow in a soft, easy, natural current, but comes against the finger with a kind of vibratory motion, and more than ordinary pressure is commonly required to stop its course along the artery, which feels rather hard and tense. The skin is dry and hotter than natural, the patient complains of great pain and soreness of the abdomen, breathes nearly forty times in the minute, vomits mucus and bile, is

generally bound in the belly, has a white dry tongue, considerable thirst, and labours under all the restlessness and irritation of fever.

'In the second stage the pulse is never under 140, and frequently rises above 160 in the minute, while it is always exceedingly variable, weak, and compressible; the tenderness of the belly is usually much diminished, and the fulness increased; cold partial perspirations first break out about the face, neck, and extremities, the centre of the body, particularly the surface of the abdomen, remaining dry and of a pungent heat for some time afterwards; the patient rarely shivers much, but has repeated chills; vomits dark grumous matter, seldom breathes less than sixty times in the minute, has generally a loose belly, a brown, black, or reddish parched tongue, unquenchable thirst, tremulous hands, lightness and swimming of the head, confusion of thought, a delirium, and, several hours before death, a remarkably relaxed, cold, damp skin.'

As this formidable disease will sometimes proceed with a rapidity so great as to prove fatal within forty-eight hours from its commencement, or even less, it is of the utmost importance that the active treatment, by which alone its progress can be arrested, should be employed as early as possible after its symptoms are once unequivocally manifested; and the earlier after this period, in the same proportion will be the probability that the disease will be crushed at once; and that the patient will speedily be restored to health. In his recommendation of bleeding, the great remedy in all cases of active inflammation, Dr. Armstrong agrees with all our best practical writers; but to be really beneficial, it must be free, from a large orifice, and the quantity must be proportioned to the violence of the symptoms and the strength of the patient, and repeated at a short interval if it shall have failed, in the first instance, to give a decided check to the progress of the disease. Immediately after the first venesection, a purgative is to be given, and Dr. A. appears to have, most judiciously, appreciated the value of freely evacuating the bowels, and to have employed it with a degree of boldness which has not been usual in the practice of this country. His favourite remedy is a scruple, or half a drachm, of calomel, suspended in mucilage, given at once, and followed by a dose of sulphate of magnesia dissolved in infusion of senna, to be repeated every hour, until the bowels were very freely acted upon. This formed the basis of the treatment employed, but combined of course with the general adoption of the antiphlogistic regimen. The success of this practice was most satisfactory, and a reference to the proportion of recoveries which it effected, will more strongly recommend it to universal adoption, than any encomium of ours. From the 1st of January to the 1st of October, 1813, it appears, that forty-three cases of Puerperal fever, occurred to five practitioners residing in and near Sunderland,

and of this number only five cases terminated fatally : a more honourable testimony to the skill of the individuals under whose care they fell, could not be exhibited, for we believe there is not on record another instance of success so complete.

‘ The thirty-eight successful cases,’ Dr. Armstrong remarks, ‘ were all treated by copious depletion of one kind or other, and in twenty-nine of them, calomel was exhibited in doses of a scruple or half a drachm at the beginning, and occasionally repeated in the course of the distemper. For the most part it passed so expeditiously along the intestinal canal that there were very few instances in which ptyalism was excited, and whenever this was the case, it seemed a favourable circumstance, all the patients with one exception, recovering with more than ordinary celerity from the time that the mouth became affected. And further to illustrate the superior efficacy of large doses of calomel, it may be here remarked, that in none of the five cases which proved fatal, more than fourteen grains of calomel were given on the accession of the fever, jalap, sulphate of magnesia, and castor oil, being the cathartics chiefly employed during its progress.’ p. 71.

This is the judicious practice employed by Dr. A.; but some of his correspondents appear to have relied almost exclusively on the employment of purgatives, which, in so dangerous a disease, is, we think, to be reprobated, since not only is a purgative inferior to venesection in its general impression on the body, but the effect produced by the latter is immediate, while some hours must, in general, elapse before the action of the former can be produced in any effectual degree. As auxiliaries, purgatives are invaluable, but they ought not to supersede venesection, except in the mildest cases, and even in them, local bleeding by means of leeches, ought also to be employed. In some of the cases which came under the notice of Dr. A. and in which the constitution was delicate, bleeding was deemed inadmissible, and the treatment was by purgatives; but though these cases did well, their recovery was slow and doubtful for some time, and they had a strong tendency to hectic, long after the abdominal symptoms disappeared. In such cases as these, we are persuaded that the greatest benefit would have resulted from the local abstraction of blood by leeches. Under the more vigorous practice of copious bleeding followed by purging, or by purging and vomiting in succession, the patients were generally convalescent on the fourth or fifth day, and from that period rapidly recovered their former health and strength. We cannot speak of emetics in this disease from our own experience, though they seem to have been employed with advantage in some of the cases noticed in this volume. There appear to us, however, to be strong reasons to question their utility. The violent contraction of the abdominal muscles, produced by the act of vomiting,

must, by its pressure, increase the pain in the abdomen, which it ought to be the object of the practitioner to diminish by every means in his power. Dr. Armstrong remarks, that he never ventured to recommend bleeding in any case when the disease had continued more than thirty hours*; that in no instance when the pulse was as high as 150, was it of the least service; that in those cases which were most materially benefited by this remedy, the pulse was below 140 in a minute. The quantity of blood drawn, he remarks, should seldom be less than twenty-four ounces, and perhaps never more than thirty, but it is of consequence, if possible, to carry the bleeding so far in the first instance, as to prevent the necessity of a repetition. If the patient should faint before many ounces have been drawn, and which sometimes happens, the operation should be repeated after the lapse of an hour or two, and then carried to its full extent. When the period of active inflammatory action is past, and venesection is no longer admissible, Dr. Armstrong recommends perseverance in the use of purgative medicines, as affording the only chance of benefit.

‘Speaking from my own personal observation,’ he remarks, ‘I do not know the period of the disease in which cathartics can be omitted without considerable hazard; they are indispensably requisite in the first stage, and I have seen them occasionally succeed when the disorder seemed advanced into the second. The system is uncommonly susceptible of stimulants, such as wine and cordials, in the second stage, and if freely administered, they generally soon destroy the patient, whose remaining powers are best supported by milk, nourishing broths, and the like.’ p. 81.

There is one circumstance connected with the history of Puerperal fever, which appears to us still to require more enlarged, and perhaps more impartial observation, than it has yet received, for it is well known how much the mind is under the influence of its own preconceptions. This relates to the question of its being a simple peritonitic inflammation, modified perhaps by the state of the constitution in the Puerperal state, or an infectious disease of a low and malignant character. Dr. Armstrong explicitly states his belief in the contagious nature of the epidemic disease, and remarks, that he has, on several occasions, traced the origin of a fever having the most malignant character to the contagion of one having the character of simple peritonitis. An observation of this kind ought, however, to be very

* This practice, however, seems hardly reconcileable with his statement, that the first stage of the disease will sometimes continue seventy hours, though it often terminates in little more than twenty; a more safe criterion, therefore, of the propriety of employing venesection will be found in his remark.

extensively verified before it is received as a fact; for though the experience of our Author has taught him that the same practice is to be followed in both varieties of the disease, only with greater diligence, as the disease is the more malignant, and it may not therefore have any unfavourable effect on our practice, yet a belief of this kind is calculated to produce the most painful anxiety in the minds of them who are in a situation to be exposed to its influence. With the nature of morbid poisons, we can become acquainted only by their effects, but as those, the laws of which are best known to us, are constant and uniform in their operation, there is some reason to suspect the correctness of that observation which would attribute a contagious nature to a disease under some circumstances, which, under others, it is known not to possess. With respect to malignity from the days of Sydenham to the present time, this character has been attributed to many diseases, as belonging essentially to them, while it has been, in fact, the mere result of that pernicious hot regimen, which the most ample experience of its fatal consequences, has not yet been able to extirpate from the great body of the people. We do not intend, however, by these observations, to cast a censure upon any part of Dr. Armstrong's work; it is the production of a mind at once candid, intelligent, and enlightened; and its value will be best appreciated by those individuals in the profession whose praise and approbation are the most to be desired.

Art. IX. *Oriental Memoirs*: Selected and abridged from a Series of Familiar Letters written during Seventeen Years Residence in India: including Observations on Parts of Africa and South America, and a Narrative of Occurrences in Four India Voyages. Illustrated with Engravings from Original Drawings [to the Number of 94, nearly 30 of which are coloured.] By James Forbes, F.R.S. &c. 4 vols. Royal 4to. pp. 1935. Price 16l. 16s. Published by White, Cochrane, and Co. 1813.

THIS is one of the most splendid works that ever proceeded from the English press. And it is not a performance hastily got up, as its appearance is nearly thirty years subsequent to the Author's return from India with the accumulation of materials from which it is formed. A few years of that interval have indeed been expended in European travels; but various expressions referring to the work, imply that it has been the subject of frequent attention and interest during this long period. The very time required by the artists for preparing so extraordinary a number of graphical illustrations, would have been quite sufficient for reducing to due compass and order the con-

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tents of the journals or descriptive letters which most residents and travellers in the East would have found time to write, as an occupation additional to the discharge of official duties, and the very frequent use of the pencil. But it is almost impossible to make any guess at the length of time requisite for the compression and methodizing of such an unprecedented mass of composition as that achieved by our author, in defiance of the occupations and the languors of his life in India. He states the amount in a representation addressed to Mons. Carnot, in 1804, from Verdun, where he was in detention, with so many other entrapped English people. In that representation he says,

‘ My drawings, and the letters which were written during those travels, occupy *fifty-two thousand pages, contained in a hundred and fifty folio volumes*; the work of my own hands; these obtained me the honour of being elected a member of the Royal and Antiquarian Societies of London. My friends insisted upon my publishing them; and, previous to leaving England, I had devoted some time to a selection of the most interesting parts, which I was preparing for the press. In that state they now await my return, when I hope to complete the undertaking ’

It will perhaps be among the first suggestions to most readers of this most extraordinary statement, that this is greatly too much for any man to have performed with the desirable study and accuracy, within nineteen years of a variously busy, and partly a juvenile life, however new and prominently striking the objects presented to this astonishing industry.

The general description of the author's voluntary pursuits we give in his own words :

‘ I left England before I had attained my sixteenth year : with a little knowledge of drawing, and an ardent desire to explore foreign countries, I travelled and resided upwards of nineteen years in different parts of Asia, Africa, and America; endeavouring to investigate the manners and customs of the inhabitants, to study the natural history, and to delineate the principal places, and picturesque scenery in the various regions which I visited : to these I added the costume of the natives, and coloured drawings of the beasts, birds, fishes, insects, fruits, flowers, and vegetables, produced in such infinite variety in those climates. During that time I resided some years amongst the Brahmins in Hindostan, at a distance from the European settlements; where I had an opportunity of observing the modes of life, and the peculiar tenets, of that singular people.’

Under the lively impressions of so new and strange a world of objects, it will not be wondered that his taste for drawing grew into a passion; and the power which this enviable art gave him over the scenes, both for observing them more effectually, and for securing their images, was felt by him, as he somewhere ex-

resses it, like an additional sense. While beholding the magnificent views, or inspecting the particular objects, of nature, with the delight which, to many admirers of the grand, the beautiful, and the rare, is alloyed by the thought that these striking appearances will soon fade into indistinctness in their imagination, when they shall probably have no external means of preserving or renovating the images,—our Author had the gratifying reflection that there were growing under his hand the representative forms which at the greatest distance, and probably many years later in life, would powerfully contribute to renew the visions and replace him in thought in the scenes, of the present enchantment; and which might even, by a second operation of art, be made to bring the representations to the view of thousands of persons.

The immature and comparatively uninformed state of the Author's mind, at the early commencement of his survey of the world's varieties, together with his very slender opportunities for consulting books at some of his stations in India, was in one view a great and manifold disadvantage; in another view, it might almost be said to constitute a qualification. He could not be fully sensible of the prodigious measure of antique interest, so to express it, attaching to the regions of the East, and, from want of the indispensable lore, could do but little with matters involving their history. From this ignorance, many of the manners and customs would be much less significant and intelligible. He would be unfurnished with the means of investigating many things which he would feel strongly challenging his attention; and he would be quite unaware of the claims to particular attention which many objects would present to more instructed observers. A great many things and circumstances necessarily escape the very notice,—do not touch the very perception—of the most watchful observer whose mind is not stored with various knowledge. In addition to the utmost curiosity and *intentness*, it is absolutely necessary to *know how* to look at this world, by means of some previous information of what is actually contained in it, and contained often under forms which have nothing adapted to arrest unscientific or unlearned curiosity. Our author, so young as to be but half-schooled, would be unaware of the importance and the rules of conducting his observations to the effect of obtaining general results. An active but undisciplined curiosity would collect a vast blended mass of facts, without being aware of what they would have taught if a certain order had been observed in collecting them, or of what they would still teach in a certain order into which they might be arranged;—unaware too how much they do really in fact and nature *exist in a certain order*.

On the other hand, such an observer, free from all prejudice,

(excepting the natural disposition of ardent and ingenuous youth to view things in the fairest light,) having no system to verify or to refute, having no exclusively favourite class of inquiries, having the faculties set open on all sides, and all alive with an exquisite sensibility to every thing within the scope of the senses, would be a very honest, though rather too poetic, spectator of the scenes opened before him, would be rapid in seizing facts, and would represent them in a bold and simple form, easily applicable to the purposes of theory when wanted for that use at a subsequent time, or in other hands.

It appears to have been now and then an object of our Author's studies, in the course of the long interval since he brought his collections from the East, to connect some of his facts with some points of theory. For this purpose he introduces here and there reflections, and positions of doctrine, the produce of later years and of maturer thought; given as a kind of general truths which the Author now regards as fairly suggested, proved, or illustrated, by the facts which he finds recorded in what is now, even to himself, become 'a tale of other times.' He often also quotes, sometimes at too great length, the opinions and reasonings of other men on oriental subjects, as serving to convey, in a better manner than himself could do, as his modesty says, the truths demonstrated by one or other part of the same vast assemblage.

Yet the reader is not to expect system, or method, or any other thing of the nature of strict arrangement, as a prevailing characteristic of this sumptuous work. It is to be considered as the substance, given according to the progress of time, of an epistolary journal of nearly twenty years of the Author's life. It is not careful of chronological minuteness; it is suspended, dilated, made retrograde, or carried into anticipation, just at the Author's will. It gives every where the strongest indications of sincerity, candour, veracity; and of all the kind, generous, and upright moral sentiments. The reader is certain to find, every where, the virtuous philanthropist. All this is rendered less strange by something that is, under the circumstances, very marvellously strange. We cannot, by these terms of description, excite a curiosity so prepared to wonder as that there can be any danger of its being disappointed by being informed, that a person who went out, nearly fifty years since, to India, as an adventurer, the habits and notions of whose manhood were formed there, who passed the grand portion of life in which the character generally consolidates into its permanent state, among pagans, Mahomedans, and such characters as the Europeans of *that* day were very apt to become in such a region and such society, — that this person is a devout Christian! He abounds with pious reflections and aspirations, delights to quote devotional poetry, habitually and affectionately acknow-

ledges the Governor of the world, and takes a lively interest in the predicted extension of Christianity to all nations.

The work is so multifarious and miscellaneous, as to leave no possibility of making a continuous abstract; and it abounds so much with remarkable and entertaining incidents and descriptions, that were any such abstract possible, it would be far less gratifying than such a series of selections as it will be a much easier task for us to give. A few general remarks may find a place at the close of the article.

The western coast, and the tracts in the vicinity of the western coast, of the Indian peninsula, were the scene of his residences and travels. One movement went as far southward as Travancore; but it was in various parts of the country from Bombay to the upper part of Guzerat that he made the long sojourn which enriched him with the materials of this work, collected by an indefatigable improvement of the time which could be spared from the duties of the civil offices with which he was charged.

‘A residence of eighteen years on the island of Bombay, and several of its subordinate settlements, afforded me an opportunity of seeing a great deal of the western part of Hindostan; and I occasionally visited most of the principal places, from Ahmedabad, the capital of the northern province of Guzerat, to Anjengo, the most southern factory on the coast of Malabar. During that interesting period; I corresponded with a near relation, whose congenial mind wished to share in the novelty I met with in a part of the globe, which is unrivalled in its gratifications for travellers of every description; especially for a youth, to whom all the world was new.’

The voyage outward gave latitude of play to his youthful sensibility and fancy, between the enchanting beauties of nature in the Brazils, and the wretched and hideous state to which the crew were reduced, by the scurvy, before they reached India. The death of many of them, and the condition to which the survivors were reduced, furnish a striking illustration of the improvement effected since that time in the economy of ships on long voyages. He describes the impressive effect of the assembling of all the crew for the funeral service preparatory to committing the dead to the deep.

He very soon made acquaintance with whatever is most remarkable in the productions bestowed or inflicted by nature on the regions of the East. He has but just mentioned his arrival at Bombay, when he goes into an animated celebration of the unrivalled combination of estimable qualities in the cocoa-nut tree. We shall only transcribe the account of the manner of forcing it to forego its natural production and substitute another.

‘Many of the trees are not permitted to bear fruit; but the em-

bryo bud, from which the blossoms and nuts would spring, is tied up to prevent its expansion; and a small incision being then made at the end, there oozes, in gentle drops, a cool pleasant liquor called Tarce, or Toddy, the palm-wine of the poets. This, when first drawn, is cooling and salutary; but when fermented and distilled, produces an intoxicating spirit.' Vol. I. p. 23.

But the most signal object in the vegetable kingdom, and what its very frequent recurrence in his drawings shews he deemed the most picturesque, was the Banian. Much as all readers of eastern descriptions have been told of this species of tree, their admiration will be once more irresistibly excited by a description of one individual on the banks of the Nerbudda. It is accompanied by a rich engraving.

On the banks of the Nerbudda I have spent many delightful days, with large parties on rural excursions, under a tree supposed by some persons to be that described by Nearchus, and certainly not at all inferior to it. High floods have at various times swept away a considerable part of this extraordinary tree; but what still remains is near two thousand feet in circumference, measured round the principal stems: the overhanging branches, not yet struck down, cover a much larger space; and under it grow a number of custard-apple, and other fruit trees. The larger trunks of this single tree amount to three hundred and fifty, and the smaller ones exceed three thousand: each of these is constantly sending forth branches and hanging roots, to form other trunks, and become the parents of a future progeny.

This magnificent pavilion affords a shelter to all travellers, particularly the religious tribes of Hindoos; and is generally filled with a variety of birds, snakes, and monkeys: the latter have often diverted me with their antic tricks: especially in their parental affection to their young offspring, by teaching them to select their food, to exert themselves in jumping from bough to bough, and then in taking more extensive leaps from tree to tree, encouraging them by caresses when timorous, and menacing, and even beating them, when refractory. Knowing by instinct the malignity of the snakes, they are most vigilant in their destruction: they seize them when asleep by the neck, and running to the nearest flat stone, grind down the head by a strong friction on the surface, frequently looking at it, and grinning at their progress.

On a shooting party under this tree, one of the author's friends killed one of these animals, a female; the extreme distress shewn by its companions, and the testimonies of affection to the dead body on its being restored to them, excited commiseration and respect, in spite of the disgust we are tempted to feel for a species which has so much the appearance of a mockery of our own. The sportsmen were so much moved by the behaviour, that, our author says, 'they resolved never more to level a gun at one of the monkey race.'

It may be observed, that Nature has in general so managed the distribution of her exhibitions, that where there is much to admire, there is much to fear. Mr F. might gaze at banian trees, be captured with the splendid beauty of the birds, be beguiled into a fancy of paradise by the rich profusion of flowers ; and then, returning to his apartments, to muse over the scene, he might find, in one instance four, and in another five, of the cobra-minelle, the most dangerous, he says, though the smallest of the Indian serpents, quietly lodged 'in his chamber' up stairs ;' and might therefore have just cause to shudder at the narrowness of his escape of the 'speedy and painful death' which its bite inflicts. He even still more narrowly escaped this infliction from a cobra di capello, the identical reptile of which he has given a large coloured print. It was in the possession of one of those strollers who exhibit serpents dancing to music, a very common amusement in India. He says,

'It danced an hour on the table while I painted it; during which I frequently handled it, to observe the beauty of the spots, and especially the spectacles on the head, not doubting but that its venomous fangs had been extracted. But the next morning my upper servant, who was a zealous Mussulman, came to me in great haste, and desired I would instantly retire, and praise the Almighty for my good fortune ; not understanding his meaning, I told him I had already performed my devotions, and had not so many stated prayers as the followers of his prophet. Mahomet then informed me that while purchasing some fruit in the bazar, he observed the man who had been with me on the preceding evening, entertaining the country people with his dancing snakes. They, according to their usual custom, sat on the ground around him, when, either from the music stopping too suddenly, or from some other cause irritating the vicious reptile, which I had so often handled, it darted at the throat of a young woman, and inflicted a wound of which she died in about half an hour.'

Nor would any man in his walks among the umbrageous and aromatic groves, so delectable in poetry, be perfectly and invincibly surrendered to soothing and voluptuous feelings and fancies, after having heard that the verdant, the blooming, the 'incense-breathing' bower, may harbour such inhabitants as the following :

'One of the most dangerous serpents in the Concan is a long snake of a beautiful green ; in form resembling the lash of a coach-whip, from which it is called the whip-snake. This insidious animal conceals itself among the branches of trees, from whence it darts rapidly on the cattle grazing below, generally at the eye. One of them, near the hot wells, flew at a bull, and wounding him in the eye, threw him into a violent agony ; he tore up the ground in a furious manner, and foaming at the mouth, died in about half an hour.'

So that a number of precautions, and a selection of locality, are indispensable before a man can put himself in perfect harmony with what our author avers to be sometimes the gracious mood of the climate.

'As a contrast to the violence of the monsoon, and the unpleasant effects of the hot winds, there is sometimes a voluptuousness in the climate of India, a stillness in nature, an indescribable softness, which soothes the mind, and gives it up to the most delightful sensations.'

It is gratifying to the taste for variety and for magnificence, that the excitement of emphatic emotion is not left exclusively to the snakes. Our author was sometimes indebted for this luxury to nobler agents. The following is a fine instance, and most of his readers would be proud to be able to record such a thing among their adventures.

'Most of the jungles, or wild forests of underwood, in the district denominated the Concan, abound with tygers, hyenas, hogs, deer, and porcupines: the former are as large and ferocious as in other parts of India, and render a solitary excursion dangerous. They approached close to our habitations at the hot-wells, and frequently caused an alarm. The thatched cottages were so close and uncomfortable, that we generally placed our beds under a contiguous mango-grove, until, one night, a royal tiger, attracted by the smell of a goat which had recently been killed and hung upon a tree, rushed closed to my bed, in the road to his prey. The noise awakened us in time to secure a retreat to the cottage before the return of the monster. The moon shone bright, and in a few minutes we saw him pass us with the carcase of the goat; which had he not found, one of our party would most likely have been his prey.' Vol. I. p. 196.

Compared with endowments and attractions like those we have recited, it is hardly worth while to mention the recommendations which the country, 'the paradise of nations,' possesses on the score of the most curious singularities of vermin,—the black ants, an inch long, that bite according to the style of their bulk; the white ants, that eat up every thing in the house, and the house itself into the bargain; or the musk-rats, armed with such aromatic efficiency that 'if one of them gets into a chest of wine, every bottle smells so strong of the animal, and acquires such a disagreeable flavour, that it cannot be drunk.'

It would seem like sinking into utter dulness to advert to any *harmless* animal production, if we did not, fortunately, fall on one that relieves the insignificance of innocence by an extreme singularity of physical attributes. Our author kept a chameleon several weeks, and observed it with the minutest attention. We shall transcribe part only of his description.

* The chameleon of the Concan, including the tail, is about nine inches long; the body only half that length, varying in circumference as it is more or less inflated. The head, like that of a fish, is immovably fixed to the shoulders; but every inconvenience is remedied by the structure of the eyes; which, like spheres rolling on an invisible axis, are placed in deep cavities, projecting from the head. Through a small perforation in the exterior convexity appears a bright pupil, surrounded by a yellow iris; which, by the singular formation and motion of the eye, enables the animal to see what passes before, behind, or on either side; and it can give one eye all these motions while the other remains perfectly still. A hard rising protects these delicate organs; another extends from the forehead to the nostrils. The mouth is large, and furnished with teeth. With a tongue half the length of the body, and hollow like an elephant's trunk, it darts nimbly at flies and other insects, which it seems to prefer to the aerial food generally supposed to be its sustenance.

'The general colour of the chameleon so long in my possession was a pleasant green, spotted with pale blue. From this it changed to a bright yellow, dark olive, and a dull green; but never appeared to such advantage as when irritated, or a dog approached it; the body was then considerably inflated, and the skin clouded like tortoise-shell, in shades of yellow, orange, green, and black. A black object always caused an almost instantaneous transformation. The room appropriated for its accommodation was skirted by a board painted black; this the chameleon carefully avoided; but if he accidentally drew near it, or if we placed a black hat in his way, he was reduced to a hideous skeleton, and from the most lively tints became black as jet; on removing the cause, the effect as suddenly ceased; the sable hue was succeeded by a brilliant colouring, and the body was again inflated.' Vol. I. p. 198.

(To be concluded in our next Number.)

Art. X.—Prayer for the multiplication of Evangelical Labourers. A Sermon preached before the Patrons of the Newport Pagnel Evangelical Institution, July 13, 1814. By John Clayton, Junr. Published at the request of the general meeting of Subscribers and Friends to the Establishment, 8vo. pp. 34, price 1s. 6d. London, Burton, 1814.

THE Institution at Newport Pagnel, referred to in the title-page of this sermon, was established in the year 1783, under the tutorship of the late Rev. William Bull. It originated in the exertions of the Rev. John Newton, when rector of Olney; and, conformably to his plan, was designed for the education of candidates for the christian ministry, without respect of the class or denomination to which their labours were afterwards to be consecrated. The academy was for several years supported by voluntary contributions, on which, by the death of its venerable tutor, it has again become de-

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pendent. 'The late excellent John Thornton, Esq. so highly approved its plan, and the manner in which it had been conducted; that he offered to undertake the entire charge of its subsequent maintenance; and, at his much lamented death, bequeathed to Mr. Bull, during his life £200 per annum for its support.' The Rev. Thomas Palmer Bull, has succeeded, by the death of his father, to the entire superintendence of the academy. Thirty-eight students, it appears, exclusive of those who have been educated at their own charge, have been prepared for the ministry in this small institution. Its local usefulness has been very great, and would render its dissolution an extensive evil.

If there ever was a period at which the multiplication, and the character of similar establishments among Protestant Dissenters, were considerations of importance, it is the present. Mr. Clayton has annexed to his sermon some sensible observations on this point, which we have pleasure in transcribing.

'It ought to be recollected, that new places of worship are erecting in various parts of our island, and that a vast machinery of moral means for the improvement of its inhabitants is now in active work, so that we may reasonably expect the demand for intelligent and zealous preachers will be increased. On no account, therefore, should we lessen the number of our seminaries for religion and literature.

'The times which are passing over us, render it necessary to be more circumspect than ever in the sanction which you give to persons who are desirous of entering the ministry. A profession of Christianity is the fashion, and the pulpit presents a stage for the acquisition of popular fame. At the same time the shocks which the commercial world has received, throwing many out of employment, may sometimes tempt a man to say, "Put me into the priest's office for a morsel of bread." I trust you will uniformly endeavour to try the spirits, that you may distinguish as far as pious discernment can enable you to do so, between the motives which arise from a pedantic vanity, and those which originate in the love of Christ shed abroad in the heart; between the desire that springs from secular disappointment, and that which is the offspring of pity for the souls of men.'

'In these days of improvement in science, it is of no small importance to elevate the intellectual and literary, as well the moral character of our seminaries. Knowledge is advancing in every class of the community, and the ministry must not only keep pace, but should get beyond the ordinary gradation of attainment, or it will suffer in the esteem of the solid and serious portion of society. An eminent French protestant celebrated for his learning, piety, and impressive eloquence, exclaimed more than a century ago, "We do not live in the days of Samson, when the Philistines were defeated by the jawbone of an ass!"'

The whole passage in the original is given in a note.

“ Car on ne sauroit jamais trop savoir dans une charge, où il y a toujours à apprendre ; où il faut instruire les ignorans, prêcher les savans, convaincre les incrédules, combattre les adversaires subtils et adroits, *sur tout dans ces derniers tems*, ou les ennemis de la vérité sont plus dangereux que jamais ; et où munis de tous les sophismes de la chicane ancienne et moderne, ils ont sans doute plus de moyen de renverser les voyes du Seigneur. Nous ne sommes plus au tems de Samson, où l'on défaisoit les Philistins avec une machoire d'âne ; et il ne faut plus espérer de pouvoir faire entrer Jesus Christ glorieusement dans les villes, sur le poulain d'une anesse ; c'est à dire, par la ministere de personnes ignorantes.” Sermons de Pierre Du Boisc, tom. 7eme. p. 778.”

The present state of the *Dissenting interest*—to employ a cant phrase to which we have, nevertheless, strong objections,—gives peculiar weight to these observations. It is not to be disguised, that a great proportion of those who are engaged in the ministry among Protestant Dissenters, though possessing, for the most part, the essential requisite of a competent knowledge of theology, are far from being ‘thoroughly furnished’ with the minor, but not unimportant qualifications of a christian pastor. From this circumstance, which may certainly be traced in part to the deficiency of well regulated academical institutions, the ministry itself has suffered disparagement, and the respectability of the Dissenters, as a religious body, has been depreciated. Various causes might be assigned as having contributed to produce these effects. The exclusive regulations of our national institutions, and the sort of creditability which attaches to a connexion with the Episcopal Church, must operate so as to secure the mass of the great, the noble, the opulent, and the politically wise, under the banners of the establishment, and thus to leave only the middle and lower orders to form the various classes of Dissenters. These classes have been continually augmented at different periods by those who have, from professing nonconformity, been deprived, by disinheritance or prosecution, of their possessions and standing in society. It was not among persons thus situated, that liberally endowed and extensive institutions could be expected, from the nature of their circumstances, to arise. Many of the early nonconformists, themselves men of liberal attainments and attached to literature, were compelled to have recourse to commercial engagements, or agricultural labours for subsistence ; and from a like necessity the temporal and spiritual avocations which they bequeathed to their successors, continued to be united. Nor was the want of liberal institutions at first felt to its full extent, as there long remained some ministers of eminent learning, piety, and influence, among the Protestant Dissenters, who

devoted themselves with a success proportioned to their talents, to the private education of a few individuals in every branch of knowledge essential to the honourable discharge of the sacred functions. In these schools of the prophets, many distinguished prelates of the established church received the first impulses of piety; and made those acquisitions which became the foundation of their future eminence. The gradual, and perhaps unnoticed decrease by death of the number of these public instructors, has concurred with a diminished taste for literary attainments as affording no prospect of temporal advantage, to produce a sensible effect on the general character of the ministry at large, in respect to scientific or classical erudition.

It is very supposable that prejudices against learning may have been created by witnessing its comparative inutility, to say the least, when united to a merely speculative belief, and a lifeless formality in the characters of the clergy, the most respectable of whom during the awfully dissolute periods which succeeded the Restoration, presented, with rare exceptions, no better combination. At length Whitfield and Wesley arose to confound the wise disputers and the scribes of their day, by what in some respects might seem the foolishness of preaching, but which proved of mighty and successful operation in awakening and converting the souls of thousands. The disinterested zeal, the untameable energy, the unwearied exertions, and the fervent benevolence of this new description of preachers, were calculated to shame with a sense of uselessness, all those who were not rather provoked to emulation. But it was not altogether without cause for alarm, that some among the Orthodox Dissenters were disposed to view the impetuosity and indiscretion which were frequently found united to these more imitable qualities.—We have not room in this place to enter particularly into the ill effects which have arisen from the injudicious depreciation of human aids and subordinate means in reference to the successful administration of the gospel: but we notice it as one of the circumstances which have tended to diminish amongst Dissenters a taste for literary acquirements from the notion of their comparative inutility in connexion with the ministerial character.—Perhaps the lethargical slumber in which the church of England was at that time wrapt, had partly overtaken too many of the congregational churches, and there existed too indolent a satisfaction with the systems, catechisms, and established discipline of the old Dissenters, as if these could supersede the extraordinary labours of the Evangelist, or could stand instead of holy zeal and impassioned energy. The Methodists, however, were not calculated permanently to occupy the stations of those whose lack of service they seemed raised to supply. The

evils arising from an illiterate ministry are not immediately felt. Contrasted with those of formality, or of a departure from the simplicity of the gospel, they may be justly deemed of small magnitude. In individual cases they may be difficult to be ascertained, or be wholly neutralized; but they are not the less real, and in the end extensively injurious to the best interests of society.

It is not, however, from contempt of human attainments that among Dissenting ministers of the present day, there exists, on some points of comparison with those of the endowed church, so great an inferiority. The fact is, that the pressure of the times on their circumstances and the narrowness of their stipends, forbid their engaging in pursuits, which to be enjoyed or successfully followed, require a mind at leisure and a heart at rest. The great majority of candidates for the ministry amongst Dissenters are of humble origin or straitened circumstances. The want of subordinate inducements to young men in the higher stations of society, in the shape of emolument, ease, or distinction, might be less to be regretted, as tending to keep the ministry itself pure from the unhallowed misappropriation of its sacred offices, if it were not that mixed motives are still left to operate on those who occupy a lower rank in society, and who are sometimes tempted to exclaim, (as Mr. Clayton observes) "Put me into the priest's office for a morsel of bread." We are not pleading for mixed motives, but it is deeply to be lamented, that inducements of sufficient strength are not found more extensively to operate in bringing young men of superior education and station, to devote themselves to the sacred office amongst Dissenters.

It is not necessary that every minister or pastor should be a man of critical learning, or of superior abilities. We do not wish to embarrass with any unnecessary difficulties, the entrance to the Christian ministry. Dissenters ought ever to separate between the right and the qualifications of the individual who thinks himself called upon to preach the gospel. But it is of great importance that there should at least be some who may be able to sustain the character of learned men amongst Dissenters, and for this purpose it is of no small importance, *'to elevate the intellectual and literary, as well as the moral character of our seminaries.'* If in some of them, more were required as a qualification for admission, and more exacted from the student previously to his entrance on the ministerial functions, it would be of essential advantage, putting aside inferior considerations, to the cause of religion at large. Scepticism is of a superficial character; it originates in 'the vanity of the half-learned, and the pride of the half-reasoning.'

Learning has been generally found, not more necessary for the competent defence of the truth, than favourable to the promotion of a devotional spirit, personal humility, and enlightened benevolence.

But we check ourselves from pursuing these remarks, which were naturally suggested by the observations we have quoted from the Sermon before us: and will conclude by giving an extract from the Discourse itself, as a further specimen of the author's style, and of the sentiments which it contains.

‘ A second incentive to the presentation of this prayer is taken from the *plenteousness of the harvest*, which invites the sickle of the reaper. We would not attempt in a spirit of sectarian bigotry, or through a deficiency of true candour, to diminish the number of those who have been converted to the faith of the gospel; but it is a serious fact, that a large majority of mankind is still in an unregenerate condition. Look into this town and its adjacent villages. Are there not many here, in the gall of bitterness and bonds of iniquity? Stretch your prospect to the counties of England with its dependencies, and the provinces of Ireland. Are there not multitudes perishing for lack of knowledge? Travel in thought to distant countries, where heathenism and antichristian superstition have spread their deadly influence; there you will see millions of your fellow creatures famishing for the want of the bread of life. All these are hastening into eternity. While we speak, the generation passes away. Opportunity, if not soon embraced, will in many instances be lost, and lost for ever. Surely if there be any thing which will kindle the spark of zeal in the bosom of a disciple or minister of Christ, if there be any prospect which will light up his devotion to a burning flame, it is the spectacle of myriads of souls destined to immortality, but entering upon eternity unprepared for heaven.

‘ The *paucity of labourers* should likewise induce us to prefer this supplication. There is without doubt, a considerable difference between the circumstances of the times when our Lord issued this command, and those of the present day. Christianity was then in its infancy. Few had the courage to profess it, and very few were called to preach it. On the contrary, in these halcyon days of the church, and in our own favored country, the ministers of the gospel are much more numerous. Still however the number is comparatively small. It is touching indeed on delicate ground, but fact will bear me out in the fearless assertion, that as all are not Israel who are of Israel, so all who assume the clerical office, are not diligent and faithful stewards over the household of God. We are in want of *labourers*,—men endued with knowledge, warm at heart with love to Jesus and compassion for souls, fired with zeal in the best of causes—men who will throw their whole spirit into the work of the ministry, strive to pluck sinners from the burning, who passionately aspire to turn many to righteousness and to shine as stars for ever and ever. If too we extend our view to the vast tracts of uncultivated ground beyond our native shores, who will not exclaim, with a sigh of sorrow and of longing desire, “The labourers are few—send forth more into the harvest!”

Art. XI. *Sermons on the Occasion of the late Peace.* By the Rev. E. T. Vaughan and others.

NOTHING can be more insipid and unaffecting than the general character of Political Sermons, or Sermons upon political occasions. The preachers of them seem for the most part, to be so solicitous to say all that is proper, and loyal, and patriotic, and so anxious to avoid every thing in the least approaching to a contrary tendency, that they do not allow themselves to carry any independence of thought, or any adequate warmth of feeling into the subject, and cannot be expected, therefore, to produce compositions of a deeply impressive or instructive nature. The five or six well-known passages of Scripture most obviously applicable to such occasions, may at once be safely fixed upon as forming the texts of nine-tenths of these Sermons; and as for the materials of the Discourse, it might be amusing to ascertain, in how many Buonaparte is represented as the Nabuchadonosor of the Prophet, and his atrocities, magnified to the utmost, and exhibited principally in the light of personal or rather national injury, are made the chief theme of declamation; while our country is complacently eulogized and felicitated as a nation not less religious than favoured of the Lord, our rulers righteousness, and the people peace.

So long, however, as Fast Days and Thanksgiving Days are observed by the nation, it is much to be regretted that the opportunity is not more competently improved, for impressing on the minds of the people, by this medium, sentiments at once rational and devout;—for reminding them of those principles, the basis and security of all that is venerable and valuable in their establishments, which, in alliance with religious fear and social charity, it should be the object of every friend to his country to diffuse, as forming the character of the free subject and the Christian politician. Unfortunately, on no subject does there exist more crude, superficial, and, of course, violently bigoted notions, than on that of politics, next to religion, the most momentous, the most constantly pressing, and the most permanently important. Even among religious people, we fear we might almost say *especially* among them, there seems to be no medium practically realized, between a fatal and an immoral servility, which induces people blindly to acquiesce in all evils legally established, in all misdemeanours sanctioned by legislative acts, and to merge their understandings and principles in the national wisdom and the national morality;—and on the other hand, a sullen, turbulent, selfish spirit of democracy, which resents, as if from personal animosity, every error, failure, or invidious act of the ministry, regards their persons with suspicion and contempt, and half loathes the success which may procure honour to the men in power. In the one class, the men are better than their prin-

ciples; in the other, the principles are better than the men. The latter may be with most reason objects of deprecation or dread, as respects the present; the opinions of the former, are the most mischievous in their operation on posterity. But is there indeed no medium?—Have the principles of Milton and of Locke been so completely refuted by reason, and found so dangerous in effect, that they are henceforth to be abandoned as obsolete and disreputable notions? Is every person to be stigmatised as disloyal, or to be suspected of secret Jacobinism, who ventures to raise his voice, in the true spirit of a ‘constitutional loyalist,’ against the abuses and corruptions and flagitious acts of an administration? Or is it no longer necessary that our children should be taught, and our children’s children, how those civil and religious rights were procured which are their distinguished birthright, and which they too must hold in trust, as a sacred and unalienable deposite, to be transmitted unimpaired to their posterity?

We repeat it, that enlarged and accurate political opinions are of incalculable importance, and the spirit of independence which is connected with them, is in perfect accordance with the temper of the Gospel. We cannot have a finer exemplification of this harmonious accordance of a firm and lofty maintenance of civil rights with a peaceful and courteous deference to constituted authorities, than in the character of St. Paul himself. But in no respect is the evil of either of those dispositions which we have endeavoured to expose, more conspicuously manifested, than in the tendency which there is in those of either party, to be taken off from the consideration of the Supreme Agent, the counsels of whose will all inferior instruments and all events are intelligently or blindly concurring to work, and to expend in self-gratulation or in the applause of second causes, those feelings which should be employed in deeper and humbler gratitude.

We have selected from the numerous publications to which the late happy and glorious events have furnished occasion, a few of the most prominent. Some of them contain sentiments which cannot be perused without sincere pleasure and satisfaction; but no one of them appeared to us to require a separate article, as being possessed of very distinguishing merit.

1. *The Lesson of our Times*, a Sermon, preached in the parish church of St. Martin, Leicester, on Thursday, July 7, being the day of General Thanksgiving for Peace. By the Rev. Edw. Thos. Vaughan, M. A. Vicar of St. Martin and All Saints, Leicester, &c. 8vo. price 1s. Hatchard. 1814.

Mr. Vaughan’s text is Daniel iv. 17. “This matter is by the decree of the Watchers,” which he explains agreeably to Bishop Horsley’s learned and admirable exposition. The Sermon commences with the following anecdote.

‘It is recorded of a certain gallant cavalier, who had acted a signal part in the war of the *great rebellion*, and who at length died fighting by the side of his King; that when alone, and pacing about his chamber, he was frequently heard to ingeminate the word, ‘Peace!’ ‘Peace!’ said he, “dear Peace! when shall we know thee again?”

There is so little force or propriety in this anecdote, that we really cannot help suspecting it was brought in, for the mere sake of the words ‘gallant cavalier,’ ‘the side of his king,’ and ‘the great rebellion,’—words of mystical association in the minds of some people, but very impertinent on such an occasion. We say this with no disrespectful feeling towards Mr. Vaughan, who is a man of distinguished talents and piety. The discourse itself is of a very superior description. Such passages as the following are of rare occurrence in Sermons of this class.

‘Here therefore I must be allowed to take up my word of inquiry: and solemnly to charge it upon you, as one of the urgent duties of this day, that you ascertain, whether you be *obedient believers* of the Gospel of Jesus Christ? It is to put this question as earnestly as I can, that I have eagerly waited for this day. “Peradventure,” said I, “they will hear me on this day. It may be I shall get to their consciences, and they will search them at my bidding.” O! search them, dear brethren! search them; it is for your life. You may be generous men; you may be just men; you may be loyal subjects, excellent citizens, kind-hearted neighbours, tender parents, husbands, masters, sons; but not true Christians. You may “do many things” which Christ has said, yet not BELIEVE in him “with your whole heart;” and so, be in reality far from him. Nay, you may assist others to win Christ. and be found in him; yet not be found in him yourselves. Now if you be not found in him by a living faith, it matters not what your profession, or your character amongst men may be: “you are yet in your sins;” “as a heathen man and a publican;” an “Anathema, Maran-atha.” O then ascertain this fact! And if you have not yet repented unto life, now, without delay, seek this repentance; study, pray, watch, be sober; that you may “be created anew in Christ Jesus:” “born again;” “born from above;” “born of the Spirit;” and so be made very and acceptable believers in the name of the only begotten Son of God, and partakers of his kingdom and of his righteousness! You that have been so “born,” rejoice, improve, hold-fast, stir up, and put forth the gift that is in you!” pp. 32—33.

The conclusion of the Sermon is very solemn and energetic.

2. *Light shining out of Darkness*, &c. &c. By Thomas Scott, Rector of Aston Sandford, Bucks, price 1s. Seeley. The name of the venerable rector of Aston Sandford, always excites in the reader emotions of affectionate respect. The Sermon, which he has founded on the 1st verse of the xcii. Psalm,

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is one of the most interesting to which the occasion has given birth, and deserves to be read with attention. We have particular pleasure in transcribing the following extract.

'We have indeed very great reason for thankfulness and joyful praise, that, however the Slave-trade may revive, and with whatever dreadful cruelties it may be prosecuted, it is no longer the *national sin* of Britain. It may, and probably it will, bring deep and indelible disgrace on us from men; that, at such a crisis, the opportunity of procuring a general engagement for abolishing it, an opportunity scarcely ever again to be expected, it was (to say no more) so *headlessly* renounced, and suffered to pass by unimproved. Men will consider *that* as a *national act*, which was done by the individuals entrusted with our *national concerns*, in this most important treaty. But God will not judge it to be a *national sin*, nor need we fear his judgments on that account.'

'The article in the treaty, which we deplore, is not the act of the nation, or of the Parliament; but simply of the executive power; and, whatever degree of blame belongs to it (for on that I decide not), the whole attaches there.' pp. 23, 4.

3. A Sermon of Thanksgiving on the late Peace: from Psalm lxxvi. 10. By Melville Horne, Lecturer of Marazion. Price 1s. Seeley.

This is, really, a strange production. We looked for something rather more sober and practical from so excellent a man as Mr. Horne, but he is carried away by his subject far beyond the confines of plain prose and rationality. The whole sermon is in the style of an illuminated transparency. We must prove our words, and we do it with reluctance.

'It is not in the character of Englishmen, in the nature of man, to contemplate this NEW HEAVEN AND NEW EARTH with silent apathy. The blind see the arm of the Lord; the dumb praise him. The length and breadth of the land exhibit one blaze of joyful light, and France herself has kindled her rival fires. But we are called upon for nobler praise; for illuminations of the spirit; for rational gratitude and love. The pious example is given by Princes, who now bow before him, *by whom Kings reign*. Nobles, Senators, and Judges worship at his footstool. From the Baltic to the Mediterranean, nations are bowed before him, as the heart of one man. Vanquishers and vanquished vie in the work of praise. *Earth cannot contain the joy*. It ascends, and *adds to the felicity of Heaven*. Prophets and Apostles lead the thankful choir of the Triumphant Church, *while Mini-tering Angels accord their immortal lyres*. Nor is there apathy in the God of Love: He rejoiceth in the blessedness he communicates, and in the praise which he inspires.' pp 4, 5.

4. "The Kingdom of God," a Sermon, &c. By the Rev. Joseph Maude, M. A. price 1s. Longman and Co..

This is a very sensible and appropriate sermon, designed to illustrate the prophecy in Daniel ii. 44, with an application in behalf of the Naval and Military Bible Society. We regret

that we have no room left for further extracts. Our limits will only allow us to transcribe the titles of the following Discourses. The first three are also by clergymen of the Establishment.

5. 'England's Mercies and Duties,' a Sermon preached at Little Bolton, Lancashire, April 17, 1814, on the occasion of the deliverance of Europe from tyranny and oppression; and of the prospect, now happily afforded, of an immediate, permanent, and honourable Peace. (From 1 Sam. xii. 21.) By the Rev. W. Thistlethwaite, M. A. Minister, price 1s. Seeley.

6. 'England's Glory and Duty,' a Sermon preached at the parish church of St. Crux in the city of York, July 7, 1814. By John Overton, M. A. Rector of St. Crux and of St. Margaret. (Deut. xxvi. 19.) price 1s. Cradock and Joy, London.

7. Two Sermons, preached at St. James's church, Nottingham, July 7, 1814. By Joseph Jones, M. A. (From Isaiah xiv. 7, and Micah iv. 4 and 5). price 2s. Hatchard.

8. 'The Downfal of Napoleon and the Deliverance of Europe improved: a Sermon, preached in Cliff-Lane chapel, Whitby, July 7, 1804. By George Young (Isaiah xiv. 16, 17). price 1s. 6d. Baynes.

9. A Funeral Sermon, on the Downfal of 'Buonaparte's Dynasty; a Discourse preached July 7, 1814. (Isaiah xiv. 4. 16, 17). London. Underwood.

ART. XII. SELECT LITERARY INFORMATION.

** * * Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending Information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the Public, if consistent with its plan.*

In the course of the present year will be published, in one volume 8vo. very neatly printed on fine wove paper, *Ancient Scottish Poems*, published from the MS. of George Bannatyne, 1568.

The singular scarcity of this volume of Poems, selected from a voluminous miscellany, compiled by George Bannatyne, in 1568, and edited by the celebrated Lord Hailes, might be deemed

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a sufficient apology for its republication, had it no other merit; but it has higher and more substantial claims to notice. At the head of this collection stands the name of the great poet William Dunbar, one of the greatest geniuses that Scotland has produced, whose brilliancy of colouring, minuteness of description, and knowledge of life and of human nature, is little inferior to Chaucer. To the Poems of Dunbar succeed several by Robert Henryson, of which the pastoral ballad of Robene and Makyne is the most interesting. Several Poems follow by Stewart, Patrick Johnstone, Kennedy, and others, and the ballads of Alexander Scott, who has been termed by Pinkerton, without extravagant praise, the Anacreon of Scotch Poetry. For a long account of this elegant and matchless little volume see *Censura Literaria*, vol. 5. As this reprint will be scrupulously limited to Two Hundred Copies, gentlemen desirous of possessing it, are requested to be early in sending their names.

Mr. Maddock, barrister, has in considerable forwardness, the Principles and Practice of the Court of Chancery, in 2 large octavo volumes.

Mr. James, of Wells-street, will speedily publish a Treatise on the Principles of Projection, the projections of the sphere, and the construction of maps, illustrated by 18 plates of diagrams.

Mr. Leigh Hunt has in the press, the Descent of Liberty; a mask, in allusion to the close of the war.

A Short Excursion in France, 1814, with engravings of the Venus de Medicis and Apollo Belvidere, is nearly ready for publication.

A Memoir of the Expedition employed in the Conquest of Java, with a Survey of the Islands forming the Oriental Archipelago, is in the press, illustrated by 34 maps and views.

Dr. Trotter, of Newcastle, is preparing for the press, Reflections on the Diseases of the Poor for the last Ten Years; being a summary of the cases of upwards of 3000 patients who have received his gratuitous advice.

Mr. John Craig will soon publish, in 4to. a Brief Survey of Holy Island, the Farn Islands, and the Adjacent Coast

of Northumberland, illustrated by engravings.

The Rev. C. Wellbeloved, of York, is preparing an edition of the Holy Bible, with notes, critical, moral, and devotional, which is intended to be published in parts.

Mr. James White, of Exeter, has a fourth volume of his Treatise on Veterinary Medicine, nearly ready for publication.

A Treatise on the Abuses of the Laws is in the press; principally tending to show that the arrest on mesne process is equally oppressive on the plaintiff as the defendant, and the necessity of establishing some court, in which a tradesman can recover a small debt.

Mr. Watkins is engaged on a new edition, with great additions, of his Treatise on Copyholds, which will be printed in 2 royal 8vo. volumes.

A new edition of Byron's Miscellaneous Poems, in 2 8vo. volumes, is nearly ready for publication.

Dr. Jamieson is preparing a new edition of the Life of King Robert Bruce, by John Barbour, archdeacon of Aberdeen; and of the Acts and Deeds of Sir William Wallace, by Henry the Minstrel; from the MS. of both in the Advocates' Library, with biographical sketches, notes, and a glossary.

Miss Stark's Letters from Italy, with considerable additions, are now in the press.

N. Jickling, Esq. barrister, is preparing a Digest of the Custom Laws, to be printed in a 4to. volume.

Speedily will be published, in 2 vols. 8vo. illustrated by plates, by Lowry, Systematic Education, or Elementary Instruction in the various Departments of Literature and Science, with Practical Rules for studying each Branch of Useful Knowledge. By the Rev. W. Shepherd, the Rev. Lant Carpenter, LL. D. and the Rev. J. Joyce.

In the Press, A new Dictionary of all Religions; comprising the substance of Hannah Adams's celebrated View of Religions, &c. with much original matter, revised and corrected to the present time. To which will be prefixed, Mr. Fulker's valuable Essay on Truth; the whole to be comprised in 1 volume, 12mo.

A New Edition, (the third) of *Help to Zion's Travellers*; being an attempt to remove various Stumbling Blocks out of the way, relating to Doctrinal, Experimental, and Practical Religion. By the late Robert Hall, of Arncliffe. In the Press, Post Roads in France, with the various Roads to the principal Cities in Europe; being a Translation of the *Etat des Postes*, published by order of Louis XVIII. a work of great importance to all persons who visit the Continent.

Speedily will be published, a second edition enlarged, of the Rev. W. Vowles's Sermon, entitled, *The Question of Apparitions and Supernatural Voices considered*; occasioned by the extraordinary circumstances which followed the death of Ann Taylor, of Tiverton, Devon.

A new edition of the Rev. D. Jennings's much esteemed Sermons for young people, may be expected in a few days.

In the press and shortly will be published, a new edition of *Baxter's Dialogues*, on personal and family religion, abridged by Fawcett.

A second edition of a *Syllabus of Christian Doctrines and Duties*, in the Catechetical form, by the late Rev. S. Newton, of Norwich; is nearly ready.

A life of Philip Melancthon, the intimate friend and distinguished coadjutor of Martin Luther, is preparing for the press by the Rev. Francis Augustus Cox, A. M. of Hackney, and may be expected early in the ensuing winter.

Historical Sketches of the House of Romanoff, the reigning family of Russia, with a brief account of the present state of that empire, by the Rev. W. Anderson; is in the press.

Letters from Albion to a friend on the Continent, written by a foreign nobleman to his friend, in the years 1810, 11, 12, and 13, may be expected in the ensuing month.

A *Dictionary of Religious Opinions*, or a brief account of the various denominations, into which the profession of Christianity is divided, alphabetically arranged; has been sent to the press, by Mr. Jones, author of the *History of the Waldenses*.

A *Narrative of the Travels of the Rev.*

John Campbell in South Africa, at the request of the Missionary Society, to promote the knowledge of Christianity among the Hottentots, is in the press.

* * * Mr. Campbell visited some tribes of the Africans who had never seen an European, and crossed the Peninsula from East to West, nearly in the course of the great Orange river. He had also the felicity of discovering the junction of several rivers before unknown. The work is expected to be comprised in one large octavo volume, and to be published about Christmas next.

In the press, and speedily will be published, in one volume, 12mo by Hutton and Son, Paternoster-row; and Williams and Son, Stationer's court; A *Dictionary of all Religions and religious Denominations*; including the whole substance of Hannah Adams's *View of Religions reduced to one Alphabet*, with her introduction, and a great number of additional articles, including all the new sects, &c. The whole carefully corrected and revised, by T. Williams, author of the *Age of Infidelity*, A New Translation of Solomon's Song, *Historic Defence of Experimental Religion*, &c. To this work alone is prefixed, An *Essay on Truth*: its importance, — causes of error, — reasons of its permission, &c. By Andrew Fuller.

Mrs. Adams's *Work* being completely out of print, the Proprietors have been some time in preparing a new edition, with the above improvements and additions. Particular care has been taken to divest the work of all doubtful matter; and, by the introduction of new articles, to make it as complete and interesting as possible within the compass of a single volume. The authorities have been carefully examined; and some articles which, in the former edition, were carried to a disproportionate length, have been abridged to make room for others. The editor has endeavoured to confine himself to a faithful and candid statement of the sentiments of every sect and party, without that indifferency to sacred and scriptural truth, which has justly been objected to in other publications in some measure similar.

The Rev. T. Morell, of St. Neots, has in the press the second volume of *Studies*

in History, which will contain the History of Rome, from its earliest records, to the death of Constantine, in a series of Essays, accompanied with moral and religious reflections, references to original authorities and historical questions which are so constructed as to include the substance of each essay.

He has also just published in a duodecimo form, adapted to the use of families and schools, a new and improved edition of the History of Greece executed upon a similar plan, with the addition of a correct map of ancient Greece.

ART. XIII. LIST OF WORKS RECENTLY PUBLISHED.

AGRICULTURE.

A General View of the Agriculture of the Orkney Islands; with observations on the means of their improvement; drawn up for the consideration of the Board of Agriculture. By John Shirreff, 8vo. 10s. 6d. boards.

CLASSICAL LITERATURE.

The first volume of *Poetæ Minores Græci, Præcipua Lectionis varietate et Indicibus Locupletissimis instruit* Thomas Gaisford, A. M. *Ædis Christi Alumnus, necnon Græcæ Linguae Professor Regius.* / From the Clarendon Press, 8vo. 15s. sheets.

EDUCATION.

A Practical View of Christian Education in its early stages, 12mo. 5s. boards.

New Orthographical Exercises, with the correct Orthoepy of every Word, according to the most approved modern usage, for the use of foreigners and schools in general. By Alexander Power, Master of the Commercial Academy, Ashford, Kent, 12mo. 2s. bound.

Five Hundred Questions, deduced from the Abridgement of Goldsmith's History of Rome: to which is prefixed a brief Sketch of the Roman Polity, and of the principal constituted authorities of the Romans, in the most flourishing times of the Commonwealth, and a Table of the Roman Emperors, together with a Chronological Table of the most celebrated Roman Authors, and an account of most particular works, by J. Gorton, 18mo. 1s.

Clef, ou Themes Traduits de la

Grammaire de Nicolas Hamel, d'après l'Edition stéréotype, 12mo. 2s. bound.

Introductory Latin Exercises to those of Clarke, Ellis, and Turner; designed for the younger classes of learners, 12mo. 2s. 6d. bound.

Original Letters of Advice, to a young Lady. On Education. On Happiness. On Christian Faith. Beauties of the Scriptures. The Folly of useless words exposed. On Telemachus, Charity, &c. &c. / By the author of the Polite Reasoner, 12mo. 2s. 6d. bound.

Juvenile Arithmetic; or a Child's Guide to Figures, being an easy introduction to Joyce's Arithmetic, and various others now in use, 18mo. 1s.

The Elements of English Spelling, accompanied by a variety of Reading Lessons, designed for the use of junior pupils. By John Gordon, 18mo. 1s.

HISTORY.

A Historical View of the State of the Protestant Dissenters in England, and of the Progress of Free Inquiry and Religious Liberty, from the Revolution to the accession of Queen Anne. By Joshua Toulmin, D.D. 8vo. 12s.

An Abridgement of the History of Rome. By Velleius Paterculus. Translated from the original, by George Baker, A. M. The Translator of Livy, 8vo. 8s. boards.

An Entire Course of Roman History, comprising Hooke's History, and Gibbons's Decline and Fall. In weekly numbers. No. 1. price 1s.

LAW.

A Treatise on Criminal Pleading, with precedents of Indictments, Special

Pleas, &c. adapted to practice. By Thomas Starkie, of Lincoln Inn, Esq. Barrister at Law, 2 vols. 8vo. 1l. 4s. boards.

The second volume of the Origin, Progress, and Present Practice of the Bankrupt Law, both in England and Ireland. By Edward Christian, of Grays Inn, Esq. Barrister at Law, a commissioner of Bankrupt, and professor of the laws of England, 8vo. 1l. 2s. boards.

Volume I, Part F (to be continued) of Reports of Cases argued and determined in the Court of Exchequer, Easter and Trinity Terms, 54 Geo. III. and the Sittings after. By George Price, Esq. of the Middle Temple, Barrister at Law. royal 8vo. sewed.

An Analysis, arranged to serve also as a compendious Digested Index of Mr. Fearne's Essay on Contingent Remainders and Executory Devises, and of Mr. Butler's Notes. By Richard Holmes Coote, Esq. of Lincoln Inn. royal 8vo. 10s. 6d. boards.

MATHEMATICS.

The Doctrine of Chances; or, the Theory of Gaming, made easy to every person acquainted with common Arithmetic, so as to enable them to calculate the Probabilities of Events in Lotteries, Cards, Horse-racing, Dice, &c. &c. With Tables of Chance never before published, which from mere inspection will solve a great variety of interesting questions. By William Rouse, 8vo. 15s. boards.

MECHANICS.

The Miscellaneous Papers of John Smeaton, Civil Engineer, &c. F. R. S. communicated to the Royal Society: printed in the Philosophical Transactions; and comprising his Treatise on Mills, forming a fourth volume to his Reports, with twelve engravings, 4to. 1l. 11s. 6d. boards.

MEDICINE.

Observations on Pulmonary Consumption, by Henry Herbert Southey, M. D. 8vo. 7s. boards.

MISCELLANEOUS.

Waverly; or, "Tis Sixty Years Since." A Novel, 3 vols. 12mo. 1l. 1s. boards.

An Olio of Anecdotes and Memoirs, by William Davis, 12mo. 5s. boards.

Brown's Principles of Practical Perspective. Part II. with 12 curious engravings, price 10s. 6d.

POETRY.

Carmen Britannicum; or, the Song of Britain: written in Honour of His Royal Highness George Augustus Frederick, Prince Regent. By Edward Howell Thurlow, Lord Thurlow, 4to. 5s. sewed.

POLITICAL ECONOMY.

An Essay on Improving the Condition of the Poor; including an attempt to answer the important Question, how men of landed property can most effectually contribute towards the general improvement of the lower classes of society on their estates, without diminishing the value of their own property; with hints on the means for employing those who are now discharged from his Majesty's Service; most respectfully dedicated to the Land Owners of the United Kingdom. By Thomas Myers, A. M. of the Royal Academy, Woolwich, Price 3s. 6d.

Considerations sur Genève, dans ses Rapports avec l'Angleterre et les Etats Protestants. Suivies d'un Discours prononcé à Genève sur la Philosophie d'Histoire. Par J. C. L. Simond de Sismoudi, 8vo. 4s. sewed.

THEOLOGY.

Select Nonconformists' Remains; being Original Sermons of Oliver Heywood, Thomas Jollie, Henry Newcome, and Henry Rendlebury, selected from manuscripts; with memoirs of the authors, compiled mostly from their private papers. By Richard Slue, 12mo. 6s. boards.—8vo. 10s. 6d.

Tracts on the Doctrine of the Holy Trinity, and on the Nicene and Athanasian Creeds, by Bishops Sillingfleet and Bull, Dr. Wallis, Lord Nonbodo, and Dr. Horbery; with a Disquisition on Rational Christianity, by Soame Jenyns, Esq. To which is prefixed, an Introduction to the Doctrine of the Trinity and the Athanasian Creed. By the Rev. Thomas Burgess, D. D. F. R. S. & F. A. S. Bishop of St. David. 8vo. 4s. boards.

Serious Thoughts on the Fall and Restoration of Man; with some Remarks on the Doctrines of Predestination and Original Sin. By J. J. J. 12mo. 1s.

A Comparative view of the Churches of Rome and England. By Herbert Marsh, D. D. F. R. S. Margaret Professor of Divinity in the University of Cambridge, 8vo. 7s. 6d.

Evangelical Christianity Considered, and shown to be synonymous with Unitarianism; in a Course of Lectures on some of the most controverted points of Christian Doctrine: addressed to Unitarians. By John Grundy, one of the ministers of the Congregation assembling in the Chapel in Cross-street, Manchester, 2 vol. 8vo. 11. 4s. boards.

Short Discourses on the Lord's Prayer, chiefly designed for the Use of Country Villages. By Isaac Mann, with a recommendatory preface by the Rev. J. Fawcett, of Hebden Bridge, and the Rev. W. Steadman, of Bradford. 2s. 6d.

VOYAGES AND TRAVELS.

A Journal of a Voyage in 1811 and 1812 to Madras and China, returning

by the Cape of Good Hope and St. Helena in the H. C. S. the Hope, Capt. James Pendergrass. By James Wathem. illustrated by 24 beautifully coloured prints from drawings by the Author, 4to, 3l. 3s. boards.

A Translation of the first two volumes of the Relation Historique, under the Title of Personal Narrative of Travels to the Equinoctial Regions of the New Continent, during the years 1799—1804, accompanied by the whole of the Text of the Atlas Pittoresque, and a Selection of Plates by M. de Humboldt: forming two volumes, under the title of Researches on the Institutions and Monuments of the ancient inhabitants of America, &c. &c. By Helen Maria Williams, under the immediate inspection of the Author, illustrated by plates, some of which are coloured, 4 vol. 8vo. 2l. 12s. 6d. boards.

TO CORRESPONDENTS.

We have received a Letter from the Rev. Edw. Griffin, A. B. Curate of St. Nicholas's, Pottingham, disavowing his being the Translator of Archbishop San-croft's *Fur Predestinatus*. We lose no time in correcting the mistake.

In our last Number the price of 'A Sketch from Nature,' a Rural Poem, was erroneously stated to be 4s. instead of 2s.

THE ECLECTIC REVIEW,

FOR NOVEMBER, 1814.

Art. I. *The Present State of the Greek Church in Russia, or a Summary of Christian Divinity ; by Platon, late Metropolitan of Moscow ; translated from the Slavonian : with a Preliminary Memoir on the Ecclesiastical Establishment in Russia ; and an Appendix, containing an Account of the Origin and different Sects of the Russian Dissenters. By Robert Pinkerton. 8vo. pp. xii. 340. price 9s. Edinburgh, Oliphant and Co. London, Seeley, 1814.*

THAT the people of this country have entertained notions strangely incorrect respecting the civilization, the religion, and the resources of the Russian Empire, the political events of the last two years, and the book now before us, render sufficiently evident. Perhaps, from our insular situation, which precludes us from the advantages of an uninterrupted communication with other nations, and which, during the last twenty years, in consequence of the relation in which we stood to a great part of the continent of Europe, restricted our foreign intercourse still more ;—but, especially, from the good opinion which we are at all times disposed to entertain of our own endowments, moral and intellectual ;—we have been prevented from adverting to the rising progress of the states around us, and from doing justice to the character and attainments of a people, who seem destined, by an over-ruling Providence, to exert no inconsiderable share of influence on the future circumstances of the human race. Nor have the prejudices of some even enlightened English travellers contributed to lead us to embrace more correct notions of this subject. Without any intention of misleading their readers, their statements, by indirectly flattering our national pride,

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confirmed us in our preconceived opinions, and actually made us believe that, notwithstanding all our imperfection, we are the most civilized, religious, and virtuous people in the world; and that the most cultivated people in Russia, are not advanced many degrees beyond the condition of savages. These prejudices entertained by our countrymen, though they are certainly improper, do not appear to us unnatural; when we recollect either the peculiarities of our situation, to which we have already alluded, or the numerous and substantial, as well as the many undefinable comforts, which an Englishman enjoys, and which he can seldom obtain to the same extent in any country except his own. It requires, therefore, an extraordinary degree of candour and equanimity of temper, to enable him to divest himself of all undue prepossession, and to institute a fair comparison of other nations with his own; especially when sitting in the hut of a foreign land, destitute of nearly all the comforts which he regards as essential to human happiness, and in circumstances in which the country of his fathers must present itself to his mind in its loveliest forms. As we naturally estimate the happiness of others, by contrasting their external situation with our own, this latter cause has, perhaps, more than any other, contributed to foster the strange conceptions of Englishmen, respecting the character and enjoyments, not of other nations only, but of the inhabitants of the more remote parts of their own empire. It is not many years since we were first made acquainted with the real circumstances of Ireland, and with the peculiar character of its inhabitants.

We are indeed prepared to admit, that the habits of all the diversified tribes which compose the vast Russian empire, are, in general, materially different from our own, and that we excel them in arts, in sciences, and in moral and religious knowledge; but it is by no means evident that they are behind us in humanity, in temperance, and in correctness of moral conduct. Their houses may not possess the comfort and neatness of an English cottage; but the virtues which give worth and dignity to man, are not confined to the luxurious habits of a mercantile country, nor to the cleanliness with which these habits are generally connected. And if moderation in prosperity, and humanity amid circumstances of the highest provocation, afford any evidence of the possession of correct feeling, and the influence of religious principle, where shall we turn for more striking examples, than have been presented to the world by the Emperor Alexander, and the people whom he governs? It is, indeed, gratifying to think, that the Monarch of a vast empire, whose authority is absolute throughout his dominions, and who is, consequently, possessed of all the power that usually corrupts the heart of man, has, in the most difficult circumstances,

exhibited an example of elevated virtue the most worthy of a Christian Prince, that has at any time been presented to the world. This consideration is particularly pleasing, from the views which it leads us to entertain of the growing improvement of more than thirty millions of the human race. When we behold the Sovereign and his Senators observing, in their public and private conduct, the Divine precepts of HIM who has left us an example, that we should follow his steps; acknowledging, in the principles which regulate their government, and in their intercourse with foreign nations, the supreme authority of a religion which is inimical to all that is cruel, and selfish, and corrupt, in human nature; and when they support their professions by the most liberal and zealous exertions for the universal circulation of the Sacred Scriptures; are we not entitled to conclude that a basis is laid on the firmest of all foundations, for the intellectual and moral cultivation of the inhabitants over whom it is their lot to preside? And, by anticipating the happiness which they are instrumental in conferring on future generations, may we not justly congratulate both themselves and their people, in the eloquent language of the prophet, "Arise, shine, for thy light is come, and the glory of the LORD is risen upon thee?"

In contemplating the exertions which are made by Christians of all denominations for the universal diffusion of religious knowledge, it is, indeed, gratifying to reflect on the powerful influence which the Russian Church and the Russian people may exert on the progress of Divine truth among the nations. Their capabilities in this view are extremely great, nearly surrounded as they are by many numerous tribes who are sitting in darkness, and in the land of the shadow of death; and their zealous co-operation in the cause of revealed truth, may be regarded as one of those events, which, under the guidance of a Divine agency, bear the closest relation to the universal propagation of the Gospel, and the immortal interests of the human race. With this impression we have opened the book before us; and it has not been weakened by a careful perusal. On the other hand, we were greatly delighted to find that there is less superstition in the Greek Church in Russia than we had been led to expect; that the Articles of its belief are nearly the same as those of the Reformed Churches; and that there are some peculiarities connected with its constitution, which render it susceptible of a nearer approximation, both in the number and in the nature of its external observances, to the simplicity of scriptural devotion. The improvement of a Church that acknowledges that the Bible is the only infallible rule of faith and practice; that constantly appeals to it as the only authority for the doctrines which it inculcates, and the precepts which it enjoins; and that consi-

ders the circulation of the inspired volume among all classes of the community, as an event towards the completion of which no Christian should withhold his zealous support ; the improvement of such a Church can never be hopeless.

We are disposed to place the greater confidence in the accuracy of Mr. Pinkerton's communications respecting Russia, because we are aware not only of the high respectability of his character, but of the singular advantages which he has enjoyed, and which must have enabled him to possess the most correct information on all topics connected with the state of religion in that vast empire. Dr. King, indeed, by means of his long residence in St. Petersburg, was highly qualified to write an account of 'the rites and ceremonies of the Greek Church in Russia ;' but Mr. Pinkerton possesses, in addition to a long residence, an extensive acquaintance with its different inhabitants, and an intimate knowledge of the languages that are spoken in the North of Europe.

' His object in publishing this volume, is to exhibit a view of the principles of the Church of Russia, in the only unexceptionable way in which this object can be accomplished, by affording the Russian divine an opportunity of stating himself what are those principles which have been so long misrepresented by travellers, and others ignorant of his language, who have drawn their conclusions from external ceremonies, and have imputed to the Russians a system of faith in many respects the creature of their own imaginations. This statement of doctrines, important as it is in itself, becomes still more interesting, when viewed in connection with the institution of Bible Societies in Russia ; as it will enable the religious public in this country to estimate more truly the effects likely to be produced by the circulation of the Scriptures in that empire ; effects which must be always considerably regulated and modified by the exposition of the leading truths of revelation acknowledged by the establishment of a country.

' The treatise of Christian doctrine, which is the subject of the following translation, was written by Platon, late Metropolitan of Moscow, and first published in 1765. Since that period, it has gone through many large editions, and has been introduced into almost every place of education in the empire. It was strongly recommended to the translator by some of the first dignitaries of the Russian Church, as containing a just view of the doctrines believed and taught in their communion.' pp. iv, v.

To this treatise the Translator has prefixed a Memoir on the schools, clergy, monasteries, and ecclesiastical government of Russia ; and has subjoined an Appendix, containing an account of the origin and sentiments of the different sects of Dissenters. In this Memoir and Appendix, Mr. Pinkerton has put us in possession of some very useful and interesting information ; and we have only to regret that the limits which he prescribed

to himself, precluded the possibility of his entering into a more extended detail. But before we make any observations on this part of the volume under our consideration, it is proper that we give some attention to the treatise of the Metropolitan. Of this we are fully prepared to affirm, that the learning, the devotional feeling, and the scriptural knowledge, of the Russian Divine, would do credit to the ministers of any Church. He attempts, indeed, to justify many observances which we regard as superstitious, and to establish, as the appointed ordinances of Christianity, some rites which not only are of human invention, but, when elevated to the rank of Divine institutions, possess a hurtful tendency, by leading the multitude to substitute the forms of religion for its substance, and to forget that "God is a Spirit," and that "they who worship him, must worship in spirit and in truth." When we consider that, in all ages, there has existed, in the human mind, a natural propensity to regard, with equal reverence, the external symbols of devotion, and the pure and spiritual worship of the Living God; to conceive that a regular attention to ceremonial observances, or even to some duties of easy performance, will amply atone for the sins of corrupt and unsubdued affections; and to substitute that part of charity which consists in relieving the wants of the poor, for the whole of the self-denying morality of the Gospel; we are fully persuaded that the constitution of every Christian Church should be so formed as to counteract this tendency of our nature. We are, therefore, not disposed to entertain the opinions of those respectable Divines who regret that the Reformed Churches in this country, have retained too little of the external decoration of the Romish Communion; maintaining that a very considerable proportion of ceremonial observances in public worship, is essential to the devotion of the great mass of the people. For, though we readily admit that the multitude, whether in the higher or in the lower ranks of life, are extremely inclined to be gratified with the mere gaudiness of superstition,—to feel satisfied with any thing that will quiet the conscience at the least possible compensation, and that will help to confirm them in the opinion that they are very worthy and religious people, if they observe all the rites that the Church prescribes, though, at the same time, they violate almost every precept of the Decalogue;—though we readily admit all this, we cannot think, even should we allow that the New Testament is silent on the subject of public worship, and of church government, that the multiplicity and complication of observances in any Christian Church should be of a nature tending to cherish this propensity of the human mind, or to conceal the nature and design of that religion which, according to the doctrine of one of its inspired teachers, consists not in

in meat and drink, but in righteousness, and peace, and joy in the Holy Ghost.

Some of the observations in the book before us, have suggested these reflections; and we have acquired additional evidence of their truth by contrasting the enlightened views of the late Metropolitan of Moscow, with the sentiments of many in the Church with which he was connected. In the mind of a man who firmly believed and maintained, 'that the worship of God can never be sincere, unless it proceed from a contrite and unfeigned spirit; since all external rites of worship are only marks testifying our internal piety and sincerity towards God, without which they signify nothing:—and that we must hold to the divine word alone, and rest assured, that it only contains the true rules by which we ought to please God;'—the reverencing of pictures might, perhaps, be unaccompanied with any superstitious notion. To suppose, however, that an uneducated multitude would regard the images of their saints in the same harmless light, would discover not only a total ignorance of human nature, but an opinion which is contradicted by the frequent endeavours of this pious Bishop to correct the erroneous ideas of his people. If there had not been sufficient ground, in the superstition of many, for the following remarks, we have no reason to think that they would have been made.

'This lawful and holy reverencing of pictures may be turned into the most abominable sin of idolatry. This is the case when any one hopes in, or attaches all his respect to the holy pictures, and trusts in their material substance; when, for instance, any one finds greater sanctity in one picture than in another, or places in them any hope of salvation. They, too, are chargeable with this guilt, who bring their own particular picture into the church along with them and only worship before it, or who respect those pictures more which are adorned than the unadorned, the old more than the new, or, decline praying at all when they have not a picture before them. All these, and such like, are great transgressors, and prove a great disgrace to the real profession of the Christian faith' p. 230.

In a note on this passage the Translator observes:

'The attentive reader will easily perceive, in the above defence of the invocation of departed saints, that the Metropolitan feels himself at the greatest loss to preserve even a shadow of consistency with the great truths of revelation which he had formerly explained. Being no doubt thoroughly convinced of the mere impossibility that illiterate peasants should mark the nice distinction which he himself has drawn between the homage paid to the Saviour, and that given to the saints, he at last brings forth the grand antidote against error in opinion and practice. "We must hold to the divine word alone, and rest assured that it only contains the true rules by which we ought to please God!"' p. 231.

It was with sincere pleasure that we read the opinions of our Author on the doctrines and morality of the Gospel. They discover the fervid piety of the Christian, as well as the sound understanding of the able Divine. The unction with which they are delivered, constantly reminds us that the religion of Jesus is intended to renovate and sanctify human nature; and that we are bound to embrace it, not as a system of opinion merely, but as containing truths which are essentially connected with our present happiness, and our eternal welfare.

As Christianity has doctrines which are peculiar to itself, and which distinguish it from every other system that has claimed the attention of man, we can very easily estimate the general soundness in the faith of any individual, when we are acquainted with the sentiments which he entertains on those important tenets. If, for example, he admits the corruption of human nature, and the necessity of that atonement which the Son of God made for the offences of his people, we can scarcely bring ourselves to believe it will be found that he is erroneous on any of the other essential truths of the Gospel. There is, indeed, an admirable consistency in the Christian scheme,—a harmony and connexion in its several parts, which mark it as the contrivance of infinite wisdom; and we can hardly conceive how an honest mind can admit, as Divine, any of its doctrines, without embracing the whole. It is no slight confirmation of the truth of this opinion, that men living in different parts of the world, and under governments widely different, have entertained the same views of Divine revelation;—views, in defence of which, the Reformers both of England and of Scotland, sacrificed all but the happiness of immortality; and in the support and propagation of which, the pious of all denominations are zealously employed. Of this nature are the sentiments which the Metropolitan of Moscow warmly inculcates in the work before us: and while it is gratifying to us that they are so truly apostolic, we are fully aware that they will appear to be very *methodistical* to those who are the opponents of whatsoever is scriptural or devotional, but whose perfect ignorance of the religion which they profess, is not more contemptible than it is criminal.

Our Author divides his treatise into three parts. The first regards the knowledge of God as derived from nature, and as subservient to the belief of the Gospel. The second, the doctrines of revelation. And the third, the law of God. We shall present our readers with an extract from his account of the present state of man;—the sacrifice of Christ as an atonement for sin, and the only way of salvation;—and the necessity of Divine influence.

On the first of these particulars he remarks:

‘ We have shewn that a change must have taken place among the

children of men; but the fountain out of which all this evil flowed, we know not. Now we behold the beginning of this evil: for the Holy Scriptures, in making known the happy state in which the first man was created, are also not silent in regard to the manner in which he fell from his happiness; and this fall has brought death upon all men. The word of God clearly and powerfully confirms this. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." The Heathens themselves, notwithstanding their great darkness, are unable to deny the general corruption of the human race; but Christians alone enjoy the peculiar privilege of pointing to the very spring from which this flood of wickedness flows.—'Surely it is unnecessary, in this place, to prove how sorrowful and wretched man is in such a condition, because to have the light of reason darkened, to be removed from virtue, consequently from God, from the most exalted good, is a state of misery, than which the mind of man cannot conceive a greater.' pp. 124—126.

After shewing the inefficacy of repentance and of good works, notwithstanding the unbounded goodness of the Deity, he observes;

'Let no man suppose, that because God is infinitely merciful, or rather mercy itself, he can, without regarding men's imperfections, and their falling into sin, out of his mere goodness, pardon men, and render them fit to be partakers of his blessedness and glory. Such reasoning is base and sinful; it makes the mercy of God blind; it presupposes a God not possessed of eternal and inviolable rectitude. It obliges him to regard the righteous and the wicked alike, a supposition which is dreadful to apply to the Living God. Does any one ask, by what way then can man be saved? By that way, I answer, which infinite wisdom has devised, and in which the mercy of our God is united with a full satisfaction of his justice, in the work of our salvation. And what this way is, the word of God has particularly revealed to us' pp. 128, 129.

'The death of Christ is the true and only sacrifice for sin:—'for all the other sacrifices were nothing, but a kind of types or images of this; it alone was capable of satisfying divine justice, meriting for us God's mercy, cleansing us from our sins, and of restoring us to our original state of blessedness. The word of God bears testimony to this: "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us."—'All the blessedness we can ever expect from the divine goodness, is procured by the death of Christ.'—'And there is no one so great a sinner whom his grace alone is not able to save, But in order that this grace may become effectual in us, faith is requisite, that is, we must heartily receive Jesus Christ as our Saviour, and without doubting, rest assured, that only through him we can be made partakers of the mercy

of God. Without the infinite merits of Christ all our attempts are in vain, and man can never be saved. This is clearly taught every where in the word of God: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—"He that believeth on him is not condemned, but he that believeth not is condemned already." pp. 145—8.

‘ This faith is called *justifying faith*, because through it man is accounted just before God; yea, is accounted as such, according to the doctrine of Paul, *without the works of the law*. For how is it possible for man to have any part in his own justification, when it is impossible to be justified in any other way, than by first confessing our guilt before God, and that we have merited his wrath? However, those who are justified by faith must prove the same, and give evidence of their justification, by obeying the holy law of God. For, according to Paul’s doctrine, faith worketh by love; and such faith is styled a living faith; because it is unfeigned, and preserves alive the spark of continual progress in virtue. But such as will not confess their poverty before God, and do not place their hope of salvation on their Saviour alone, or lead lives unbecoming the character of Christians, are said to possess a *dead, feigned, and vain faith*.” p. 108.

These extracts are not more conformable to the doctrines of the Thirty-nine Articles, and to those of the Confession of Faith of the Church of Scotland, than the whole of the treatise is, so far at least as it regards the *doctrines* of Christianity. And we shall now proceed to state our reasons for thinking, that the Russian Church, notwithstanding its burdensome and superstitious observances, will, at no distant period, become more simple and scriptural in its external forms of devotion; and will be instrumental in no slight degree in contributing to the universal propagation of Christian truth. In our calculations on this subject, we are not disposed to lay much stress on the circumstance that the civil rulers of the Russian empire seem, in general, to be truly virtuous characters, zealously active in the Christian cause: for though this is a just ground for gratitude and exultation, yet we must always recollect, that the successors of these men may be characterized by sentiments and conduct completely the reverse. Much indeed may be accomplished by Alexander and his associates. They may probably place the civil and religious liberties of their country on the firmest basis; and their exertions in enlightening and elevating the vast population committed to their government, may be such as greatly to facilitate the labours of those who shall succeed them. But our anticipations rest chiefly on the following considerations.

First. The purity of doctrine maintained by the Russian Church. We readily confess that purity of doctrine has not always been accompanied by holiness of conduct. There have

been Churches, the creeds of which have been orthodox, that have, nevertheless, miserably sunk into ignorance and superstition. But while this is readily admitted, because the history of the past and of the present confirms it, we are fully of opinion, that the improvement of a Church, whose views of revelation are just, is far more probable than that of one which has departed not only from the simplicity of Christ, but from the truth as it is in Jesus. The Protestant Church in Ireland is, indeed, in a very low condition; but who is there that does not hope better things of this Church, fallen as it is in the zeal and power of religion, than of the Popish community in the same country? In the one case, it is only necessary to shew that they do not act according to their profession; in the other, we must shew that their profession and their conduct are, in general, both wrong.

With regard to the Russian Church, not only are its doctrines pure, but they are maintained, it is evident, with much zeal by many distinguished individuals among both the clergy and the laity. Circumstances have concurred to give a salutary impulse to the people; to endear to them still more, the hopes and the consolations of true religion; and to impress on the public mind that lowliness of heart before God, which is the best preparation for the reception of the blessings of the Gospel. In this improving state of the moral and intellectual feelings of the people, the important doctrines which are maintained in the treatise before us, will produce their Divine effects; and bursting through the gloom in which they have been enveloped, will dispel the surrounding shades, and appear to the heart what they really are—rays of light which have issued from the bright and uncreated effulgence of the Divinity, to illuminate the path that leads to heaven and to God. Every Church, through its own lukewarmness and apostasy, has had its “day of darkness;” and it has been, generally, through the means of national calamities and deep afflictions, that it has been awakened from its state of moral deadness, and made to return to the purity of the Gospel.

Secondly, In connexion with the purity of doctrine maintained by the Russian Church, we rest the hopes which we have stated respecting it, on the extensive circulation of the Scriptures. How providential has been the coincidence of circumstances! At the very period when calamity, to an extent that is scarcely paralleled in the annals of history, had prepared the people to receive the consolations of religion, the most active endeavours were making for the circulation of the words of eternal life; and several Societies were forming, one of which was amidst the ruins of Moscow, for imparting to the Russian people *the unspeakable gift of God*. At the very

time when the Scourge of the earth was marching with his myriads to the capital of Russia, and was leaving behind him one extended scene of desolation and death; when he was sacrificing his thousands to the detestable project of destroying the independence of unoffending nations; the generous Alexander was concerting measures for the more extensive diffusion of the word of God through his empire, and issuing his proclamations for the purpose of affording every facility to those who were employed in carrying this beneficent design into effect. Eternal Providence has surely some great benefit in store for the people who have been blessed with such a Sovereign; nor will the endeavours which are made for putting a Bible into the hands of every individual in his dominions, disappoint the sanguine expectations of this pious Prince. A lasting basis will be laid for scriptural piety and enlightened devotion; and the people of the North of Europe will acquire an elevation, which knowledge and moral principle alone can confer; and which will render them the ministers of the greatest blessings to other lands and to future generations.

Thirdly, We are confirmed in these expectations, by the plans which are forming for educating the whole of the Russian population. Much, indeed, has already been done towards the completion of this object. Not only has the general system of education been improved and greatly extended; we know that it is in contemplation to make its advantages universal. And what happy results may we not expect from the accomplishment of this design! This will give effect to the purity of doctrine professed by the National Church, and to the possession of the Bible. The superstitious observances which are now so prevalent, will first appear unscriptural, and then sink into oblivion; and the Church with which they are connected, will unite with the other Churches of Christ, in contending for the support and the propagation of "the faith which was once delivered unto the Saints."

Lastly, We expect much from the Russian clergy. Dr. King and Mr. Pinkerton, unite in testifying that 'the superior clergy of Russia are men whose candour, modesty, and truly primitive simplicity of manners, would have illustrated the first ages of christianity.' We know of no circumstance that proves the truth of this remark more fully, than the fact that they have *unanimously* united in their exertions for the circulation of the Holy Scriptures, and have received, with the utmost gratitude, the aid which has been afforded them by the British and Foreign Bible Society. In this respect they have acted a part much more enlightened than that of some of our English clergy. It never occurred to them that it was possible for any man professing to believe that the Bible is from God, deliberately to

affirm, that its circulation, *without note or comment*, might be attended with the worst consequences; and prove injurious to the safety of a Church, the constitution of which alone was declared to be apostolical. Nothing like this was heard in Russia. The clergy there conceived, (and surely they conceived justly,) that the firmest support of their doctrines and of their Church, is to be found in the Word of God; and that the more extensively that Word is circulated, the more immoveable will the foundations of that noble edifice which they are erecting be rendered. They are convinced that the Church, (to use the language of the Metropolitan of Moscow,) is founded on the perspicuous doctrines of the gospel; and that now, we are not taught by hidden predictions and dark types, but we all, with open face behold as in a glass the glory of the Lord.'

We shall content ourselves with these hints for the present, intending to resume, at no very distant period, the same train of reflections more in detail.

Art. II. *Oriental Memoirs* : Selected and abridged from a Series of Familiar Letters written during Seventeen Years Residence in India: including Observations on Parts of Africa and South America, and a Narrative of Occurrences in Four India Voyages. Illustrated with Engravings from Original Drawings [to the Number of 94, nearly 30 of which are coloured.] By James Forbes, F.R.S. &c. 4 vols. Royal 4to. pp. 1935. Price 16l. 16s. Published by White, Cochrane, and Co. 1813.

(Continued from page 413 of our last Number.)

READERS, in perfect corporeal ease, indulging an excursive and inquisitive imagination, are very prone to accuse travellers of a defect of curiosity, activity, or courage. They can allow themselves to be surprised and vexed when the traveller alludes to some very remarkable object or scene, perhaps at the distance of only a few leagues, on the one hand or the other, from the line of his route, but which, nevertheless, he failed to see, from causes, he says, which forced on him the unwilling conviction that the requisite deviation from his course was impracticable. 'Impracticable! and only fifteen, or twenty, or thirty miles!' exclaims the disappointed reader, who instantly fancies that a description of that city, or ruin, or cavern, or cataract, would have been more interesting than any thing the traveller's whole book actually contains. 'Impracticable!' and then he recollects perhaps with what perfect facility he has gone from London to Bath, within the length of a moderate day, and could do it any day. The traveller would think himself justified in wishing this lazy and ungrateful epicure of

curiosities and wonders compelled to perform an adventure in a desert region, in an oppressive climate, with rivers to be forded, insects and reptiles to infest, tents and provisions to be carried, guides to be obtained, and perhaps the expense, incumbrance, and uncertain protection of a guard against banditti, no where to be seen and every where to be dreaded. He might be made to learn that there are many possible conjunctures of circumstances under which the most enterprising traveller may find a place or object at the distance of only a few leagues, as decidedly out of his reach as if a continent or a sea lay between. We must make large allowances for the limited excursions of our travellers in India; so long as many of its regions require such an equipage for locomotion as our Author describes as having been indispensable for a journey of a few days in the district called the Concan. It may indeed, after all, be somewhat difficult for most readers to comprehend the absolute necessity, even there, of such a swarm of attendants.

'After a few weeks residence at Fort Victoria and the hot-wells, I joined two other gentlemen on a journey from thence to Bombay: I rode on horseback; being invalids, they travelled in palankeens: our retinue consisted of more than fourscore persons, besides horses and pack-bullocks. This number of attendants for only three Europeans, may appear extraordinary to those who have never been in India; but they were all indispensably necessary, in a country where no caravansary, or house of refreshment, is to be met with; a traveller must therefore carry every thing with him, even a bed and kitchen utensils, which renders an Indian journey troublesome and expensive.' Vol. I. p. 204.

This journey, and all the Author's journeys, made him a witness of the wretched and pernicious effects of the Hindoo system, a system of which it is a most prominent and striking characteristic, that it studiously aggravates distress and deprivation, and tramples on what is already oppressed. This characteristic,—as indubitable an indication probably as it is possible for any institution to bear of an infernal origin,—is peculiarly conspicuous in the degraded condition of widows, and the sanctioned and systematic contempt in which they are held. So much ignominy is heaped on this forlorn portion of the race, that our Author professes not to wonder that some of them prefer the burning pile.

At Marre, in the Concan, he found excavated temples and habitations in a rocky hill, resembling, on a smaller scale, the prodigious works of Salsette and Elephanta. And near these 'sacred caverns was a spot set apart for *swingers*,' a sort of devotees, with whose performances we are become familiar of late years, by means of the frequent descriptions of travellers and missionaries. Particular villages, he says, are appropriated

for this exhibition of men voluntarily suspended by a hook fixed in the back, and swinging about in the air.

‘ The longer the man is capable of this painful exertion, and the more violently he swings himself round, the greater the merit. From the flesh giving way, the performer sometimes falls from his towering height, and breaks a limb; if he escape that accident, from the usual temperance of the Hindoos the wound soon heals.’

He made an interesting excursion to Surat, a hundred and twenty miles to the northward of Bombay. One of his first notices here, is the durability of the timber of the teak tree, as shewn in the instance of

— ‘ a ship which had been built near eighty years; and which, from veneration to its age and long services, was only employed on an annual voyage to the Red Sea, to convey the Mahomedan pilgrims to Jiddah, on their way to Mecca; and then returning with them to Surat, after the hodge, or religious ceremonies, were finished, the vessel was oiled and covered up until the following season.’

A curious account is given of the picturesque appearance of the population, composed of the people of so many nations; of the manner of watering the gardens; of the exterior of the Nabob's haram; and of the extremely retired and secluded economy of what may be called the domestic life of the Mahomedans. The most singular thing is a hospital for unfortunate brutes.

‘ The Banian hospital at Surat is a remarkable institution; it consists of a large plot of ground, enclosed with high walls; divided into several courts, or wards, for the accommodation of animals: in sickness they are attended with the tenderest care, and find a peaceful asylum for the infirmities of age. When an animal breaks a limb, or is otherwise disabled from serving his master, he carries him to the hospital; and, indifferent to what nation or cast the owner may belong, the patient is never refused admittance. If he recovers, he cannot be reclaimed, but must remain in the hospital for life, subject to the duty of drawing water for those pensioners debilitated by age or disease from procuring it for themselves. At my visit, the hospital contained horses, mules, oxen, sheep, goats, monkeys, poultry, pigeons, and a variety of birds; with an aged tortoise, who was known to have been there seventy-five years. The most extraordinary ward was that appropriated to rats, mice, *bugs*, and other noxious vermin: the overseers of the hospital frequently hire beggars from the streets, for a stipulated sum, to pass a night among the fleas, lice, and bugs, on the express condition of suffering them to enjoy their feast without molestation.—The hospital has several dependant endowments without the walls, for such invalids and convalescents for whom pasturage and country air may be recommended; and especially the goats purchased from slaughter on the anniversary of the Mahomedan festival, when so many of those animals are devoted to destruction.’ p. 256.

In noticing the decaying state of some of the conspicuous buildings, he describes a pernicious effect of the foolish pride of the Mogul personages of distinction.

‘ They had rather be the reputed founder of an insignificant villa, than preserve the grandest palace erected by their ancestors. These gardens (of Mahmud-a-Bhaug) were made by a former nabob, and called after his name; they cost an immense sum, and required many years to complete them: yet his successor never resided there, nor prevented their decay; while, with the iron rod of despotism, he was converting a populous part of the city into a large garden, adorned with extensive walks, groves, and fountains, to surround a summer pavilion: the reigning nabob dignified this favourite retreat with the appellation of “The Gift of God;” the suffering manufacturers, driven from their quiet habitations, and shady verdant looms, called it “The Garden of Oppression.”’

The passion of the rich and powerful men of these countries for perpetuating their names by some remarkable work, has, in one of its modes of operation, conferred a most substantial benefit; as our Author finds repeated occasions for testifying, on coming, in a fever of heat and thirst, to some of those large, walled, and decorated wells, without the aid of which some parts of the country would seem hardly passable.

In some of the scenes and seasons which he describes, the reader can easily see how Pagans might learn to worship water. The craving for it was excited almost to madness, and the indulgence of quaffing and laving, on arriving at a stream or reservoir, parched and almost expiring, was ecstasy. He was often struck with the beauty and force of descriptions and benedictions in the Old Testament, in which the importance and beneficent effect of this element are represented in so many forms, and with so many spiritual, consolatory, and sublime associations and analogies.

The enumeration of wild animals introduces a highly curious description of hunting with the cheeta, a beast of the leopard species, trained to the employment. This diversion is much admired and practised by the princes and chieftains of Hindostan, both Mahomedans and Hindoos, excepting Brahmins.

‘ In height the cheeta considerably exceeds the leopard, and greatly excels it in form and beauty. Its head is smaller in proportion; its eyes are brown or hazle, without an appearance of vice; its spots are black and solid, not in circles: its body is long, loins slender, chest deep, legs straight and taper, and its paws not larger than those of a common-sized dog; its tail is long and gracefully turned. The cheeta is as much superior to the leopard in the docility and generosity of its nature, as in the elegance of its shape.’

The antelope is the usual victim of the sport; and the cheeta is described as exhibiting admirable self-government and ad-

dress, after getting sight of the game, in winding and creeping, unobserved, to the most advantageous position for starting in full chase. If he can thus approach the antelope within about seventy yards, he seldom misses seizing it in a run of less than four hundred. His velocity is represented as astonishing, his leaps sometimes clearing a distance of seven paces. Our sportsmen will feel great interest and envy in reading the minute description, given by Sir C. Malet, of the whole preparation, management, and conclusion, of these public-spirited expeditions for the destruction of those formidable and noxious animals, the antelopes.

The Brahmins our Author has excepted from the merit; and he shews that they had enough to do in other ways, when he proceeds to describe the village of Pulparra, a place in the vicinity of Surat, 'famous for its seminaries' of these saints and prophets, a retirement of peculiar and awful sanctity. This is followed by a very striking account, given in a letter from one of the Author's friends, in language simple and excellently descriptive, and at considerable length, of an instance of the female sacrifice, witnessed by the writer.

Mr. Forbes received an appointment which removed him from Surat, more than seven hundred miles southward, to Anjengo, 'the most southern of the English settlements on the Malabar coast, a denomination by great licence applied to the western side of the Indian peninsula almost from Surat to Cape Comorin.' He here takes occasion to distinguish the various territories, and enumerate the principal towns, 'in that part of the globe, called by geographers the *Hither-India*.'

In his descent, he did right to pay his devoirs at the shrines of charity and philosophy at Goa, that funnel from the infernal kingdom. The delight we were beginning to feel at his description of its ruinous and desolate appearance, was suddenly extinguished by his information that the structures, which are the most truly representative of the character of the place, have so completely maintained themselves against the ravages of time, that the convents, the churches, and the inquisition, those holds of delusion and cruelty, were preserved, at the time of his visit, in repair and splendour. They probably will yet long remain, impiously arrogating to represent, in that region, the character of Christianity; a pretension which will be most willingly admitted by the Mahomedans and Pagans, as adapted to silence any reproaches which that religion might offer to make against them for superstition, bigotry, and malignity.

The adventurer fishes and hunts the coast all the way down to Anjengo, for all matters of remarkable description, in the elements, or the animal tribes, or human nature. We were going to transcribe a description of an ordeal by boiling oil,

when turning over a little further, we found a profusion of other objects of curiosity. Our readers have heard of such a thing as eating birds' nests, as an exquisite and costly luxury; but may not have learnt what is the mode of cookery.

'Sacrifice rock is famous for the edible birds-nests found in the clefts; which are esteemed so luxurious a dainty in China, as to have been a considerable article of commerce. The greatest quantity are produced on the coasts of Malacca; they are also procured from Sacrifice-rock, and other unfrequented islands. These nests are three or four inches in circumference, and one in depth; formed by a bird of the swallow tribe, either with the spawn of fish, or a glutinous frothy scum, which the sea leaves on the rock. With this they construct those little habitations, so highly prized by the Chinese epicure, and voluptuous Mahomedan, when stewed to a jelly, and seasoned with spices.

'Sharks' fins are dressed in the same manner; they are dried in large quantities at the fishing towns on the Malabar coast, and constitute a valuable article of trade to China. The drying of these fins, Sardinias, and other fish, all along the Malabar coast, renders the atmosphere extremely offensive, if not unwholesome; their putrid effluvia generally overpower the aromatic odours which would otherwise be wafted by the morning breeze from groves of cassia, sandal, and champach. The sharks' fins are sold at a reasonable price; but the newest and most transparent nests of the hirundo, are purchased by the Chinese at five or six dollars the pound. Those of an older fabric, dry, and less pellucid, are not so valuable.'

We have already mentioned the termites, or white ants; but without a description of their powers and operations, it could not well be comprehended why an agent of such trivial name should be ranked among formidable enemies.

'I mentioned the termites of Bombay; these extraordinary insects are far more numerous and destructive at Anjengo, where it is difficult to guard against their depredations: in a few hours they will demolish a large chest of books, paper, silk, or clothes, perforating them with a thousand holes. We dare not leave a box on the floor without placing it on glass bottles, which, if kept free from dust, they cannot ascend. This is trifling when compared with the serious mischief which they sometimes occasion, by penetrating the beams of a house, or destroying the timbers in a ship. These destructive animals advance by myriads to their work, under an arched incrustation of fine sand, tempered with a moisture from their body, which renders the covert-way as hard as burnt clay, and effectually conceals them at their insidious employment.

'I could mention many curious instances of depredation by the termites; one happened to myself. I had left Anjengo in the rainy season, to pass a few weeks with the chief at his country-house, at Eddova, in a rural and sheltered situation. On my departure, I locked up a room, containing books, drawings, and a few valuables.

As I took the key with me the servant could not enter to clean the furniture. The walls of the room were white-washed, adorned with prints and drawings, in English frames and glasses. Returning home in the evening, and taking a cursory view of my cottage by candle-light, I found every thing apparently in the same order as I left it; but on a nearer inspection the next morning, I found a number of advanced works, in various directions, towards my pictures; the glasses appeared to be uncommonly dull, and the frames covered with dust. On attempting to wipe it off, I was astonished to find the glasses fixed to the wall, not suspended in frames as I left them, but completely surrounded by an incrustation cemented by the white ants; who had actually *eat* up the deal frames and back-boards, and the greater part of the paper, and left the glasses upheld by the incrustation, or covered-way, which they had formed during their depredation. From the flat Dutch bottles, on which the drawers and boxes were placed, not having been wiped during my absence, the ants had ascended the bottles by means of the dust, eat through the bottom of a chest, and made some progress in perforating the books and linen. The chief's lady, with whom I had been staying at Eddova, on returning to her apartments in the fort, found, from the same cause, a large chest, in which she had deposited shawls, muslins, and other articles, collected preparatory to her leaving India, entirely destroyed by these voracious insects.

The story of the termites demolishing a chest of dollars, at Bencoolen, is commonly told, if not commonly credited, throughout India. Captain Williamson, in a great degree, clears up that singular anecdote, by introducing another, of a gentleman who having charge of a chest of money, unfortunately placed it on the floor in a damp situation; the chest was speedily attacked by the white ants, who had their burrow just under the place where the treasure stood. They soon annihilated the bottom, and were not more ceremonious in respect to the bags containing the specie; which being thus let loose, fell gradually into the hollows in the ants' burrow. When the cash was called for, all were amazed at the powers, both of the teeth and stomachs, of the little marauders. After some years, the house requiring repair, the whole sum was found several feet deep in the earth.

When finding such articles as they might else attack, insulated by means of frames of which the feet are placed in vessels full of water, they have been known to ascend to the upper flooring, and thence to work downwards in filaments, like the ramifications of the roots of a tree; and thus descend to their object. In fact, it is scarcely possible to prevent them injuring whatever they take a fancy to.

The white ant is about the size of a small grain of rice; has a white body, appearing like a maggot, and a very strong red head, armed with a powerful forceps: it has four short legs. They are an article of food among some of the low castes in Mysore and the Carnatic.

With such an irresistible assailant on the contents of the

house, and a countless tribe of parrots consuming the produce of the fields, it seems in perfect consistency, indeed in some degree rendered necessary, that there should be larger prowlers to devour now and then the people too. These parrots, we dare say, are much oftener thought of for their powers of eating than their faculty of talking :—and indeed in this they are much on a level with many animals of much greater name and pretensions. We transcribe a sentence or two from the minutes of their proceedings :

‘ The parroquets, in the southern parts of Malabar, are remarkably handsome. The parrots are not so beautiful, but their number is astonishing: they are as much dreaded at the time of harvest, as a Mahratta army, or a host of locusts. They darken the air by their numbers; and alighting on a rice-field, in a few hours carry off every ear of ripe corn to their hiding places in the mountains. I have often witnessed these depredations.’

Both the land and marine scenery about Anjengo, are described as exceedingly striking. Even in the fair months the surf is so great that boats never attempt passing through it, light canoes and a kind of rafts being the only conveyance, and that often a hazardous one, for passengers and goods between the shore and the offing. But during the south-west monsoon, from May to October, the sea is quite tremendous.

‘ During that period, the tempestuous ocean rolls from a black horizon, literally of “darkness visible,” a series of floating mountains, heaving under hoary summits, until they approach the shore, when their stupendous accumulations flow in successive surges, and break upon the beach. Every ninth wave is observed to be generally more tremendous than the rest, and threatens to overwhelm the settlement. The noise of these billows equals that of the loudest cannon, and with the thunder and lightning, so frequent in the rainy season, is truly awful. During the tedious monsoon I passed at Anjengo, I often stood upon the trembling sand-bank, to contemplate the solemn scene, and derive a comfort from that sublime and omnipotent decree, “Hitherto shalt thou come, but no further.”’

The tempests which produce these immense billows, also transform the river into a vast and furious torrent; this meets the waves of the ocean on a sand-bar, and the conflict may well be conceived to be magnificent. There is an additional phenomenon of a tragical character. A great number of the fishes of the rivers, forced down by the impetuosity of the flood, meet the monsters of the ocean, assembled as if on purpose to receive and devour them. Sometimes an alligator is brought down to perish in the sea.

The mention of the salt-pans, or rather salt-fields, on the Malabar coast, sends our Author’s highly transitive imagination

across the peninsula, to the Sunderbunds of the Bay of Bengal ; where, in the condition of the Molungies, or salt-boilers, he unfolds a scene of desperate wretchedness, which has seldom been alluded to by our describers and commentators of India and its affairs. The Sunderbunds, with their most gloomy appearance, their impervious thickets and swamps, and their unparalleled superabundance of all the noxious animals, especially royal tigers, have often been mentioned, with every due expression of dread. But it has not been so familiarly known, that within the recesses of this frightful region, a considerable number of human beings, doomed without remedy to the locality and the employment, by the combined force of the law which makes the father's occupation unalienably the son's inheritance, and the guards of revenue officers and militia, ' posted at all the places whereby it is possible to escape in boats,'—that such a forlorn tribe of creatures are *denied the possession of arms*, and therefore appear nearly as much appointed to regale the tigers, as to furnish salt and revenue. At each labouring station a look-out is constantly kept to give the alarm of any approach of these enemies swimming through the rivers ; ' and as soon as any appear, the whole take to flight, and conceal themselves in caves excavated for the purpose ; from which, it however sometimes happens, the hungry animal removes every obstacle with his claws, and drags out one or more of the inhabitants, already half dead with terror.' ' This unfortunate race of human beings sometimes obtain an addition to their number, when trespassers attempt to escape from the pursuit of justice, and to wind through the maze of the inland navigation. These are handed over to the salt-pans, whence not one in a million ever returns.'—Our Author gives these statements on the authority of Capt. Williamson.

He depicts the melancholy effects of a famine, caused by a real scarcity of rice, or sometimes an artificial one, contrived by the native government. An ordinary consequence is to see mothers offering to sell their children, and fathers both wife and children. But it should seem that the bonds of relationship among these devotees to Seeva, have a slightness that gives way to a much less violent force than that of the last extremities of famine.

' Malabar children are generally a cheap commodity at Anjengo. At the end of the rainy season, when there was no particular scarcity in the interior country, I purchased a boy and girl, of about eight or nine years of age, as a present to a lady at Bombay, for less money than a couple of pigs in England. I bought the young couple, laid in two months provision of rice and salt-fish for their voyage, and gave each of them four changes of cotton garments, all for the sum of twenty rupees, or fifty shillings. English humanity must not

pass a censure on this transaction : it was a happy purchase for the children ; they were relieved from hunger and nakedness, and sent to an amiable mistress, who brought them up tenderly, and, on leaving India, provided for their future comfort ; whereas, had I refused to buy them, they would assuredly have been sold to another, and probably have experienced a miserable bondage with some native Portuguese Christian, whom we do not reckon among the most merciful task-masters.

‘ A circumstance of this kind happened to myself. Sitting one morning in my veranda, a young fish-woman brought a basket of mullets for sale ; while the servant was disposing of them, she asked me to purchase a fine boy, two years of age, then in her arms. On my upbraiding her for want of maternal affection, she replied with a smile, that she expected another in a few weeks, and as she could not manage two, she made me the first offer of her boy, whom she would part with for a rupee. She came a few days afterwards, with a basket of fish, but had just sold her child to Signor Manoel Rodriguez, the Portuguese linguist ; who, though a man of property and a *Christian*, had thought it necessary to lower the price to half a rupee. Thus did this young woman, without remorse, dispose of an only child for fifteen pence.’

The greater proportion of our extracts have been from descriptions of the natural world ; Mr. F., however, was not less attentive to the state of human character and society. But certainly this department affords much less variety of singularities and wonders, than the region of Nature, in the ordinary sense of that word. The infinite number of gods and shrines, the vastly complicated ceremonial, the leading distinctions of castes, with all their subordinate varieties, and the diversities exhibited in different localities, are all too little to prevent our feeling the dead sameness at the basis of the Hindoo character and social economy. It is a most insipid, inert, servile portion of the human race, moulded, by scores of millions, and with as lumpish a passiveness as pipe-clay, in the petty, fantastic, but uniform shapes, of a silly superstition. In their intellectual attainments and in their institutions, they are at best stationary, through ages and millenniums ; incapable of detecting or even questioning the grossest impositions that have come to them with a sanction of religion and antiquity, incapable, at once, of thinking as individuals, and of social co-operation for speculation and improvement ; incapable, for an indefinite time, of making, from their own prompting, one manful effort for any kind of liberty ; and all the while quietly entertaining a universal and perfect assurance (the genuine growth from such a stagnation, such a morass of mind) of being the most exalted of the world's inhabitants ; insomuch that the wretched Soodras look down on European nobles, heroes, and philosophers.

In a large proportion of them, the faint, diminutive modicum

of mental element seems to serve no higher purpose than to preserve the living clay from offensiveness and dissolution. Take, as one of hundreds of descriptions to the same effect, the short character of the people of Malabar.

'Their inclinations are chiefly passive; indolence constitutes their happiness, and you cannot impose a severer task than mental employment. With the exception of the warlike Nairs, they pass days, months, and years, in swinging in their verandas, or under the shade of a tree, chewing betel, and singing dismal ditties, without a reflection on the past, or a plan for the future. From this habitual indolence they become incapable of exertion; and thus the laws, manners, and customs, are the same at this day as they were some thousand years ago.' V. I. p. 382.

These Nairs are the class or caste next to the Brahmins, and, it should seem, are to be regarded as a local variety of the Cshatriya, Chuttree, Xetrie,—or whatever is the proper denomination of the second great caste of the general Hindoo arrangement, and of the sacred books. But here we may observe that this business of castes makes infinite confusion in our books about the Hindoos. The varieties are so undefined, so blended, and so countlessly numerous, that we are very often quite at a loss to know what sort of people we are got among, excepting, that they are at any rate our betters. Our only chance for complete certainty is at one or other of the extremes, where we fall in with a class that with impunity insults every body else, or a class that with impunity every body else insults. The Malabar Brahmins appear to be decidedly at the head of the roll.

'The Malabar Brahmins, more ignorant and less tolerant than their northern brethren, assume greater consequence than I ever met with in any other part of India. When travelling, they have always precursors to clear the road; who make a loud noise, and compel all of inferior degree to retire. Even when their provision is carried along the highway, the same cry is made; and the vulgar are under the necessity of hiding themselves, or falling down with their faces to the earth, that the atmosphere may not be polluted by plebeian breath, while the food of a Brahmin passes by. Even the king himself is obliged to alight from his elephant, horse, or palanquin, when he approaches a temple: no person being allowed to ride near those structures.'

It will be thought we should be about the bottom of the scale in the description of—

'—the degraded Pooleahs, an abject and unfortunate race, who, by cruel laws and tyrannical customs, are reduced to a wretched state, while the monkeys are adored as sylvan deities, and in some parts of Malabar have temples and daily sacrifices. I have often lamented the treatment of the poor Pooleahs, and the cruel dif-

ference made by human laws between them and the pampered Brahmins. Banished from society, they have neither houses nor lands, but retire to solitary places, hide themselves in ditches, and climb into umbrageous trees for shelter. They are not permitted to breathe the same air with the other castes, nor to travel on a public road. If by accident they should be there, and perceive a Brahmin or Nair at a distance, they must instantly make a loud howling, to warn him from approaching till they have retired, or climbed up the nearest tree. If a Nair accidentally meets a Pooleah on the highway, he cuts him down with as little ceremony as others destroy a noxious animal. Even the lowest of other castes will have no communication with a Pooleah. Hunger sometimes compels them to approach the villages, to exchange baskets, fruit, or such commodities as they may have, for a little grain. Having called aloud to the peasants, they tell their want, leave the barter on the ground, and retiring to a distance, trust to the honesty of the villagers to place a measure of corn equal in value to the barter, which the Pooleahs afterwards take away. Constant poverty, and accumulated misery, have entirely debased the human form, and given a squalid and savage appearance to these unhappy beings.'

But, 'in the lowest deep, a lower deep still opens;' in this infernal economy there is a class to which even these wretched creatures may proudly say, 'Stand by thyself.' A matchless contrivance, this Hindoo system, for husbanding, and giving full play to, all the malignity of human nature. It is most carefully caught, as in a reservoir, at every stage of its descent, and an object is provided for it to operate on. We need hardly say that the ultimate subject of opprobrium and malediction is the class of outcasts, denominated *Pariahs*.

'If a Pooleah, by any accident, touches a *Pariah*, he must perform a variety of ceremonies, and go through many ablutions, before he can be cleansed from the impurity. With such ideas of defilement, no marriages are contracted between Pooleahs and *Pariahs*; nor do they eat together; although the only difference in their epicurean banquet is, that the Pooleahs eat of all animal food except beef, and sometimes of that which dies of itself: the *Pariahs* not only feast upon dead carcases, but eat beef, and carrion of every kind. The Brahmins of Malabar have thought proper to place Christians in the same rank with *Pariahs*.'

It is hardly possible for imagination to conceive any more striking proof of debility or inconsistency of character than that so many millions so estimating, should be kept in submission by a handful of persons so estimated.

Between our Author and Dr. F. Buchanan, there is a strange account of the whimsical, unnatural, and foolish, notorious and laws relative to the relations of marriage and consanguinity among the Nairs. An essential part of the system is that

not a man's own children, but those of his sister, are his heirs. As to his own, he is to regard them as creatures he has no sort of interest in; while for a casualty befalling one of those of his sister, even should he never have seen it, he is to feel or feign all manner of distress. Their amusements are as reasonable as their affections—as witness—

—‘ They always assemble under their respective leaders on the festival of the full moon in September, at the breaking up of the monsoon; and being drawn up in two divisions, commence a serious engagement with bows and arrows, spears and lances. This is sometimes protracted for a considerable time, and many fall on both sides, who confer a great honour on their family by this sacrifice to glory. The principal Brahmin and Nair ladies are always present on these occasions, covered with ornaments if not with drapery.’

At Calicut, our Author was greatly struck with the circumstance that the whole site and ruins of the great city which Vasco de Gama found there, are now, in the completest sense, lost to the world.

‘ Every vestige of that magnificent city is now whelmed beneath the sea, which flowed beyond its bounds and no more receded. At very low water I have occasionally seen the waves breaking over the tops of the highest temples and minarets, but in general nothing is to be distinguished of this ancient emporium.’

While at Anjengo, he heard of the St. Thomé, Malabar, or Syrian Christians; but the reports, ‘ coming through the medium of the Portuguese priests and Romish missionaries,’ gave him no adequate idea of their number or respectability. He occupies too large a space with extracts on this subject from Mr. Wrede and Dr. C. Buchanan. He expresses a very proper exultation to think there should have been in that remote secluded region ‘ a people who preserved a pure and spiritual worship when Europe was immersed in a gloom emphatically styled the *dark age*.’ How little the zealots of Sceva, and of Cali, ‘ the black goddess with a collar of skulls,’ dreamed that this company of dissentients whom they themselves, the sovereign lords of the country, allowed to dwell and worship in peace, were to be plagued with all manner of cruelties as soon as *Christians* from Europe should establish themselves on their coasts!

A long description is given of the cavern-temples of Salsette and Elephanta, with a very fine engraving of the latter. Mr. F. repeatedly visited these excavations, and surveyed them and their precincts much at his leisure. He says ‘ the lofty pillars and concave roof of the principal temple at Salsette present a much grander appearance than the largest excavation at the Elephanta, although that is much richer in statues and bassi-relievi than any of those on Salsette. The Elephanta is more

than double the dimensions, in length and breadth, of that of Salsette ; but being very inferior in height, notwithstanding the numerous and richer decorations, the spectator is constantly reminded of being in a cave ; at Salsette, the lofty concave roof and noble columns have a majestic appearance. Yet the observer feels more surprise and admiration at the Elephanta than at Salsette. He beholds four rows of massive columns cut out of the solid rock, uniform in their order, and placed at regular distances, so as to form three magnificent avenues from the principal entrance to the grand idol which terminates the middle vista ; the general effect being heightened by the blueness of the light, or rather gloom, peculiar to the situation.'

It is only in a very secondary sense that the decorations of this marvellous cavern can be called 'rich,' the statues bearing no marks of genius or refined art. 'Those of Herculean stature indicate no muscular strength ; among many thousand figures, few of the countenances express any particular passion, or mark a decided character : they have generally a sleepy aspect, and bear a greater resemblance to the tame sculpture of Egypt than the animated works of the Grecian chisel.'

It is easy to comprehend that a man of cultivated and imaginative spirit must feel a mighty impression in this stupendous monument of the labours and superstition of an age and a race gone so far into the darkness of antiquity. But the particular modification which the feeling took in our Author's mind would seem rather anomalous.

'I am far from advocating the cause of Hinduism ; but I confess, that a view of these excavations has often caused pious meditation, and filled my mind with awe, though I was surrounded with idols. My opinion of modern Brahminism is apparent throughout these pages ; but many circumstances authorize a conclusion that there was a time when the more enlightened Brachmans worshipped God in his unity ; and perhaps in these very temples sung the praises of Jehovah, without the medium of subordinate divinities ; which are said to have been introduced only for vulgar minds.'

Supposing this last suggestion to be true, one should think it would tend far less to excite a complacent sympathy with the fancied pure devotion of those illuminati, than abhorrence of their iniquity which could at the very same time willingly teach the 'vulgar' a false religion. But we should think that perhaps the plain right way would be, not to suppose or assume anything contrary to the palpable indications of the place, but to adjudge the beings who projected, who executed, and who frequented, this vast and gloomy recess, as all idolaters. And impressions of grandeur, and influences of solemn captivation received from the scene viewed in this light, would not, in their

direct and natural effect, tend to animate devotion to the true God. It would be a piety of a rational and noble character, that should take occasion, *in the way of reaction and holy indignation*, to adore the Almighty with the more animated and profound emotion from the worshipper's being thus surrounded and glared upon by the execrable pantheon of Paganism; and such a piety was that of St. Paul, whose spirit, that was 'stirred in him' at Athens, was doubtless the more sublimely elated towards Heaven by its abhorrent rebound from the fanes and the idols. But our Author's language seems to describe a piety to the Supreme Being which would *complacently* take occasion from an idolatrous temple,—which would *accept it*, crammed and loaded with abominations, as nevertheless possessing a paramount character of religious sanctity, and adapted by its *direct* inspirations, to elevate the soul to the Divinity. The most admissible apology for what we deem incorrect in such a strain of feeling is, that it was the feeling of our Author's early and indiscriminating youth; when all that was magnificent seemed to bear some relation to the highest magnificence of all, that of religion and Divinity; and that a delightful fascination, of which his maturer reason can hardly break the spell, accompanies now the recollection of the feelings which formed the charm and enthusiasm of that early life, spent and enjoyed among so many wonders. Let this be admitted as extenuation; but at the same time it is a duty to protest, totally and zealously, against illusions of fancy, or refinements of pretended philosophy, which should even make any approach towards identifying the sanctuaries and the gods of heathenism with that to which every prophet and apostle has taught us they are in infernal hostility.

Mr. Forbes gives a history, at considerable length, of the Mahratta empire, and its potentates and conquerors, from the founder Shajee, succeeded by his much more celebrated son, Sevajee, down to Ragebah, or Ragonath-Row, the worthless chief of that state, about the year 1775. For his crimes and weakness, he had been driven from Poonah, the capital, by a confederacy of his great officers; had been defeated by them in what both sides probably regarded as a tremendous battle, and was waiting, in Guzerat, till the wrecks of his army could be reassembled, and in expectation of an auxiliary battalion of English troops; for the Bombay government had found some reason, perhaps in his contemptible imbecility, for resolving to prolong the civil war, 'to reinstate him on the musnud,' or throne. Our Author was appointed to accompany this military body, in quality of secretary to the commanding officer; and he mentions having also officiated as chaplain. The expedition carried him over a most interesting and diversified field of ob-

ervation. He was an attentive spectator of all the events and scenes in the progress of the campaign. And certainly, had he been a malignant demon embodied, traversing, as a looker-on, in company with a power permitted to be a destroying agent, a portion of the earth, for the pure luxury of seeing it made miserable, he could have had no great reason to complain of a deficiency of gratification, while he attended the progress of such havoc and devastation inflicted on the country, and witnessed at the same time so much misery endured by the inflictors.

There was not among the lowest creatures in the army a more abject slave of superstition than its illustrious Mahratta leader. He had a religious horror of unlucky days; one of these, in its approach, frowned with omens of peculiar malignity.

‘ An inauspicious planet would on that day affect his destiny, unless averted by a variety of rites and ceremonies: the most pious priests and eminent astrologers were convened to assist the Brahmin sovereign; on this eventful day, “ big with the fate of Cæsar and of Rome.” Ragobah came forth at day-break, bare-headed, and naked, except a cloth round his loins, watching the rising of the sun, and remained until noon with his eyes stedfastly fixed on the glorious orb, which shone with uncommon fervency; he then retired to the tent set apart for worship, where the ceremonies continued till midnight: the malignant star had lost its influence, and the next morning opened brighter prospects.’

As another sample, ‘ it is said that, when expelled from his capital and defeated by his enemies, he passed through a golden cow, in hopes of a better fortune.’ It is not mentioned whether this golden cow was afterwards divided among the holy Brahmins, as in another instance of the same costly ceremony, related, as an undoubted fact, of a rajah of Travancore.

‘ To atone for the blood which he had spilt, the Brahmins persuaded him that it was necessary he should be born anew: this ceremony consisted in putting the prince into the body of a golden cow of immense value, of the size of life, where, after he had lain the time prescribed, he came out regenerated, and freed from all the crimes of his former life. The cow was afterwards cut up, and divided amongst the seers who had invented this extraordinary method for the remission of sins.’

If there was the least chance of this form of penance getting into fashion among all such sovereigns, large and petty, of the Indian regions, as had a heavy account of crimes to answer for, the Brahmins have against us a vastly more serious cause of quarrel than the heinous offence offered them in tolerating some Christian Missionaries to preach and translate the Bible within their sacred dominion, or than even the military order at Vellore for scouring off the distinctive marks on the foreheads

of some of their spiritual subjects. For in that case they might have become possessed of larger herds of kine of gold, than ever Job or Abraham pastured of those of beef—barring any question or calculation of the limits of the productive power of the mines. They cannot but have regarded it as a most flagrant wrong to have the number of the royal miscreants hopefully coming forward in the villanies thus to be paid for, so unconscionably reduced by our arms. How excellently qualified these ‘dominations, principedoms, and powers,’ even, in their moral qualities, to come to the result so desirable as the hierarchy, is very often shewn by our Author. We quote one at random from the multiplicity of his indictments :

‘At present, in the courts of the nabobs, petty rajahs, and other independent despots of India, there is so little sense of moral obligation, that no stigma attaches to the man who plots the most base and villainous means for attaining the end of venality and corruption ; the odium is incurred for not being properly executed.’ ‘Under these despotic princes, a suspected person is seldom arraigned in a court of justice, confronted with his accusers, or permitted the shadow of a trial ; so that judgment and condemnation are synonymous ; and execution prompt though silent.’

‘Capital punishments are seldom inflicted under these administrations ; fines are more frequent, and more acceptable to all parties ; pardons can generally be purchased for the most atrocious crimes between man and man, where the prince or his rulers are not affected.’ Vol. II. p. 24.

In this last case, we suppose, it is accounted dignified and kingly to prefer revenge to money ; and it assumes, of course, the venerable name of justice. It is probable that if ‘Esswant Row, a young soldier of fortune and distinction’ in Ragobah’s army, who was detected in an intrigue with one of the ladies of that prince’s zenana, had been able to offer for his life a commutation much more valuable than his horses and military equipage, which would necessarily be forfeited at his death, his doom would not have been averted.

‘Ragobah ordered him to be instantly beheaded, by torch-light, at the extremity of the camp, and his remains exposed as a public spectacle throughout the next day. While the ministers of death despatched the unfortunate lover, his ill-fated mistress was sewed up in a sack, and thrown alive into the river ; the confidant was condemned to have her nose cut off, and thus remain an example to the other slaves in the haram.’

This travelling haram, or zenana, consisted of seven females, not including the peshwa’s wife. As they accompanied the march on horseback, and as ‘the Hindoos do not wear veils,’ they were often more exposed to sight than comports with the

usual economy respecting ladies in the East; but the individual who thus met her fate was the only one who attracted attention, 'a pretty lively girl, who rode gracefully, was admired by the British officers, and seemed pleased with observation.'

'Midnight,' our Author says, 'is generally the time for oriental executions; sometimes the criminal is put to death with the utmost privacy; at others an alarm-gun from the imperial tent, at that silent hour, proclaims the exit of the devoted victim.'

With the Mahrattas, an army is not exactly the kind of thing meant by the term in Europe, a machine constructed specifically for the operation called a battle; it is a contrivance to embody, in a moveable form, all the functions and agencies of society; and it is adapted to conquer a country, by main force of infinite eating. Few things in the work are more curious, and what we may call outlandish, than the descriptions of this formidable monster, which makes itself sport by destroying the little which it cannot devour.

'Fond of a wandering life, the Mahrattas seem most at home in the camp; the bazars being supplied with necessaries for the soldiers, and such luxuries as those in a higher station require, they know no wants, and are subject to few restraints: surrounded by their wives and children they enjoy the pleasures of domestic life; and many of the principal officers keep cheetas, greyhounds, and hawks, trained to hunting, for their amusement on a march, or when encamped in a sporting country.

'Not only the officers and soldiers, but in general the followers of the camp, have their wives and families with them during the march. The women frequently ride astride with one or two children on a bullock, an ass, or a little tattoo horse, while the men walk by the side. On reaching the encampment, the fatigued husband lies down on his mat, and the wife commences her duties. She first champoes* her husband, and fans him to repose; she then champoes the horse, rubs him down, and gives him provender; takes some care of the ox which has carried her stores, and drives off the poor ass to provide for himself. She next lights a fire, dresses rice and curry, or kneads dough for cakes, which are prepared and baked in a simple manner. When the husband awakes, his repast is ready; and having also provided a meal for herself and children, the careful matron occupies the mat, and sleeps till day-break, when all are in motion, and ready for another march.

'Of the Mahratta cavalry, those soldiers who have neither female companions nor servants to attend them, on finishing the march immediately champoe their own horses, by rubbing the limbs, and bending the joints; which not only refreshes the animals, but enables them to bear fatigue with a smaller quantity of food than would be other-

* The mode of kneading the flesh, deemed so great a luxury in the East.

wise necessary. It is generally difficult to provide provender for horses on these campaigns; hay is not common in India; the villagers fodder their horned cattle, and the few horses they possess, with straw and a little grain. In the fair season, when there is no pasture, the horsemen and their attendant grass-cutters sally out of the camp to dig up the roots of grass, which are washed and given to the horses as more nutritive than the stems of dried reedy grass and other vegetables, which from their rapid growth in the rainy season, have even then very little nutritive juice.

‘ Besides the married women, a number of dancing girls and tolerated courtezans attend the camp. Some of the former officiate as choristers in the sacred tents dedicated to the Hindoo gods; many belong to the officers, and others form a common cyprian corps. Children of both sexes accompany the army in the severest marches; they know no home but the camp.

‘ Swarms of beyds, looties, and pindarees, all different classes of plunderers, follow the armies, and are far more destructive than the soldiers in the countries through which they pass. These marauders receive no pay, but prefer a life of spoil and rapine to any other profession. Armed with spears and sabres, and provided with hatchets, iron crow, and implements of destruction, they enter villages already laid waste by the army, and deserted by the inhabitants. There, as if a general pillage of grain, furniture, and other moveables, had not been sufficiently distressing, the pindarees deprive the houses of locks, hinges, and every kind of iron-work, with such timber as they think proper; then, digging up the floors in search of grain, and demolishing the walls in hopes of finding concealed treasure, they conclude by setting fire to what they cannot carry off.

‘ The number and variety of cattle necessarily attendant on an Asiatic army is astonishing. There were at least two hundred thousand in the Mahratta camp of every description. The expense of feeding these animals, as also the difficulty of procuring provender, is very great, and their distress for water, in a parched country and a sultry climate, often fatal.’

(To be concluded in our next number.)

Art. III. *Modern Parnassus*; or the New Art of Poetry, a Poem, Designed to supersede the Rules of Aristotle, Horace, Longinus, Vida, Boileau, and Pope. foolscap 8vo. pp. xiv. 62. price 2s. 6d. J. Johnson and Co. 1814.

THIS is a tolerably good-humoured though spirited satire: the subject, however, is rather hackneyed, and the sentiments themselves are not strikingly original. The construction of the poem is happy, and the versification polished and flowing; but the Author adopts a tone of remonstrance too serious for the nature of the subject; and his wit is only playful, whereas, in order to amuse, it should have been severely contemptuous, or the caustic of ridicule should have been employed to make it bite the deeper. We fear that this *very benevolent* attempt to bring back the taste of the public, or to confine the exer-

tions of genius to the *good old rules*, will be lost, both upon the poets and upon their readers. The one, alas! will still persist in acting according to the spirit of George Wither's lines :

- ' Critics shall not tie my strains
- ' To our antique poets' veins,
- ' Being born as free as these,
- ' I will sing as I shall please.'

And the other will still continue to prefer what is new, and to admire, with indiscriminating partiality, those productions which, in spite of all that criticism may object against them, answer the purpose of amusement.

We are inclined to think that poetical satire, whatsoever may have been its efficiency in the hands of the author of the *Dunciad*, or its alleged success in a more recent application of the power of indignant ridicule to the *Della Crusca* ephemera, has become nearly worn out, as an expedient either for exciting attention to the satirist himself, or for improving the taste or morals of his readers. We do not venture to compliment the Public on its having absolutely grown too wise to be laughed out of its honest feelings of admiration, or to be bullied out of its opinions; because that same Public, which, at all times, has manifested its humble sense of incompetency to think for itself, and its willingness to be spared so unnecessary trouble by adopting the ready-made opinions of fashionable or critical censors, till, when fashion has spent itself, and the critics are forgotten, Time silently amends the verdict;—this same Public, we say, is still disposed to receive, in other shapes, the censure, the ridicule, and the dogmatism, which used to be monopolized by those second-rate poets who wrote satires against those of the first rate, or those of the first rate who vented their spleen on their rivals. But in regard to professed satirists, it begins to be generally understood that their disinterestedness and their qualifications as public censors, are equally open to suspicion; that their ability to blazon the faults of genius, and to detect the vices of manner and of style which attach to the popular poet, by no means supposes a taste to appreciate, much less to rival, the excellence by which those defects are redeemed; that their being deeply read in the rules and canons of criticism, and in the various 'Arts of Poetry,' and their being able to brandish the names of Horace and Vida, Boileau and Pope, by no means involves, as an implied consequence, their acquaintance with those principles of the mind, or those qualities of external nature, in which all rules must have their source, and from which they derive their meaning.

Enlightened criticism is, in no respects more distinguished

from satire than in these particulars. It has, for its chief object, to elicit for admiration and for imitation, the beauties of composition, and to cherish a sense of beauty in its readers, rather than to flatter dulness by exposing the imperfections of genius. It is designed, primarily, for the use and benefit of the poet himself, rather than for the amusement of readers in general at the poet's expense. To be effectual, it must be just, which satire, to answer its purpose, needs not be. And lastly, it must be appropriate in its style, its tone, and its temper, to the productions on which it is employed: it must be both discriminative and comprehensive, instead of being arbitrary in its selection, and superficial in its examination, of the qualities on which it passes judgement.

We shall illustrate these positions by a slight analysis of the poem which has given rise to our remarks, and of which we do not think the less highly because it is not so spleenetic and personal as it ought to have been, in order to *take* with the public, and to afford its Author the glory of being afterwards bought over by praise to suppress the publication.

The Preface sets forth that

‘ It is now generally admitted, that the Greek and Roman poets, together with those of modern times, who have copied their manner, ought no longer to be considered as examples for the youthful bard. Those critical compositions, therefore, which in an earlier age were drawn up, either in prose or verse, for the direction of the novitiate in poetry, inasmuch as the precepts, which they contain, are derived from the exploded models, must now be entirely useless, or, what is worse, must mislead the pupil into a style of writing, which will defeat his purpose of gaining the applause of his countrymen.

‘ Hence it becomes very desirable, that a new set of rules should be arranged, suited to the improvements and corrected taste of the present day; in order that they, whose genius or inclination leads them to cultivate poetry, may not only enjoy the advantage of having models to imitate, in the numerous poets by which the age is distinguished, but may also have a kind of manual, to which they may easily refer in cases of doubt and difficulty. This task I have ventured to undertake; and I assure the reader, that, however imperfectly in other respects it may be executed, he will find the precepts to be fairly and legitimately deduced from the most popular authorities of the day. One maxim of the exploded critics we still admit to be just; that the rules for writing in verse cannot be laid down by dint of previous reasoning, or, as the metaphysicians express it, *a priori*, but must be drawn from poems, which have been crowned with the greatest success, and which, therefore, we conclude to be the best.’

The five parts into which the poem is divided, are, entitled: The Reformation, The New Charter, Poetic License, The Contrast, and The Apology. Our satirist thus indulges his complaint.

'Gone are those unblest times, when niggard Fame
 Allow'd to few the Poet's sacred name ;
 When Genius, trembling with unmanly fear,
 Claim'd not the wreath, which he deserv'd to wear,
 Till nine long years had lent their tedious aid,
 To touch the forms his magic hand pourtray'd.

* * * * *

'Tis order'd, in the ancient critic code,
 Half up Parnassus, none shall find abode.
 If thou caest gain the mountain's topmost brow,
 Then tempt the steep, or else remain below.
 " Critics, and Gods, and Columns, ' all agree,
 In strictest league, t' enforce the harsh decree.
 We bold reformers laugh the creed to scorn,
 By which old times would bind the times unborn ;
 We mock the terrors, which, in darker age,
 Appall'd the Bard, and curb'd his gen'rous rage ;
 And, bless'd with clearer light, annul the law,
 Which Greece pronounc'd, and Latium heard with awe.
 The midway track, at length redeem'd from scorn,
 The guards disbanded, and the fences torn,
 Our brighter æra consecrates the soil,
 And bids the panting Bard here end his toil.
 Why farther strive, o'er Alpine heights to rise,
 To win, what here is won, the laureate prize ?
 Behold what myriads rush and claim the ground !
 Their lyres new strung, their brows with chaplets crown'd.
 Here tott'ring age and jocund youth repair,
 Here flock, in num'rous bands, the gentle fair ;
 Here, glitt'ring rank and low-born labour join,
 And, side by side, peal forth the echoing line.
 In artless mood, no nurse or tutor near,
 E'en childhood lips spontaneous numbers here.
 Whene'er you list, fresh voices rend the air,
 Where'er you turn, a choral crowd is there.
 The Heav'n, the Rocks, the waving Groves reply ;
 'Tis one grand orchestra of varied minstrelsy.' pp. 8—10.

In the intermediate lines, the satirist avers that

'The courteous reader now

Is pleas'd, he knows not why, and cares not how :'

'and as an instance of this, he adduces the 'loud acclaim' with which 'even Bloomfield's lowly lays,' have been repaid.—We are not ashamed, notwithstanding our profession as critics, to confess ourselves to be of the number of those courteous readers who can be pleased with the productions of Robert Bloomfield. With all due deference to certain Northern critics and to this gentleman, we cannot consent to withhold from them the designation of genuine poetry. Robert Bloomfield is a man of modest

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unpretending merit, and of real genius, of whom it is equally ungenerous and unjust to speak in the language of contempt. In spite of the ridiculous efforts of well-meaning patrons who degrade him by comparisons which cannot be sustained, or by exhibiting him in the ludicrous character of a prodigy, and in spite of the injustice of those who would try his compositions by a standard to which they have no reference, the author of *Rural Tales* will neither be run down by the sarcasms nor sunk by the praises with which he is assailed. We are venturing at least a safe prophecy in giving our opinion, that the Public, after the fluctuations of opinion shall have subsided into that definitive collective judgement which is, in general, essentially just, will retain that due sense of the poet's claims that they 'will not willingly let him die.' And on the simple record which biography may transmit of his character, this may be justly inscribed;—'He was a poor man whom, in spite of poverty, genius did not ruin, and in spite of popularity and patronage, the world could not corrupt. When these failed him, he sought refuge in the spirit of independence, and indemnified himself in the love and enjoyment of nature, for the harsh and unfeeling decisions of the critics, reserving for himself an appeal to posterity.' This is one of the cases in which we think the dictates of candid criticism will be found at variance with the petulant effusions of satire. For the *why* and the *how* we must refer our readers to the strictures on the 'Banks of the Wye,' in a volume of the *Old Series* of the *Eclectic Review*.

The second part of the '*Modern Parnassus*,' sets out with the position, that 'genius is not essential for the modern poet,' in proof of which, and 'to encourage all whose chief or sole reliance is on versification,' two stanzas are adduced from the '*Wanderer of Switzerland*.' This is the only reference to the works of Mr. Montgomery in the poem, and the conclusion to be drawn from it, so far as respects the Author's sentiments, is, that he is totally unacquainted with them, or that a more particular notice of them could not answer his purpose. Allusions equally respectful are made to the "*Lay of the Last Minstrel*, the *Curse of Kehama*," &c. &c. Of the author of *Thalaba*, however, the Author says in a note,

"We of the modern school may think ourselves happy, that we have been able to retain Mr. Southey on our side. It is notorious, that the opposite party, aware that his talents would give splendour to any style which he adopted, have employed their warmest expostulations and severest censure, to shake his constancy, and seduce his affections from the muse of his choice."

He then proceeds to characterize some of the most popular poems of the day, as 'novels penn'd in rhyme;' and he asks,

' Who, midst a hero's dying groans, inquires
If Art adorns the lay, or Wit inspires?'
' E'en those, whose rough and barb'rous natures long
Despis'd the Muse, and spurn'd her sweetest song.
Whose savage mood not Shakspear's self could tame;
Now sooth'd to softness, own their former shame.
Won by the tale, they join the list'ning train,
Honour the minstrel, and applaud the strain.

' The stripling 'prentice and the sempstress maid,
Who from their shops before had never stray'd,
Now steal unseen along the Muse's grove,
To catch her strains and hear of war and love.
For they can judge, if lovers rightly sigh,
If warriors bravely fight and nobly die.
They, too, through trains of thick adventure led,
By turns feel joy, and hope, and grief, and dread.
The scene once open'd, all the actors shown;
And each well scann'd until the hero's known;
The beating heart no more can find repose,
Till the plot ripen, and the action close.
With breathless haste, from scene to scene they fly,
Nor quit the hero till he wed or die.' pp. 21—23.

In the third Canto, Walter Scott and Lord Byron are brought in to answer for their licentious introduction of foreign and technical names; and in the fourth, Mr. Wordsworth is arraigned for the absurdities of his poetical theory.

It is easy to perceive to what school, as the phrase is, our satirist himself belongs; and to whose periodical lucubrations he is principally indebted for these correct, profound, and discriminative opinions of contemporary poets; opinions which, on the faith of that high authority that first enunciated them, it has been our doom to have retailed again and again by satirists and readers of satires, with that unembarrassed arrogance of decision, which bespeaks no apprehended difficulty in adjusting the claims, or disposing of the rights of men of superior genius. It will be sufficiently obvious to our readers from this specimen, that it forms no part of the business of the satirist to convey a just idea of the authors which he is professing to criticize. It is quite sufficient for him to seize upon one or two accidental peculiarities of diction or faults of manner, and to dilate upon these in pointed rhyme, with a smartness of expression which shall conceal the extreme superficialness or arrant absurdity of the opinions he ventures to give. And if, in any instance, he may have outstepped the safe propriety of authorized praise or censure, a saving clause, introduced in the shape of a note, may redeem the credit of his judgement or candour: or he may even be allowed in an extended dissertation, to reverse the sentence of the text, tacitly convicting himself, and that without compunction,

of having in the first instance sacrificed truth and honesty, to the effect of a couplet.

It will hardly be thought worth the trouble, to notice more particularly the grounds of complaint and censure which the author of the 'New Art of Poetry' has taken. We may already have incurred the charge of treating too severely a light and playful production which was only designed in innocent raillery. As belonging, however, to a class of compositions which appear to us to be characterised by their utter worthlessness, and as containing a reiteration of sentiments injurious to living merit, and in themselves false and unjust, it deserves, in our opinion, the condemnation we have bestowed. We are not blind to the faults of Southey, of Montgomery, of Byron, or of Wordsworth, but we confess we have no pleasure in expatiating upon them as a detached subject of ridicule. The man who in reading their best productions, could make those faults the prominent object of his attention, can have read but to very little purpose those authors whom he professes to admire. If instead of applying to Horace for the rules of English poetry, and to the Edinburgh reviewers as an ultimate authority in the exposition of those rules, gentlemen-satirists, and gentlemen-critics would set themselves to obtain correct ideas of the nature and objects of poetry itself;—if they would not take it for granted that they understand what they have never studied, from the idea that poetry alone, to be competently understood, does not require previous study and habits of attention;—if they would endeavour to ascertain the *how* and the *why* in reference to the pleasure which they derive, or think they derive, from the perusal of the works of accredited genius,—of Milton, of Dryden, and of Pope, with whose names, perhaps, they take greater liberties than are warranted by their intimacy with their productions;—we are persuaded that the effect on their own minds would be exceedingly beneficial. They might still retain their preference for the 'elder bards,' but their admiration would partake less of pedantry, would be less exclusive and less petulant, as it became more enlightened. As they learned to attend to the development of their own feelings and to the sources of emotion which poetry opens up in the mind, they would discover poetry to be less obviously a subject of opinion, and they would be less confident in their tone of decision upon the merits of particular authors. They would learn that there are pre-requisites of taste and feeling no less essential to the readers of poetry than to the authors themselves;—that these are not altogether natural, but the result of cultivation;—and that prejudices and false associations are apt, even in well-cultivated minds, to interfere with the correctness of their decisions. They would begin to ascertain how far poetry deserves intrin-

nically to be made an object of attention, which its being made the subject of satire supposes it to be. And in these investigations and pursuits, in an improved perception of grandeur and of beauty as the result of directing their attention to those qualities instead of the defective and the ludicrous, and in the new views of material nature which would thus be unfolded, they would gain abundant compensation for the delights of satire and ridicule, and for all the complacent satisfaction and all the fame connected with the most successful exhibition of those amiable arts of criticism.

Art. IV. *A Tour through Italy*, exhibiting a View of its Scenery, its Antiquities, and its Monuments; particularly as they are Objects of CLASSICAL Interest and Elucidation: with an Account of the present state of its Cities and Towns; and Occasional Observations on the recent spoiliations of the French. By the Rev. John Chetwode Eustace. 2 vols. 4to. pp. lxxxiv. 608, and 650. Price 5*l.* 5*s.* Mawman. 1813.

THE ponderous and valuable accessions to the stores of geographical and topographical knowledge, which we have of late been continually receiving, from the daring spirit of discovery, or the restless curiosity of modern travellers, render it no easy task to keep pace with the fertility of the press. Though Mr. Eustace's work cannot claim attention from the novelty of the scenery which it describes, or from any surprising events detailed in the narrative, in which respects it may seem to general readers flat and uninteresting, after the adventures of Russian circumnavigators, it is nevertheless distinguished by the erudite qualifications of its Author, in connexion with the particular object of the tour, and by no ordinary degree of intrinsic excellence. The epithet 'Classical,' is designed by the Author to point out its peculiar character, 'which is to trace the resemblance between Modern and Ancient Italy, and to take for guides and companions in the beginning of the nineteenth century, the writers that preceded or adorned the first.' The work is obviously addressed to persons who have received a liberal education, and who alone can be supposed competent justly to appreciate the picturesque beauties of a country where, superadded to the rich remains of ancient art, altars and columns viewless to the uncultivated imagination, seem to surmount every hill and adorn every glade, which once were the consecrated haunts or dwelling places of the mighty dead. Italy itself, the *Terra Sancta* of classical idolatry, may be resembled to one vast Pantheon, in which every superstition that captivates the fancy or debases the understanding, may find its representative statue, its altar, and its votaries.

The general face of the country (says Mr. Eustace), so conspicuously beautiful all over Italy, merits from this circumstance alone peculiar attention, and when to its picturesque features we add those charms, less real but more enchanting, which fancy sheds over its scenery, we give it an irresistible interest that awakens all the feelings of the classic youth. Our early studies, as Gibbon justly observes, allow us to sympathize in the feelings of a Roman, and one might almost indeed say of every schoolboy not insensible to the sweets of his first studies, that he becomes in feeling and sentiments, perhaps even in language, a Roman, and is more familiar with the heroes and sages of antiquity than with the worthies of his own country.

It is not our present business to inquire how far this observation conduces to establish an immoral tendency in studies having this influence. It is readily conceded that the strong sympathy thus created with the former inhabitants of these classical regions, by which our feelings become reconciled to all that in their characters and superstitions might otherwise have supplied painful or disgusting recollections; that this strong accordance, or rather subjection, of taste, by which we become as it were naturalized to the country of the ancient Romans, furnishes the very best preparative for enjoying undisturbed the intellectual luxury of a tour through Italy. There are other qualifications equally indispensable to a traveller visiting that country, of which Mr. E. has given us a formidable catalogue in the Preliminary Discourse, which is replete with sensible observations. After dilating on the importance of 'classical knowledge,' under which head he might have added, as a not less necessary requisite, a certain degree of poetical sensibility, or genuine taste, without which an admiration of Virgil and Horace, or of nature herself, is idle pedantry or affectation;—and after specifying the Italian Language, Italian History, Medals, Architecture, Sculpture, Painting, and, in a qualified sense, Music, as entering into the preparatory knowledge *absolutely necessary* to all travellers wishing to derive from an Italian tour their full share of information and amusement; our Author proceeds 'to point out such dispositions as will contribute very materially to this object, by removing prejudices, and leaving the mind fully open to the impressions of experience and observation.' 'All the dispositions alluded to, are included in one short but comprehensive expression, an unprejudiced mind.' Mr. Eustace had previously, in the Preface, made a candid avowal of his individual sentiments on those subjects, to which our prejudices principally attach. We have pleasure in transcribing the following liberal expressions.

'Religion, Politics, and Literature, are the three great objects that employ every mind raised by education above the level of the

labourer or the mechanic ; upon them, every thinking man must have a decided opinion, and that opinion must occasionally influence his conduct, conversation, and writings. Sincere and undisguised in the belief and profession of the Roman Catholic Religion, the Author affects not to conceal, because he is not ashamed of its influence. However unpopular it may be, he is convinced that its evil report is not the result of any inherent defect, but the natural consequence of polemic animosity, of the exaggerations of friends, of the misconceptions of enemies. Yes ! he must acknowledge that the affecting lessons, the holy examples, and the majestic rites of the Catholic Church, made an early impression on his mind ; and neither time nor experience, neither reading nor conversation, nor much travelling, have weakened that impression, or diminished his veneration. Yet with this affectionate attachment to the ancient Faith, he presumes not to arraign those who support other systems. Persuaded that their claims to mercy as well as his own, depend upon Sincerity and Charity, he leaves them and himself to the disposal of the common Father of All, who, we may humbly hope, will treat our errors and our defects with more indulgence than mortals usually shew to each other. In truth, Reconciliation and Union are the objects of his warmest wishes, of his most fervent prayers : they occupy his thoughts, they employ his pen ; and if a stone shall happen to mark the spot where his remains are to repose, that stone shall speak of Peace and Reconciliation.' pp. xi, xii.

In consistency with the spirit which these observations breathe, is the recommendation which follows the remarks on the dispositions requisite in an accomplished traveller.

‘ In fine, let us contemplate the different forms of worship which prevail in different parts of Christendom, not with the acrimonious contempt of a narrow-minded sectary, but with the compassionate indulgence of a mild and humble Christian. Let it be remembered that Englishmen are reproached by foreigners with intolerance, and that it becomes them to keep up the national reputation of candour and of good sense, by conciliatory and forbearing conduct. I do not mean to recommend either compliance with practices which they condemn, or indifference for that form of Christianity which they have adopted ; but surely every candid and consistent Protestant will admit, that Christianity is excellent in all her forms ; that all Christian Establishments receive the same primitive creeds, believe the same mysteries, and admit the same moral obligations ; that it becomes a benevolent and charitable mind to consider rather in what they agree, than in what they differ ; especially as the former is so much, and the latter comparatively so little ; that while the spirit of Christianity is, like its Divine author, immutable, its external form may change with the age and the climate, and, as public opinion and authority shall direct, assume or resign the pomp and circumstance of worship ; that ceremonies, in themselves unmeaning, signify just as much as those who employ them attach to them, and that Catholic as well as Protestant nations may be allowed to adopt in religion as well as in civil life, such forms and rites as may seem calculated to ensure order

and respect; that whether the service be read in the language and according to the simple forms of the Church of England, under the Gothic vaults of York or of Canterbury; or whether it be chanted in Greek and Latin, with all the splendour of the Roman ritual under the golden dome of the Vatican: it is always and every where, the same voice of truth, the same gospel of salvation; in fine, that all Christians are marked on their entrance into life, with the same seal of salvation; that all hope to receive at the eucharistic table the same pledge of redemption, and that all resign their souls in death to the same merciful Father, with humble hopes of forgiveness through the same gracious Redeemer. That there should be such an universal agreement in these great and interesting articles must be a subject of consolation, and of pious acknowledgment to every benevolent mind.

‘But I fear that Charity itself can scarce look for a greater unanimity. An agreement in all the details and consequences drawn by arguments from first principles, is not to be expected in our present state, so chequered with light and shade, where knowledge is dealt out so unequally, and where the opinions of even good and wise men are so biased by education, by habit, and by prejudice. But if we have not knowledge enough to coincide in speculation, we may at least have charity enough to agree in practice, by treating each other's opinions with tenderness; and, in all our differences and discussions, keeping in view that beautiful maxim inculcated by a very learned, a very zealous, and a very benevolent Father, *In necessariis Unitas, in dubiis Libertas, in omnibus Caritas.*’ pp. xxxii—xxxiv.

Such sentiments as these, from an ecclesiastic of an exclusive establishment, the most arrogant in its pretensions, and the most intolerant in its doctrines and spirit, must, even while they are considered as expressive of the character of an individual only, be perused with sincere pleasure: but when they are taken in connexion with expressions of a similar nature, from illustrious individuals of the same Church, whose characters equally protect them from the suspicion of insincerity, they may be admitted as furnishing well-grounded reasons for very encouraging anticipations in regard to the great body of the Roman Catholics. We are not always to expect a formal repeal of public acts and edicts, or a public recantation of declarations through which the collective wisdom of a Church or of a nation has been enunciated, how obsolete soever, to the credit of humanity, those enactments may have become. In the removal of the prejudices in which they originated, and the silent counteraction of the spirit from which the letter derived its meaning and its power, we seem to possess the best ‘indemnity for the past,’ and the best ‘security for the future.’ In this way, we may hope to see the same agents that were once in opposition to our hopes, their purpose rather than their opinions changed, concurring with us in promoting objects of common interest;—to

the instruments employed in the amelioration of society, which were once destructive in their operation; and which, still retaining their form, become, by their application, of a different nature. Thus the sword and the spear are not to be totally laid aside as being only destructive or useless, but the one is to be converted into a plough-share and the other into a pruning hook. The Roman Catholic religion, externally the same in its rites and tenets, may, perhaps, from the efficient development of those seminal principles of truth which it still preserves, become instrumental in working a beneficial change upon society, itself in the mean time partaking by reaction of a change of nature and tendency.

But leaving these fair visions of the future, we may remark that a qualification not less essential to the full enjoyment of a Tour through Italy, than those which Mr. Eustace has specified, is that which he possessed in being a Roman Catholic. Not only does that religious system which we call Popery, tend to cherish the emotions of taste, and by superinducing feelings of sacred veneration, exalt those emotions to a degree of sublimity, but almost every object of taste which presents itself to the traveller in Italy, is connected with that religious system: —he beholds on all sides the trophies and symbols of the Roman Catholic faith, the signs of its ancient grandeur, or of its continued prevalence; and the sensations which these objects must awaken, unless viewed with that sceptical indifference which precludes the higher emotions, can be grateful only to a member of that Church.

To us, however, who as Christians and as Protestants, must associate with the objects of *classical* enthusiasm, and with the monuments of a corrupted faith, other ideas than those which the enthusiasm of our school days, or the passion of taste (if we may use the expression) would suggest, there appear to be moral requisites of a different description, for the right improvement of a Tour through Italy. We do not say, that these requisites would be conducive to an increase of pleasurable emotion. On the contrary, the disposition of mind to which we allude, might favour that melancholy which the contemplation of truth is apt to excite in a mind not sufficiently courageous in following out its decisions, and not fortified by converse with eternal realities, against all the disturbing thoughts connected with the fleeting scenes of a disordered world. A competent observer would be struck with the reflection, that the most admirable specimens of the sublimest of human arts, the most beautiful or most stupendous efforts of architectural genius with which the fair scenes of nature are, as if in rivalry, or in contrast, covered, are the productions, and in a sense, the representative signs of human weakness or human suffering.

To what do the magnificent temples of Heathenism, the castles of the middle ages, and the cathedrals of later times, owe their origin, but to idolatry, superstition, or aggression? And at what an expense of compulsory labour or oppressive exactions have they for the most part been erected! Even in edifices of a less unsocial or anti-christian character, in the mausoleum and the pyramid, we discern but the monuments of impotent ambition, and the pertinacious vanity which thus sought to preserve on earth an immortality devoid of consciousness, the shadow of a name; and in all the remains of ancient grandeur, we may realize, in different degrees, the lives, or freedom, or happiness of the many, compromised or absorbed in the interests of the few. But we must not pursue speculations, so foreign from the object of the artist, or the classical traveller. It is high time for us to set out with Mr. Eustace and his companions, Philip Roche, Esq. Lord Brownlow, and Robert Rushbrooke, Esq. on their interesting expedition.

The Party quitted Vienna on the 28th of January, 1802, and arrived the following week at the foot of the Rhetian Alps, where Salzburg is placed, as if to guard the entrance into the grand defile which traverses them. Mr. E. advises the traveller to pass the Alps early in the autumn, to avoid the inconvenience of travelling in cold weather. The Unterberg, the most conspicuous mountain in the immediate neighbourhood of the city, is one of the traditional haunts of those infernal huntsmen who, it is said, issue at night from the bowels of the earth, together with a pack of unearthly hounds, to enjoy their midnight chase, and make the forests echo with their yells and shouts, 'too loud to proceed from mortal organs.' During their stay at Salzburg, Mr. Eustace and his friends visited the celebrated Salt-mines at Halleim, of which he gives an interesting description. Proceeding thence, they entered the defiles of the Alps, at a place called Unkin, about one mile from Reichenhall.

The road first sweeps along the base of a noble eminence covered with firs; a church spire rises on the side of a hill; and on the summit of the same hill stands a castle in ruins. Proceeding onwards we come to the foot of the precipice, which with its castle overhangs the road in tremendous majesty. We then enter a dell, a sudden turn of which presents on one side a vast mountain clad with firs; while on the other the precipice, girded with a zone of forest trees, increases in height and grandeur, and surmounted with the old rampart walls, looks like the battlemented dwelling of a race of giants. In front, an immense mass covered with a hundred woods, and half wrapped in fogs and clouds, obstructs the view, and forms an awful foreground to the picture. Still continuing to ascend, we wind along the dell, with a torrent murmuring by the road side, and all around mountains in various shapeless forms, increas-

ing in height, shagginess, and horror. The scene was here truly tremendous. The defile is very narrow, leaving space only for the road and the torrent. The mountains rise on each side so nearly perpendicular, that the vast forests growing on their sides cast a dismal shade over the road, and loaded as they were with a weight of snow, seemed ready to fall, and bury the traveller as he passed below. Now and then, a chasm broke the uniformity of this gloomy scenery, and presented an object less dark, but equally terrific, a torrent arrested in its fall by the frost, hanging from the brow of a crag in solid masses, and terminating in immense pointed icicles. The least of these icicles, if detached from the sheet above, would have crushed the whole party; and when contemplated thus suspended over our heads, *jamjam lapsura calentique adsimilis*, could not fail to excite some emotions of terror.* Whenever the mountains receded and sloped backwards, they only enabled us to discover forests rising above each other, and swelling into new regions, till they concealed their extent and elevation in the clouds.' pp. 9—10.

On leaving the Alps, Mr. E. indulges in some reflections on the amiable and gentle character of the modern Rhetians, contrasted with the savage ferocity which once characterized the mountain-tribes. This change he attributes to two causes, 'which, fortunately for Europe, worked with increasing extent and energy, and successfully counteracted the prodigious efforts of ferocity, barbarism, and ignorance, during the middle ages,' — 'the increasing influence of Christianity, and the authority of the clergy.'

'It is indeed fortunate,' he adds, 'that religion has penetrated these fastnesses, impervious to human power, and spread her influence over solitudes where human laws are of no avail; that where precaution is impossible, and resistance useless, she spreads her invisible Ægis over the traveller, and conducts him, secure under her protection, through all the dangers of the way. In fact, while rapidly skimming the edge of a precipice, or winding cautiously along under the loose masses of an impending cliff, he trembles to think that a single touch might bury him under a crag precipitated from above, or the start of a horse, purposely alarmed, hurl him into the abyss below, and give the ruffian a safe opportunity of preying upon his plunder. When in such situations the traveller reflects upon his security, and recollects that these mountains, so savage, and so well adapted to the purposes of murderers and banditti, have not in the memory of man, been stained by human blood, he ought to do justice to the cause, and gratefully acknowledge the beneficent influence of religion.' p. 19.

* 'Ye Icefalls! ye that from the Mountain's brow

'Adown enormous Ravines slope again—

'Torrents, methinks, that heard a mighty voice,

'And stopp'd at once amid their highest plunge!

'Motionless torrents! silent cataracts!' *Coleridge.* (Rev.)

Our readers will not, we think, be inclined to treat wholly with contempt the remarks which follow, prompted apparently by sincere piety and benevolence.

‘Impressed with these reflections, he will behold with indulgence, perhaps even with interest, the crosses which frequently mark the brow of a precipice, and the little chapels hollowed out of the rock where the road is narrowest: he will consider them as so many pledges of security, and rest assured, that as long as the pious mountaineer continues to adore the * *Good Shepherd*, and to beg the prayers of the *afflicted Mother*, he will never cease to befriend the traveller, nor to discharge the duties of hospitality.’ pp. 19, 20.

Arrived at Trent, Mr. E. makes some observations on the celebrated council to which it is indebted for its fame. They are moderately and plausibly defensive of the acts of that immense convocation; but we have not room for their insertion.

The first town which receives the traveller upon his descent from the Rhetian Alps, is Verona, beautifully situated on the Adige. Immediately on our author's arrival, he hastened to survey the amphitheatre, one of the noblest monuments of Roman magnificence now existing, its outward circumference being 1290 feet, the length of the arena 218, and its breadth 129: the seats are capable of containing 22,000 spectators.

‘At either end is a great gate, and over each a modern balustrade, with an inscription informing the traveller, that two exhibitions of a very different nature took place in the amphitheatre some years ago. The one was a bull baiting, exhibited in honour of the Emperor Joseph, then at Verona, by the governor and people; the seats were crowded, as may be imagined, on this occasion: and a Roman Emperor was once more hailed in a Roman amphitheatre with the titles of Cesar and Augustus, by spectators who pretend and almost deserve to be Romans. The other exhibition, though of a very different nature, was perhaps equally interesting: the late Pope in his German excursion passed through Verona, and was requested by the magistrates to give the people an opportunity of testifying in public their veneration for his sacred person. He accordingly appeared in the amphitheatre, selected on account of its capacity as the properest

* ‘*Pastor bonus, Mater dolorosa*; such are the titles often inscribed over those rustic temples; sometimes a whole sentence is subjoined, as, *Pastor bonus qui animam suam dat pro ovis suis*. Under a crucifix on the brow of a tremendous crag, I observed some lines taken from the *Dies Iræ*, a funeral hymn, which, though disfigured by rhyme, was justly admired by Johnson and Lord Roscommon for its pathos and sublimity.—The lines were,

Recordare Jesu pie
Quod sum causa tuæ viæ—
Quærens me sedisti lassus
Redimisti crucem passus
Tantus labor non sit cassus.*

place, and when the shouts of acclaim had subsided, poured forth his benediction on the prostrate multitude collected from all the neighbouring provinces to receive it. The classical spectator would have amused himself with the singular contrast, which this ceremony must have presented, to the shows and pomps exhibited in the same place in ancient times. A multitude in both cases equally numerous, but then assembled for purposes of cruel and bloody amusements, now collected by motives of piety and brotherhood: then all noise, agitation, and uproar; now all silence and tranquil expectation: then all eyes fixed on the arena, or perhaps on the Emperor; an arena crowded with human victims; an Emperor, Gallienus for instance, frowning on his trembling slaves; now all looks rivetted on the venerable person of a Christian Pontiff, who, with eyes and hands uplifted to heaven, implored for the prostrate crowd peace and happiness.' pp. 31, 32.

At Vicenza he takes occasion to pay a deserved tribute of praise to Palladio, who seems, of all modern architects, 'to have had the best taste, the most correct ideas, and the greatest influence over his contemporaries and posterity.' About twenty palaces erected by him in his native city, some of them of unusual magnificence, contribute to give Vicenza an appearance of splendour and beauty not common even in Italy. Mr. E. adds, 'I feel some regret in being obliged to acknowledge that the metropolis of the British empire, though the first city in Europe, and I suppose in the world, for neatness, convenience, and cleanliness, is yet inferior in architectural embellishment to most capitals.'

Mr. Eustace mentions a political phenomenon of a very extraordinary nature, which he believes few travellers have noticed.

'The Cimbri and Teutones, two tribes from the northern Chersonesus, invaded Italy, as it is well known, in the year of Rome 640, and were defeated, and almost extirpated by Marius, in the neighbourhood of Verona. The few who escaped from the vengeance of the conquerors took refuge in the neighbouring mountains, and as they remained unmolested, formed a little colony, which either from its poverty, its insignificance, or its retired position, has escaped the notice, or perhaps excited the contempt of the various parties, that have disputed the possession of Italy for nearly two thousand years. They form altogether seven parishes, and are therefore called the *Sette commune*; they retain the tradition of their origin, and though surrounded by Italians still preserve their Teutonic language. The late King of Denmark visited this singular colony, discoursed with them in Danish, and found their idiom perfectly intelligible. Though we felt no inclination to visit them, (for a classic traveller cannot be supposed to be very partial to barbarian establishments in Italy, however ancient their date,) yet, we were struck with the circumstance, and beheld their distant villages nested in the Alps, as they

were pointed out to us from Vicenza, with some interest. The reader will hear with more satisfaction that a Roman colony still remains on the borders of Transylvania, and that it retains the Latin language nearly unmixed, and glories in its illustrious origin. Hence, when any of its members enlists in the imperial service, and according to custom is asked his country and origin, his answer is always, "Romanus sum." pp. 52, 53.

Of eighteen thousand students, who, it is said, crowded the schools of Padua during ages, we are informed six hundred only remain, a number which, thinly scattered over the benches, is barely sufficient to shew their deserted state. 'The arts of medicine and anatomy, which flourished for so many ages in Salerno and Padua, have long since migrated to the North, and seem to have fixed their temporary residence at Gottingen and Edinburgh.' This diminution of numbers, and the consequent changes, Mr. Eustace attributes to the establishment of similar institutions in other countries, and the general multiplication of the means of knowledge over the Christian world, as, he says, the lecturers are men of zeal and abilities, the plan of the studies is the result of long and successful experience, the libraries, collections, and cabinets of every kind are numerous and magnificent, and encouragement, moreover, is not wanting, the places of professors being both lucrative and honourable. 'Knowledge is now,' he adds, 'fortunately placed within the reach of almost every village; and youth, in almost every country, may enjoy that, which an eloquent ancient considers as one of the greatest blessings of early life—*home education*.'

'Ubi enim aut jucundius morarentur quam in patriâ? aut pudicius continerentur quam sub oculis parentum? aut minore sumptu quam domi?'

From Padua our travellers hastened to enjoy the few remaining days of the expiring carnival at Venice. They embarked on the Brenta in a convenient barge drawn by horses, and gliding rather slowly down the river, were at liberty to admire its celebrated banks, which, lined with little towns and decorated with several handsome palaces and gardens, have a rich, a lively, and sometimes a magnificent appearance: 'but their splendor and beauty,' observes our Author, 'have been much exaggerated, or are much faded; and an Englishman accustomed to the Thames, and the villas that grace its banks at Richmond and Twickenham, will discover little to excite his admiration as he descends the canal of the Brenta.'

About five o'clock in the afternoon, they arrived at Fusina, on the shore of the Lagune, (the shallows which border the whole coast,) opposite Venice.

'The city instantly fixed all our attention. It was then faintly illuminated by the rays of the setting sun, and rising from the waters with its numberless domes and towers, attended, if I may be allowed the expression, by several lesser islands, each crowned with its spires and pinnacles, presented the appearance of a vast city, seated on the very bosom of the ocean.'

Mr. Eustace describes the celebrated Rialto, which is a single, but very bold arch, thrown over the Gran Canale, as being striking from its elevation, span, and solidity; but he adds, that 'it sinks almost into insignificance when compared with the beautiful bridge Della Trinita, at Florence, or with the superb and far more extensive structures of Blackfriars and Westminster.' After a brief description of the arsenal and the public edifices, our Author indignantly exclaims,

'But why enlarge on the beauty, the magnificence, the glories of Venice? Or why describe its palaces, its churches, its monuments?' That liberty which raised these pompous edifices in a swampy marsh, and opened such scenes of grandeur in the middle of a pool, is now no more! That bold independence which filled a few lonely islands, the abode of sea-mews and cormorants, with population and commerce, is bowed into slavery; and the Republic of Venice, with all its bright series of triumphs, is now an empty name. The city, with its walls, and towers, and streets, still remains; but the spirit that animated the mass is fled. *Jacet ingens littore truncus.* The unjust and cruel deed of destroying a republic, weak and inoffensive, yet respectable from its former fame, belongs to Buonaparte; but the causes that led to it, must be sought for in the bosom of the republic itself.—Luxury had corrupted every mind and unbraced every sinew. To attend the doge on days of ceremony, and act their part in public pageantry; or, perhaps, point out in the Senate the best mode of complimenting some powerful court, or of keeping or patching up an inglorious peace with the piratical powers of Africa, was the only business of the nobility. To accompany their chosen ladies, to wile away the night at their casinos, and slumber away the day in their palaces, was their usual, their favourite employment. Hence Venice, for so many ages the seat of independence, of commerce, of wisdom, and of enterprize, gradually sunk from her eminence, and at length became the foul abode of effeminacy, wantonness, and debauchery.' 'The population of Venice, previous to the late revolution, amounted to about one hundred and fifty thousand souls; it is supposed, since that event, to have decreased considerably, and will probably if the present order of things should unfortunately last, continue to diminish, till, deserted like Sienna and Pisa, this city shall become a superb solitude, whose lonely grandeur will remind the traveller, that Venice was once great and independent.' pp. 76—80.

Our travellers left Venice without regret, impatient of its confinement, and of 'the dull, indolent, see-saw motion of gon-

dolas,' and returned to Padua. About seven miles southward of this city, rises the ridge of hills called the Colli Euganei. In one of the recesses of these mountains stands the village of Arquato, where Petrarch spent the latter years of his life, and where his villa and his monument, preserved by the people with religious care, still continue to attract a number of literary visitors of all countries. 'Few names,' Mr. Eustace observes, 'have been so fondly cherished by contemporaries, or treated with so much partiality by posterity as that of Petrarcha.' This distinction he thinks attributable less to his talents or even to his virtues, than to the amiable and engaging qualities, the pleasing manners and generous feelings which accompanied them. Mr. Eustace, in combating the assertions of Gibbon, enters at some length into a defence of the poet's character, and his remarks are both sensible and candid. The subject has been of late, however, so completely canvassed, that we forbear to occupy our pages with the discussion. Our readers will be more interested in the Author's narration of the visit he paid to the poet's villa, which he describes with the minuteness of an antiquarian, and in the spirit of a votary. It consists of two floors, the first of which is now used for farming purposes; the second contains five rooms.

'To the chief window is a balcony; the view thence towards the opening of the valley on the side, and in the front, towards two lofty conical hills, one of which is topped with a convent, is calm and pleasing. The only decoration of the apartments is a deep border of grotesque painting, running as a cornice under the ceiling; an old smoky picture over the fire-place in the kitchen; said by the good people to be an original by *Michael Angelo*, and a table and chair, all apparently, the picture not excepted, as old as the house itself. On the table is a large book, an Album, containing the names, and sometimes the sentiments, of various visitors. The following verses are inscribed in the first page; they are addressed to the traveller.

Tu che devoto al sagro albergo arrivi
Ove s'aggira ancor l'ombra immortale
Di chi un dì vi depose il corpo frate,
La Patria, il nome, il sensi tuoi qui scrive.

The walls are covered with names, compliments, and verses. Behind the house is a garden, with a small lodge for the gardener, and the ruins of a tower covered with ivy. A narrow walk leads through it, and continues along the side of the hill, under the shade of olive trees; a solitary laurel * still lingers beside the path, and recalls to mind, at once, both the poet and the lover. The hill ascends steep from the garden, and winding round, closes the vale and the prom-

* It is necessary to remark here, once for all, that the Italian laurel is the *bay-tree*, the *laurus* of the ancients.

pect. Its broken sides are well cultivated, interspersed with olives and cottages. It was already evening when we arrived. After having examined the house, we walked for some time in the garden; a thousand violets perfumed the air; the nightingale was occasionally heard, as if making its first essay; and, excepting his evening song, "most musical, most melancholy," all was still and silent around. The place and the scenery seemed so well described in the following beautiful lines, that it was impossible not to recollect and apply them, though probably intended by the poet for another region.

Qui non palazzi, non teatro, o loggia,
Ma'n lor vece un abete, un faggio, un pino,
Tra l'erba verde, e'l bel monte vicino
Onde se scende poetando e poggia,
Levan di terra al ciel nostro intelletto.
E'l rosignuol che dolcemente all' ombra
Tutte le notti si lamenta e piagne.' *Son. x.* pp. 84—86.

A remark occurs in the account of the industrious cultivation of the peninsula of Sirmione, which deserves attention. The olive trees, which are the produce of the hill, are very productive, and so sensible are the inhabitants of their value, that they contrive to plant them on the sides, and even in the clefts of the rocks, and sometimes raise walls to prop them when in a situation too perpendicular, or of a form too spreading and extensive for the trunk.

'This instance of exertion (adds our Author), and indeed many others which I may introduce hereafter, together with the highly cultivated appearance of the country, have effectually removed some of our prejudices, and convinced us, notwithstanding the partial and hasty representations of certain travellers, that the Italians are a very laborious people, and that if they do not enjoy all the advantages attached by Providence to industry, the fault is to be attributed, not to them, but to their landlords and governors.' p. 96.

We are too apt, perhaps, to make geographical distinctions in human nature, and in our estimates of national character, to assign to natural and fixed causes those moral or physical attributes which appear to distinguish the people, and to contemplate these as existing unmodified in each individual of the species. Whatsoever may be the effects of climate, and of other natural circumstances, on the temperament, and through that medium on the tendencies of the character, in the absence of those excitements and restraints which are introduced by the diffusion of knowledge, and by the influence of a free government; we find that they uniformly and easily give way to moral cultivation, and that, in proportion as the development of the mind takes place, the modifications of individual character become more prominently diversified, while national distinctions disappear. Human nature, dwarfed by a debasing superstition,

and depressed by a barbarous policy, or a tyrannical government, will, under every latitude, exhibit appearances essentially the same. The character which has been attributed to the Italians, does not widely differ from that which, under circumstances in some respects similar, attaches to a large class of our fellow subjects in Ireland. Those always will be idle, who have no motive for exertion: those will always be found passionate and vindictive, who have been taught no better principle of self-government than their passions: and superstition, the offspring of ignorance, will always debase the intellect, and brutalize the feelings. But under such circumstances, the fault is to be attributed, not to any physical or incurable difference in the inhabitants of a particular soil or climate; but, as Mr. Eustace observes, 'to their landlords and governors.' Perhaps the native, or, if we may be allowed the expression, the naked character of the English, divested of the qualities which have been so generally superinduced by civilization and the influence of the laws,—if we can conceive of its existing among some of the lowest orders, in this uncompounded state,—and exposed to the operation of external temptation, would be found to exhibit more hardened and ferocious selfishness, more of the nature of our own bull-dog than other European nations. The substratum of the national character, as it is sometimes apparently disclosed to us in instances of fearless defiance to the laws of God and man, does not possess, we conceive, any pre-eminent inherent excellence. In 'the awful power of law acting on natures pre-configured to its influences;' and binding men together by 'the force of moral cohesion;' in the spirit of Liberty, the originator and guardian of those laws; in the flood of moral light which burst upon this country at the Reformation; in the free circulation of the sacred scriptures, and the attention paid to the education of the lower orders; in these concurring circumstances are to be found the true solution of that moral pre-eminence which distinguishes our native country, and in these are laid the foundations of her greatness.

Mr. Eustace and his friends explored the classic banks of the Mincius, which are very little known, and descended the river to the place where it falls into the Po, about twelve miles below Mantua. During their tour they perused the *Pastorals* and *Georgics* of Virgil, and made it their business to examine them in reference to the face of the country as it now appears, by which they were led to the following conclusions:

'Virgil composed his *Eclogues*, in order to enrich his language with a species of poetry till then unknown in Latin, and that he might succeed the better, he took Theocritus, the Prince of Pastoral Poets, for his model. With little regard to originality, he pretended to no

more than the honour of being the first Roman who imitated the Sicilian bard.

Prima Syracosio dignata est ludere versu
Nostra, nec erubuit sylvas habitare Thalia. Ecl. vi.

And made no difficulty of borrowing the sentiments, images, and even descriptions of his master. We are not therefore, generally speaking, to look into Virgil's Pastorals for delineations of Mantuan scenery, nor expect to find in them many unmixt and peculiar allusions to the Mincius and its borders. His object was to copy the original, not to give a new picture of his own composition. I have said *generally*, because in two pastorals, the first and the ninth, the poet treats professedly of that river, Mantua, and the neighbouring country; and in the seventh, though the names are Greek, the two contending shepherds, Arcadians, and the scene, we must suppose, Grecian also, yet, by an inaccuracy, not unusual in pastoral compositions, he introduces the Mincius, with its characteristic reeds and its verdant banks.

Hic virides tenera prætexit arundine ripas;
Mincius.

In the two former the poet certainly means to describe some of the features of his own little possession, and by these features it is evident, that it lay at the foot, or in the immediate neighbourhood of the hills, not far from Valleggio, near which town they begin to subside, and gradually lose themselves in the immense plains of Mantua.

Qua se subducere colles,
Incipiunt, mollique jugum demittere clivo. Ecl. ix. 7—16.

‘On no other part of the banks of the Mincius, are to be discovered either the “bare rocks,” that disfigured the farm of Tityrus, or the “towering crag” that shaded the pruner, as he sung, or the “vine-clad grotto,” where the shepherd reclined, or the “bushy cliff,” whence the browsing goats “seemed as if suspended,” or “the lofty mountains,” which in the evening, cast their “protracted shadows” over the plain. The “spreading beech” indeed, and “aerial elm,” still delight in the soil, and adorn the banks of the Mincius, in all its windings. From these observations may be inferred, the impropriety of fixing Virgil’s farm at Pietole, or Virgiliana, in the immediate vicinity of Mantua, while the poet represents it as at the distance of at least some miles, or a walk deemed long even for active young shepherds;

Cantantes, licet usque, minus via lædet, eamus.’ ix.
pp. 104—5.

The name of Virgil is still the pride of the Mantuans. It is said that at the end of the fourteenth century, a statue of Virgil stood on an elevated pedestal in the Piazza delle Erbe, when Carlo Malatesta, one of the brutal chieftains of the times,

ignorant of every art but that of war, and knowing, probably, nothing of Virgil but his name, in one of his triumphal processions, ordered it to be thrown down and cast into the lake; alleging as a reason for this act of violence, that "the honour of a statue belongs to Saints only, and ought not to be profaned by being communicated to scribblers and buffoons." A bust of Virgil, supposed to be the head of this very statue, was erected by the Duke Vespasian in the principal hall of his palace, about the year 1580. After the plunder of the ducal palace, on the entrance of the Austrians, it was placed in the academical gallery, where it remained till the year 1797, and used to be pointed out to strangers by the Mantuans, with peculiar complacency. The French, however, whose wanton acts of devastation and insolent excesses, Mr. Eustace loses no occasion of reprobating, no sooner became masters of Mantua, than they began to pillage its gallery, and pilfer its most valuable articles. Among them was this precious bust, which they carried off, notwithstanding the entreaties of the citizens, 'while with cruel mockery,' adds Mr. Eustace, 'they celebrated civic feasts in honor of the poet, and erected plaster busts in the place of his marble statues. Such is the taste of this nation, such the honors it pays to the ancients?'

We must pass over the brief description which our author gives of Cremona, Placentia, Parma, and Modena, to make room for an interesting account of the magnificent institutions of the city of Bologna. The first of these which he mentions, is the Clementine Academy, instituted in the beginning of the last century for the encouragement and accommodation of artists, and with the design of perpetuating the skill and the honours of that school which boasts of having among its masters, the names of Guido, Guercini, the Caracci, Caravaggio, Giordano, and Albano. In this academy, public instructions are given gratis. Its halls and apartments are very spacious, and form part of the palace belonging to the Istituto di Bologna.

'This latter establishment, one of the most magnificent of the kind in Italy, or perhaps in the world, occupies an immense and very noble edifice, where the various arts and sciences have their respective halls, decorated in a grand style, and furnished with appropriate apparatus. In this palace sits the Academy of Sciences, of high reputation in the republic of letters, and a singular monument of that enthusiasm for knowledge, which has always formed a distinctive feature in the Italian character. It owes its origin, in the seventeenth century, to a noble youth of the name of Eustachio Manfredi, who, at the early age of sixteen, formed a literary society, and collected at certain stated assemblies in his own house, all the men of taste and talents in Bologna. The spirit of the

founder has never abandoned the academy, which still continues to enrich the learned world with its productions, and support the fame and glory of its origin. In the same palace are, a library, containing at least one hundred and fifty thousand volumes, open to the public six days in the week; an observatory, furnished with an excellent astronomical apparatus; a vast chemical laboratory; a cabinet of natural history: an experimental cabinet, with all kinds of instruments for physical operations; two halls of architecture, one for the civil, the other for the military branches of this art: a marine hall; a gallery of antiquities, another of statues, and a third of paintings; a hall of anatomy and midwifery, celebrated for a remarkable collection of wax figures, representing the female form in all the stages, and in all the incidents of parturition; in fine, a chapel for the use of the united members of the institute. Almost all these halls and apartments are adorned with pictures and paintings in fresco, on the walls and ceilings, and form one of the most magnificent abodes ever consecrated to the arts and sciences. I have already observed, that regular instructions are given to young painters, in the hall of the academy: I must here add, that professors attend and deliver lectures gratis, at stated periods, to all students, on the different arts, in their respective halls.

‘Bologna owes this superb establishment to one of its citizens, General Count Marsigli, who, after having passed many years in the Imperial service, returned to his country, and devoted the remainder of his days, his talents, and his fortune, to the propagation of the arts and sciences, in its bosom. He bestowed upon the city his valuable collections of every kind, and by his exertions formed a society of men of the first talents and reputation, in each art and science, which assumed the name of the *Instituto di Bologna*. To lodge this society, and receive the above mentioned collections, the city purchased the *Palazzo Cellesi*, and had it fitted up in its present style, at the same time grand and commodious. This arrangement took place in the year 1714. Since that period the *Instituto* has been enriched by the donations of several illustrious persons, and particularly of Benedict XIV. a pontiff of an enlightened and capacious mind, who loved and encouraged the sciences, in all parts of the Roman state, but particularly at Bologna, his native city. An Englishman, accustomed to the rich endowments of his own country, will hear with astonishment, that this grand establishment, so well furnished with all the materials of science, and so well supplied with professors of the first abilities and reputation, does not possess an annual income of seven hundred pounds a year; and his surprise will increase, when it is added, that the want of a larger income has hitherto been abundantly supplied by the zeal and indefatigable assiduity of the governors and professors.

‘From the *Instituto* we naturally pass to the University, the glory of Bologna, and equal, if not, as the Bolognese pretend, superior in antiquity, and once in reputation, to the most celebrated academies in Europe. The honors, titles, and privileges, conferred

upon it by kings and emperors, by synods and pontiffs, the deference paid to its opinions, and the reverence that waited upon its graduates, prove the high estimation in which it was once held; and the names of Gratian and Aldrovandus, of Malpighi and Guglielmini, of Ferres and Cassini, are alone sufficient to shew that this high estimation was not unmerited. The Scuole pubbliche, or halls of the University, form a very noble building; seventy professors are employed, and the endowments are very considerable. The number of students, however, is not adequate to the fame and splendor of such an establishment, as it scarce amounts to five hundred, while anciently it exceeded twice as many thousands. The decrease here, as at Padua, is to be ascribed to the multiplication of similar establishments in all Christian countries.

‘ Besides the Instituto and the University, two Academies of less lustre and celebrity watch over the interests of literature, and endeavour to extend the empire of the Muses. They are entitled, by a playful opposition, the *Inquieti* and the *Oziosi*, and abandoning the higher regions of science to the speculations of their brethren of the two great seminaries of learning, love to range through the fields of fancy, and amuse themselves in collecting its flowers. The youth, whom I mentioned above, as founder of the Academy of Sciences, Eustachio Manfredi, did honor to these societies, by his poetical effusions, and is ranked for tenderness and delicacy, among the first Italian poets, in light airy compositions. Zanotti, Scarselli, Roberti, and Sanseverino, have acquired considerable reputation in the same line. In short, the two grand features of the Bolognese character, are formed by the two most honorable passions that can animate the human soul—the love of Knowledge, and the love of Liberty; passions which predominate through the whole series of their history, and are justly expressed on their standard, where “*Libertas*” blazes in golden letters in the centre, while “*Boŋonia docet*” waves in embroidery down the borders.’ pp. 138—141.

Mr. Eustace thinks that the Pisatello has no claim to the classic honours of the Rubicon, but that the river which Cæsar passed was that which is now called the *Fiūmecino*, and which is formed by the union of the three streams, the Pisatello, the Rugone (supposed to be a corruption of Rubicone,) and the Borco. In crossing the Rubicon, the traveller passes from Cisalpine Gaul into Italy, properly so called, and enters the territory of the Umbri, that is, Umbria.

‘ A few miles from Cesena we came within sight of the Adriatic on the left, while on the right the mountains increase in height and in magnificence. On the summit of one that rose in full view before us, covered with snow and shining with ice, rose the town of S. Marino, bosomed in the regions of Winter, and half lost in the clouds. The genius of Liberty alone could have founded, and supported, a Republic, in such a situation.’ p. 148.

Mr. Eustace’s arrival at Loretto leads him to allude, of course

to the Santa Casa, to which the town owes its existence, and which was for so long a period the favourite object of besotted pilgrims from all parts of Christendom. Our readers will appreciate the good sense and liberality of the following remarks, as proceeding from a Roman Catholic Clergyman.

Every reader is acquainted with the legendary history of the Santissima Casa, or most holy house; that it was the very house which the Virgin Mother, with the infant Saviour and St. Joseph, inhabited at Nazareth; that it was transported by angels from Palestine, when that country was totally abandoned to the infidels, and placed, first in Dalmatia, and afterwards on the opposite shore in Italy, close to the sea side, whence, in consequence of a quarrel between two brothers, the proprietors of the ground, it was removed, and finally fixed, on its present site. This wonderful event is said to have taken place in the year 1294, and is attested by the ocular evidence of some Dalmatian peasants, the testimony of the two quarrelsome brothers, and I believe, the declaration of a good old lady of the name of Laureta. Some had seen it in Dalmatia, others beheld it hovering in the air, and many had found it in the morning on a spot, which they knew to have been vacant the evening before. Such is, at least in general, the account given at Loretto, circulated all over Italy, piously admitted by many holy persons, and not a little encouraged by the Popes. I need not say, however, that many men of reflection in Italy, and indeed within the precincts of Loretto itself, consider this wonderful story as an idle tale, or, at best, a pious dream, conceived by a heated imagination, and circulated among an ignorant race of peasants and fishermen. They suppose the holy house to have been a cottage or building long buried in a pathless forest, and unnoticed in a country turned almost into a desert by a succession of civil wars, invasions, and revolutions, during the space of ten or twelve centuries. A dream, an accidental coincidence of circumstances, might have led one or more persons to the discovery of this long forgotten edifice, and such an incident working on minds heated by solitude and enthusiasm, might easily have produced the conviction, and propagated the belief of the wonderful tale. But be the origin of the holy house what it may, the effect of artifice or of credulity, it gradually attracted the attention, first of the country round, then of Italy at large, and at length of the whole christian world. The miracle was everywhere heard with joy and admiration, and everywhere welcomed with implicit unsuspecting faith. Princes and prelates, rich and poor, hastened with pious alacrity to venerate the terrestrial abode of the incarnate Word, and implore the present aid and influence of his Virgin Mother. Gifts and votive offerings accumulated; a magnificent church was erected; gold, silver, and diamonds blazed round every altar, and heaps of treasures loaded the shelves of the sacristy; various edifices rose around the new temple, and Loretto became, as it still remains, a large and populous city. The church was planned by Bramante, and is a very noble structure in the form of a cross, with a dome over the point of intersection.

Under this dome is the Santa Casa, a building about thirty feet long and fourteen high, vaulted, of stone, rough and rather uneven. It is difficult to discover the original color of the stone, as it is blackened by the smoke of the numberless lamps continually burning, but it is said to be of a reddish grey; the interior is divided by a silver rail into two parts, of unequal dimensions. In the largest is an altar; in the less, which is considered as peculiarly holy, is a cedar image of the blessed Virgin, placed over the chimney-piece. The exterior is covered with a marble casing, ornamented with Corinthian pilasters and sculptured pannels, representing various incidents of Gospel History. The font, the Mosaics over several altars, the bronze gates both of the church and of the Santa Casa, and several paintings in the chapels, are admired by connoisseurs, and of course should not pass unnoticed. The square before the church, formed principally of the apostolical palace, the residence of the bishop, the canons and the penitentiaries, is in a very grand style of architecture. The treasury was formerly a subject of admiration and astonishment to all travellers, who seemed to attempt but in vain to describe, not the gold and silver only, but the gems and the diamonds that glittered on every vase, and dazzled their eyes with their splendor. Long catalogues were produced of the names of Emperors, Kings, Potentates and Republics, who had contributed to augment this immense accumulation of wealth with additional offerings, and some surprise was expressed, that the Turk or some hardy pirate, tempted by the greatness of the booty, and the facility of the conquest, did not assault the town, and endeavour to enrich himself with the plunder. But such was the supposed sanctity of the place, such the religious awe that surrounded it, that even the Turks themselves beheld it with veneration, and the inhabitants reposed with confidence under the tutelar care of the Virgin Patroness. Once, indeed, the infidels made a bold attempt to assault the sanctuary of Loretto; but, like the Gauls under Brennus, presuming to attack the temple of Delphi, were repulsed by tremendous storms, and struck with supernatural blindness. Loretto, in fact, in later times, as Delphi in days of old, was surrounded with an invisible rampart, which no mortal arm could force, and no malignant daemon even venture to assail, repressed both by superior power, "*Motique verendâ Majestate loci*"

‘But Loretto has now shared the fate of Delphi; its sacred bounds have been violated, its sanctuary forced, and its stores of treasure seized, and dispersed by the daring hands of its late invaders. No vestige now remains of this celebrated collection of every thing that was valuable; rows of empty shelves, and numberless cases, only enable the treasurer to enlarge on its immensity, and curse the banditti that plundered it. “Galli,” said he, “semper rapaces, crudeles, barbarorum omnium Italis infestissimi;” he added, in a style of compliment to the English, “Angli, justi, moderati, continentes.” I hope our countrymen will endeavour to verify the compliment, by their conduct towards the degraded Greeks, and oppressed Italians! But though we condemned the sacrilegious rapine of the French, we could not share the deep regret of the

good father. Treasures buried in the sacristies of churches, are as useless, as if still slumbering in their native mines; and though they may contribute to the splendor of an altar, or the celebrity of a convent, can be considered only as withheld from the purposes for which Providence designed them, and drawbacks upon that industry which they are made to encourage. The altar ought certainly to be provided with a sufficient quantity of plate for the decency, and even the splendor of divine service: such was the opinion of the christian church even in the second century; but it is the duty of government not to allow it to accumulate, and it is much to be lamented, that the immense wealth deposited in the churches in Italy, had not been employed, as anciently was the custom, in times of public distress, for public relief. “*Ad divos adeunto castè: pietatem adhibento: opes amovento.*” pp. 162—6.

We have a very interesting and picturesque description of the falls of the Velino, which our limits will not allow us to transcribe. ‘The principal glory of Terni,’ says our author, ‘and indeed one of the noblest objects of the kind in the universe, is the celebrated cascade in its neighbourhood, called the “*Caduta delle Marmore.*”

‘The wood crowned bason of rock that receives the Velinus; the silver sheet of water descending from above; the white spray that rises below, and conceals the secrets of the abyss; the Iris that plays over the watery cavern, and covers it with a party-colored blaze; are all features of uncommon beauty, and well adapted to the watery palaces of the Naiads of the neighbouring rivers;

Centum quæ sylvas, centum quæ flumina servant.’

Virg. Geo. iv. 363.

At length our travellers entered on the dreary solitudes of the Campagna di Roma, where naked hills and swampy plains, rise and sink by turns, without presenting a single object of attention. Not a trace remains of the magnificent edifices, obelisks, and palaces, which are supposed to have once lined the road from Ponte Felice to the gates of the imperial city.

‘It must not, however, be supposed, that no vegetation decorates these dreary wilds. On the contrary, verdure, but seldom interrupted, occasional corn fields, and numerous herds and flocks, communicate some degree of animation to these regions, otherwise so desolate: but descending from mountains, the natural seat of barrenness, where still we witnessed rural beauty and high cultivation, to a plain in the neighbourhood of a populous city, where we might naturally expect the perfection of gardening, and all the bustle of life, we were struck with the wide waste that spreads around, and wondered what might be the cause that deprived so extensive a tract of its inhabitants. But neatness and population announce the neighbourhood of every common town; they are the usual accompaniments

of capitals, and excite no interest. The solitude that encircles the fallen Metropolis of the world, is singular and grand; it becomes its majesty; it swakens a sentiment of awe and melancholy, and may perhaps after all, be more consonant both to the character of the city, and to the feelings of the traveller, than more lively and exhilarating scenery.

'Baccano, a solitary post-house, bearing the name of an ancient town, stands in a little valley, surrounded on all sides with hills, forming a verdant amphitheatre that wants nothing but trees to be extremely beautiful. About four miles on the right is the lake Sabinus, now Bracciano.

'On the heights above Baccano the postillions stopped, and pointing to a pinnacle that appeared between two hills, exclaimed,—“Roma!”—That pinnacle was the cross of St. Peter's.—The “ETERNAL CITY” now rose before us!’ pp. 192—3.

Here we pause to allow our readers the pleasure of anticipating the Author's emotions on the first view of ‘the Mistress of the World,’ and of indulging their own reflections on the multitude of opposite associations which the prospect of ‘that great city’ would awaken in a mind at once enlightened and devout. We shall resume and conclude the article in our next number.

Art. V. *A Sketch of the Denominations of the Christian World*; to which is prefixed an Outline of Atheism, Deism, Theophilanthropism, Judaism, and Mahometanism. With a Chronological Table of the leading Events of Ecclesiastical History, from the Birth of Christ to the present Time. By John Evans, A. M. Master of a Seminary for a limited Number of Pupils, Pullin's Row, Islington. Thirteenth Edition, corrected and enlarged, with an Essay on the Bible, List of the Bible and Missionary Societies, &c. with Remarks. A new Article on the Roman Catholics, an Account of the Haldanites, of the Freethinking Christians, and of the Shakers, who neither marry, nor are given in marriage. Dedicated by Permission to the Right Hon. Lord Erskine. 12mo. pp. cviii. 394. Price 6s. boards. London. Crosby and Co. 1814.

IT may be imagined that a work which has reached its thirteenth edition, and of which its Author informs us that about 100,000 copies have been printed, has little either to fear from our censure, or to hope from our commendation. And this may, perhaps, be the case: yet we owe it to the public to characterize what may be regarded as a vehicle for the rapid conveyance of either food or poison. If we do not mistake, dangerous latitudinarianism is the most prominent feature of this publication. The alarm, however, which this consideration at first excited in our mind, greatly subsided upon the reflection

that its efforts would be paralyzed in no slight degree by the extreme puerility of its execution.

We are first presented with a dedication, consisting of eleven pages, to 'the Right Hon. Lord Erskine, *late* Lord High Chancellor of Great Britain,' abounding with quotations, and illustrated by notes, one of which, Mr. E. anticipating, probably, from his habitual avocations, the ignorance and inattention of the generality of readers, has considerably elucidated and enforced by the aid of an appropriate parenthesis and of Italics :—'See an interesting work, from which the above, and a preceding extract have been taken, entitled—"The Speeches of the Hon. Thomas Erskine (now Lord Erskine) when at the bar, &c. Second edition, in *five* volumes."

Then follows a preface of seven pages, commencing with an anticipation of a prophecy, and closing with a prayer which proceeds thus :

'Forgive, Almighty Power! the *persecutors* of thy servants, and in the *peculiar benevolence* of thy nature, pardon those men whose unhappiness it is to be strangers to thy name and worship. That they should be ignorant of thy DIVINE NATURE is less the subject of wonder, than that any *finite* being should presume to know THEE *aright*!'

Needs Mr. Evans be informed that in the crude sense he obviously adopts, it is not compatible with the attributes of Deity to be most merciful to those who reject him with the greatest indifference: and that so far from its being a matter of presumption for a Christian to pretend to know God aright, a true Christian cannot do otherwise; "for this," said our Lord, "is life eternal, that they might know thee, the true God, and Jesus Christ whom thou hast sent." Mr. Evans insinuates that they cannot be very good or very wise, who *pretend* to know him.

The preface is succeeded by 'a biographical illustration of the frontispiece,' in which, however, as well as in the frontispiece itself, we receive no information respecting any one of the portraits in the group. Then follows a second 'prefatory dedication' to the *late* John Brent, Esq. of Blackheath, in which are detailed in 19 pages, the origin, progress, design, and success, of the *Sketch*; and here we find the prediction at full, relative to the death of that gentleman. This, Mr. Evans seems to think one of the most wonderful things in the whole book (see p. xv.): yet we apprehend our readers will regard neither the prediction nor its accomplishment as *very* extraordinary; for Mr. Brent died in his eighty-third year, and it was only nine months before the unlooked for event that it was foretold that he might die ere long.

The prophecy is followed by an 'Essay on the Bible,' which we are told, 'may at some future time be enlarged, and separately published.' We conceive Mr. Evans would do much better to abridge it, as all that it contains worthy of attention may be comprised in a fourth part of its present compass; and many of the trifling references to authorities may, without injury to the work, or to the Author's judgement, be struck out. It would never have entered into our conceptions that any one who had attained to the state of manhood, would think of referring to 'the late Robert Robinson, of Cambridge,' for so palpable an observation as that "the Bible is a plain, easy book;" or 'to my late friend, the Rev Hugh Worthington,' as an authority for the new discovery 'that the perusal of the Scriptures is most conducive to the promotion of Family Religion;' or that he would press an observation relative to the argument in Paley's *Horæ Paulinæ* close upon Bishop Lowth's remarks upon the poetry of Isaiah, Jeremiah, and Ezekiel. But of such trifling is this 'Essay,' and a large proportion of the volume constituted.

The introductory matter is terminated by an 'account of the religious societies for the diffusion of Christian knowledge both at home and abroad.' The number of societies mentioned is *thirty-two*, commencing with the Bible Society, and ending with the British and Foreign School Society. Here Mr. Evans delivers a kind of theme on the diffusion of knowledge, 'the triumph of knowledge over ignorance—of virtue over vice—of happiness over misery,' &c. &c. with a great deal about their Majesties, and the Duke of Kent, and the Duke of Sussex, and the Prince Regent, and the nobles of the land, all exhibited in capital letters.

We have now got through what the Author of the *Sketch* terms the '*preliminaries*:' we hope we shall not be detained very long upon the treatise itself. The first 54 pages contain descriptions of Atheists, Deists, Theophilanthropists, Jews, Christians, and Mahometans, and exhibit what is called, but upon whose authority we know not, 'a *schedule* of the Divine attributes.' Might we be permitted, we would take the liberty of suggesting to Mr. E. that here he has followed neither the alphabetical nor the chronological order, in the arrangement of his subjects;—that if it *was* Mr. Belsham who said that 'the professed principles of Theophilanthropism comprehend the essence of the Christian religion,' that gentleman must be very inadequately acquainted with the nature, genius, and object of the Christian dispensation;—and that no well-informed, unbiassed scholar, would venture to say of the '*Ecclesiastical Researches*' of the Rev. John Jones, that they are 'ingenious and learned volumes,' or that he intro-

duces passages from *Josephus* and *Philo*, '*happily tending to illustrate the genius of Christianity.*'

The remainder of the work, from page 56 to page 335, is occupied with the account of the different denominations into which the nominal Christian world is divided; the whole being included 'under the following threefold arrangement: opinions respecting the person of Christ; respecting the means and measure of God's favour; and respecting church-government, and the administration of ceremonies.' It will not be expected that we should go minutely over, in our critique as we have done in the perusal, the *whole* of the particulars treated under these subdivisions. We may remark, generally, that in the several accounts there is a constant infringement upon all the rules of proportion; as many pages being devoted to the nearly blasphemous speculations and doctrines of a little knot of men calling themselves 'Freethinking Christians,' to the ridiculous reveries of that pitiably weak and deluded woman Joanna Southcott, and to the whimsicalities of the 'Shakers;' as to the Greek, Roman, and English episcopal churches. We may, further, remark, that the 'Sketch' is excessively defective, in stating the probable or known numbers of those who maintain a certain class of doctrines, or who practise certain ceremonies.

We would advise Mr. E. to consult more and better authorities, than he seems hitherto to have examined; and not to rely so often upon second and third-hand information. Taking the opinions of the Arians, for a specimen, perhaps his researches would be turned into a new and useful channel (to himself, we mean), if he would direct his attention to the ecclesiastical historians, and other writers, of the fourth, fifth, and sixth centuries. He would then avoid the repetition of the ridiculous calumny, that 'Arius fell a victim to the fury of his persecutors;' and he would be able to depict more correctly, than he now does, what Arianism once was, and what Arianism, if it yet exist, and be not a new thing under an old name, still is. As we have reason to suppose he has not done this, we will, for once, supply his want of information.

Arius, and his original co-heretics, Sarmates, Euzoius, Lucius, Menas, &c. taught these doctrines: 'God was not always a Father; but there was a time when he was God, but not Father. The Word of God was not always, but sprang out of nothing. For he that was God made him that was not, out of that which was not; and therefore there was a time *when he was not*. For the Son is a creature, and the workmanship of God; neither in essence like to the Father, nor the true and natural Word or Wisdom of the Father, but one of the crea-

tures that were made, and is *only improperly* styled the Word and Wisdom. Forasmuch as he himself was made by the genuine Word of God, and by that wisdom that is in God, by which God made him as well as all other things. On this account he is, in his own nature, *mutable and alterable*, as all rational creatures are. He is a Word foreign and separated from the essence of God. The Father is *ineffable and incomprehensible* to the Son; who neither perfectly and accurately knows him, nor is able perfectly to behold him. Nay, the Son understands not his own substance, of what kind it is. Nor had he ever had any being, had not God designed to create us. And when they were asked, whether the Word of God might change, as the devil did, they blushed not to reply, *he might do so*; for being made and created, he must be mutable.*

To trace the modifications of Arian opinions, is instructive, as it serves to shew the downward progression of error. It runs thus, as evinced by the several testimonies of Athanasius, Socrates, Zozomen, and Epiphanius.

Opinions in relation to the Son.

1. *Not consubstantial* with God the Father.
2. *Not coeternal*; yet without any known limitation of time.
3. *Of a distinct inferior nature*; yet otherwise, perfectly like the Father.
4. *Not strictly and essentially God*, but partaking of the Father's divinity.
5. *A creature of the Father's*; but unlike to the rest of his creatures.
6. *Not like the Father*; but in nature and substance like other creatures.
7. *Made in time*; there having been a time when he was not.
8. *Made from nothing*.
9. *Far inferior to the Father* in knowledge, power, and perfections.
10. *Mutable in his nature*, and only unchangeable by decree.
11. *Dependent* on the good pleasure of his Father for his past, present, and future being.
12. *Finite in knowledge*, his knowledge being that of a creature.
13. *By no means eternal*, but made a LITTLE before the world was made; and for the sake of those that should be after him.

And, to complete the lowest step in this series, it was held:—

* Vide Socrates Hist. Eccles. lib. i. cap. 6.

14. *That though the Son of God was not eternal, the Emperor Constantius WAS !!!**

But we must not forget that we are not tracing the awful progress of error, but writing a review. We proceed, therefore, to remind our Author, that when he says, 'it is not easy to unravel the leading tenets of the *Moravians*,' he exposes himself to the charge of negligence. If 'their principles are detailed at length,' as he tells us they are, in 'Mr. La Trobe's edition of Spangenberg's Exposition of Christian Doctrine,' why did he not consult that exposition? The Moravian is one of the earliest, purest, and most moderate (in doctrinal sentiment) of the reformed churches: its principles are sketched not merely in Spangenberg's work, but in several others; and nothing but extreme inattention can have suffered thirteen editions of a book to appear in succession with this weak apology for indolence so culpable.

Let us be permitted to remark to him, further, that he runs great risk of being thought indifferent to all religious sentiment, and to have embraced the pernicious sophism, that mental error is innocent, and that all religions, real or nominal, are equally approved of by God. For, who that had not slid into this miserable delusion *could* describe the bold and dangerous sentiments of the self-denominated 'Freethinking Christians,' without dropping the gentlest censure, or hinting the slightest suspicion of their inaccuracy? or, who else could speak of the publication called 'the Freethinking Christian's Magazine,' as 'a work devoted to the dissemination of Christian, moral, and philosophical truth, and open to impartial controversy and legitimate discussion?' Does he know that in this work 'devoted to the dissemination of Christian truth,' readers are taught, that a regular clergy is inconsistent with Christianity, that 'pulpit preaching' is not authorized either by scripture or by reason; that the title of reverend is an antichristian assumption; that there is no scripture evidence in support of such an order of beings as *angels*; that baptism is foolish and absurd; that every passage in holy writ which gives countenance to baptism is either forged or corrupted; and that the same may be said of every passage which appears to countenance the doctrine of the Trinity? Does he know that all the 'impartial and legitimate discussion' in this work, is directed to these and like ends? How, then, can he reconcile the apparent commendation of such a publication with the profession of Christianity?

The writer seems perpetually to confound the two propositions,—'Every individual of every sect has a right to think for himself;'—and 'Every individual of every persuasion, who

* Vide Socrat. Hist. Eccl. lib. ii. c. 37. Athan. de Synod.

thinks for himself, is right.' Yet he must be but a very loose thinker who does not see that they are totally distinct. The right of free inquiry is admitted by all consistent protestants ; but it is only because men may hold erroneous and even dangerous opinions, that this right becomes of any value. If all men, whatsoever religious or irreligious notions they hold, are *right*, merely because they have exercised more or less inquiry and have made their election ; a great deal of tormenting and sometimes angry discussion may be saved : and men will do wisely to adopt whatsoever class of theological opinions falls in their way, and turn the full energy of their minds to the pursuits of commerce, of science, or of taste, with the entire persuasion that all will ultimately issue happily well. But it is not, and cannot be thus. If Christians are right, in receiving Christ as the Messiah, the Jews cannot be right in rejecting him. If Mahometans are right, neither Jews nor Christians are. If Deists are right, neither Jews, Christians, nor Mahometans are. If Atheists are right, the conduct of Jews, Christians, Mahometans, and even Deists, is marked with the most egregious folly. If they who admit the Divinity and atonement of the Redeemer are right, they who deny them cannot also be right. And thus we might run through the whole range of human opinions. But it may be said, and it is often affirmed, that though they cannot all be right, mentally considered, they may all be right *at heart*, and therefore *approved of God*. This inference we must also dispute. Sincerity is doubtless a very excellent thing, so excellent indeed that there can be no true religion, no acceptable worship without it. Yet sincerity does not, cannot, atone for sin ; and all "*unbelief is sin*." The Jews in the time of our Lord were probably very sincere in thinking him guilty of blasphemy, because he "called himself the Son of God," "thereby making himself equal with God ;" and with equal sincerity on the part of the Jews he seems to have been condemned to crucifixion. "And now, brethren (said St. Peter in reference to this very point) I wot that *through ignorance* ye did it, as did also your rulers." But does he deem them *innocent* because of this ignorance ? No such thing. He tells them that it was by "*wicked hands* that Jesus was crucified and slain ;" and he therefore exhorts them to "repent," that they may escape the punishment due to their criminality. In like manner, a Unitarian unbeliever of the present day may be very *sincere* in his rejection of the doctrine of the atonement. He may declare his 'readiness to *meet* God upon his own ground,' and may ridicule the idea of his sins being cancelled through "the blood of the cross." In all this he may be very much in earnest ; but will the Apostles, who were inspired to teach us the will of God, tell us that the great Searcher of

Hearts, regards this as innocent, as commendable sincerity? Far from it. They warn us of the danger attending this awful state of mind, and say—"He that despised even Moses's law, died without mercy Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant an unholy thing, and hath done despite unto the Spirit of Grace?" In truth, with regard to the last class of sentiments to which we have adverted, it is fair to infer from the whole train of writings by which it is supported, that, unless belief possess nearly all the essential characteristics of unbelief, and unless the true religion make the nearest possible approach in its nature and tendencies, of all the known modifications of professed religion, to infidelity, Socinianism *cannot* be the true religion, nor can they who profess it be either intellectually or morally right.

The Author of this 'Sketch,' we should conjecture, is a man of a good-natured, gossiping, turn of mind, pleased with himself, and except when the *odium theologicum* hinders, (a disorder which sometimes seems to operate even in his mild constitution,) pleased with every one else. Notwithstanding the good-natured propensities, however, which seem usually to have been indulged, there are a few places in which we fear Mr. E. may be justly accused of a breach of candour: for instance in recommending Nightingale's *Portraiture of Methodism* as a 'work replete with information respecting the internal government and discipline of the Methodists;'—whereas had he presented his readers with a correct character of it, he would have pronounced it a work detailing a string of gross misrepresentations and calumnies, and notoriously destitute of all pretensions to impartiality. And again, we think our Author might have suffered candour to prevail so far as to have prevented his indulgence in the sneer, at page 161, respecting the imitation 'of the primitive disciples in their outward conduct;' and thus have saved himself from the charge of insinuating that the Methodists and the Moravians are hypocrites. Nor are we quite certain that he is guiltless of this same charge of the want of candour, when he intimates that Dr. Magee's notions respecting the atonement approximate his own: or when he describes 'Dr. Gregory's Letters on the Evidences, Doctrines, and Duties of the Christian Religion,' as 'a recent work in defence of Calvinism;' because the author of those letters more than once positively disclaims all intention of discussing the controverted topics between the Calvinists and the Arminians, and confines himself almost exclusively (in the doctrinal part of his performance) to those points in which Calvinists, Baxterians, and Arminians, are opposed to the Socinians.

These misrepresentations of the conduct and sentiments of individuals and communities, may, we are aware, arise from inadvertence; and in that case they do not call for any other censure than what every one merits who undertakes a task to which he is incompetent. But were it the fact that these misrepresentations are the result not of inadvertence but of intention, the charge becomes evidently more serious, being nothing less than absolute calumny.

We cannot dismiss this article without expressing that we felt no slight degree of pain and grief during our perusal of this work, from the consideration that so contemptible a performance as this 'Sketch,' so inaccurate in many of its statements, so devoid of all literary taste, so trifling in its reflections, and in its manner of introducing quotations, so lax in its notions of religious truth, should be really and *bona fide*, the composition of a man exceeding forty years of age, a Dissenting minister of no recent standing, and, as it appears from the title-page, a graduate of a learned university.

Art. VI. *A French Dictionary*, on a plan entirely new; wherein all the Words are so arranged and divided, as to render their Pronunciation both easy and accurate, &c. &c. By William Smith, A. M. 8vo. pp. 230. price 8s. 6d. Law, Rivingtons, &c. 1814.

THIS volume is evidently the product of much labour and industry, and may be used with great advantage in schools, but it appears especially adapted for private practice. Its plan is a classification of the words most necessary in the daily use of the French language, according to their affinities in sound, and advancing in just gradation from monosyllables to the longest words. The gender, &c. of each word is marked, and the most usual English signification is annexed. The designation of the respective elements and sounds is adjusted by descriptions and illustrations taken from similar or approximating sounds in our own language, and occasionally (with some degree of quaintness, and sometimes not intelligibly to an uninitiated Englishman,) from the peculiarities of the *Scottish Lowland* dialect. We may pretty safely surmise that the Author is a North Briton. It is, however, certainly the fact, that many Gallic pronunciations and forms of idiom have been incorporated into the vulgar language of Scotland; an effect, no doubt, of the ancient connexion between the two nations.

Without pretending to the nice discernment of Frenchmen in the pronunciation of this useful, and unfortunately almost necessary, language, we doubt whether Mr. S. has been uniformly correct in his classifications. For example, in p. 15, he puts *pain*, *faim*, *vin*, *cinq*, *prince*, and similar words, as having the

same vowel sound with the plural article *les*, and the pronouns *ces, mes, tes, ses*. Describing the final *m* and *n*, in p. 6, he observes that 'they have generally a nasal sound resembling *ang* or *ong*:' a remark very likely to encourage a common English vice in pronouncing French, and to mislead a learner who may not happen to have cast his eye upon a note in p. 15, which quite incidentally mentions that 'the tongue does not touch the palate in the pronunciation of the nasal *n*.' Intermingled with these tables of words, occasionally appear lists with the title, 'No Class.' These anomalous collections, destitute as they are of any elucidation, will not a little embarrass the inquisitive pupil. It is, also, a serious defect that the Author has given no information on the place of the *accent* in French words of two or more syllables. We mean the accent in our common English sense of the term, the *ictus* or stress of the voice on a particular syllable. This is a subject on which our countrymen, in learning French, peculiarly feel the need of some instruction, but on which few of the ordinary elementary books afford any.

Art. VII. *Rules for pronouncing and reading the French Language.*
By the Rev. Israel Worsley. 12mo. pp. 66. price 2s. Longman and Co. 1814.

THIS little volume, with a title so unassuming, has the rare merit of performing more than it promises. Besides the *Rules of Pronunciation and Accent*, which are short, easy, and, in general, perspicuous, the Author has drawn up a *List of Particles*, comprising Articles, Pronouns, Adverbs, Conjunctions, and Prepositions; and these he has followed by a concise but, to a person acquainted with general grammar, sufficient display of the *Verbs*, Regular, Irregular, Impersonal, and Reflective.

The general fault of French grammars, is that they are swelled to a large bulk, with a variety of matter, which to a young person of previous good education, is unnecessary and even impertinent. Mr. W.'s book is not of this description. It is such an assistance as is needful for one who has made a tolerable progress in Latin, to enable him to acquire a speedy and accurate facility in reading French authors: and if he can obtain the lessons of a native for a few months, provided the pupil has voluble organs and is attentive, he will pronounce and speak, as well as silently read, the language in a respectable manner. With this view, we hope that this little work will meet what it deserves, extensive approbation and adoption. It is really lamentable to observe what a tedious and oppressive business the learning of French is commonly made; which, to

a boy who has passed decently through a classical school, is scarcely more than child's play. In a modest and sensible preface, Mr. W. gives this account of the origin of his work.

'When engaged, during many years of my life, in teaching our own language to the natives of France, from observing the analogies and the discrepancies of the two languages, I was induced to draw up, for the use of my scholars, some observations on our pronunciation; which I found of essential use, in enabling them to obtain a very accurate pronunciation in a short time. On my return to my native country, I adopted a similar plan with my English scholars, who were to learn French; and, finding it answer my expectations, am induced to send the following pages to the press, as well for my own use in a populous neighbourhood, where they may be in request, as to offer them to the use of other persons, who may be disposed to adopt them, in their respective seminaries.' p. iv.

We have noticed a few errors of the printer, and some slight omissions; which the Author will probably correct and supply in another edition. We apprehend that the sound of *yeu* in *yeux*, is not justly represented by that of *yu* in the English word *yule*: and we think that a description of the *organic* vocal formation of the vowel *u* and the nasal power of *m* and *n*, is capable of being intelligibly conveyed in words, and would materially assist an English pupil in acquiring a promptitude in the enunciation of those sounds.

Art. VII. 1. *The Arithmetical Preceptor*, or a complete Treatise of Arithmetic, Theoretical and Practical. In six parts. Designed not only for the use of Schools, but for those young persons, who not having the benefit of a Master, are yet desirous of becoming acquainted with such parts of Arithmetic as may enable them when commencing business to transact their Accounts. To which is added a Treatise on Magic Squares, containing several new Rules for their Construction, all of which are accurately demonstrated. By Joseph Youle, Master of the Boys' Charity School, Sheffield; and late Teacher of the Mathematics, Warsop, Notts. 12mo. pp. xxvi. 485. Price 8s. boards. London. Longman and Co. 1813.

2. *The Expeditious Arithmetician*; or, Preceptor's Arithmetical Class Book: containing Six separate Sets of Original Questions, to exemplify and illustrate an Important Improvement in the Practice of teaching the first Five Rules of Arithmetic, Simple and Compound, by peculiar methods not in use, and by which accuracy and expedition are attained with unusual facility in a far greater degree than by any other hitherto invented. By B. Denby and J. Leng, Hull. 12mo. pp. xii. 179. Seven separate parts, price 7s. London. Crosby and Co. 1814.

EACH of these treatises may have its uses; the first, however, is the most scientific and extensive. Mr. Youle treats first

of arithmetic in whole numbers; 2dly, of vulgar fractions; 3dly, of decimals and the extraction of roots; 4thly, of logarithms, with compound interest and annuities. This part also includes a table of logarithms extending to 10,000. The 5th part contains a copious series of practical questions; and the 6th exhibits the demonstration of the rules.

This treatise is methodically and judiciously arranged. The Author is precise and correct in his definitions, accurate, so far as we have had opportunity of examining, in the working of his examples, perspicuous in his directions, and often happy in his notes and illustrations. The demonstrations he has given, are, in the main, neat and satisfactory; and the supplementary treatise on magic squares and circles will doubtless both excite and gratify the curiosity of youths in the foremost arithmetical classes.

In the event of a new edition, however, we think Mr. Youle might introduce a few improvements. He might, for example, give the best approximating rules for the cube root, and for roots in general. He might also employ the period instead of the comma, to separate the integer from the decimal numbers. Instead of directing the pupil to convert circulating decimals to vulgar fractions previously to multiplying and dividing, he might lay before him the comprehensive general rules of Mr. James Lamb, of Sproatley, near Hull, published at page 58 of Whiting's '*Mathematical Delights*;' a work with which we conjecture, from the turn given to some of Mr. Youle's questions, he is acquainted. As it is, this gentleman's work indicates skill, judgement, and care; and we have no doubt that it will be advantageously introduced into many schools.

The Class-book of Messrs. Denby and Leng is of humbler pretensions, since it does not go beyond the rules of Reduction. The objects of the Authors are to furnish the preceptor with a great variety of examples (amounting, indeed, to more than 2000, divided into six methodised classes), and to communicate to him easy and expeditious methods of determining the answers to those questions, without having recourse to a '*Key*.' In these methods the labour seldom exceeds that of adding together two lines comprised in the question the answer of which is required. The thought is certainly ingenious; and though not altogether new, deserves commendation and encouragement. The labour of *preparing* more than 2000 questions, such that their answers may be found by these simple expedients, must have been very great. We sincerely hope it will meet with an appropriate reward: and we are decidedly of opinion that in large schools the fundamental rules of arithmetic would be much more effectually, if not more expeditiously, taught, by the aid of these '*class-books*,' than by the plans devised by

Bell and Lancaster. When we say this, we by no means intend to censure those excellent modes of instruction. We regard them as most powerful engines of intellectual and moral improvement; but cannot shut our eyes to the possibility of their being misemployed. We are not advocates for the grinding of corn in a powder mill; or the manufacturing of cordage in a silk-loom.

Art. IX. *Discourses, for Domestic Use*. By Henry Lacey. In two volumes, crown 8vo. pp. 302 and 318, price 10s. Southampton, Baker; Longman and Co. London, 1813.

ALMOST every minister seems to consider himself both qualified and compelled to print some of his Discourses. With the reservation, however, of those which have been delivered on extraordinary occasions, such as fast-days, and days of thanksgiving; or for national victories, or the death of illustrious or pious persons; there appears so little to recommend this species of composition to the attention of the public, that we have sometimes been led to suppose, that when a preacher has determined to become the author of a volume of sermons, he must be induced to hesitate in fixing his preference, bewildered amidst the varying claims of the many productions of this nature, which a Dissenter of any reputation must have prepared.

Every other literary labourer usually writes with a decided reference, in the first instance, to the ultimate publication of his works: the historian, always; the poet, perhaps, in most instances; the biographer and the essayist, nearly without exception. But there are two departments of literature in which such a reference is fatal to the simplicity and appropriateness of the whole:—the writing of letters; and the study required for the pulpit. A correspondent who embodies his sentiments with the express design of exhibiting them to the public eye, is little fitted to enter into the private endearments of easy and familiar intercourse with his friend. A preacher, in the preparation of his ordinary but important instructions, should not suffer himself to indulge an appeal to any other tribunal than the *Judgment Seat of Christ*. He who has his eye fixed on a remote object, will but indistinctly perceive another that is near, as the perceptive power of that organ requires an adjustment adapted to each in regard to its distance. The minister who preserves a constant regard to public applause, or even to usefulness as a writer for the press, is not likely to keep, with all the clearness which the awful nature of the subject demands, his attention occupied with the necessities, the afflictions, or any other circumstances of his own flock, and of the present hour. We

may, therefore, conclude that most of the sermons that receive the honour of publication, are merely selected from others of nearly equal merit; and that the authors of them are determined in their choice, by accidental rather than anticipated causes; while it is owing probably to this very circumstance that they are in general compositions of so little interest, that as Florian said of the pastorals of former days, we are nauseated at the mention of them. Even as specimens of genius, it is not proper or desirable that they should, by rising above mediocrity in elegance or force of language, or remarkable peculiarity of conception, be calculated to procure much honour: the noblest that were ever delivered, having been "not in excellency of speech or of wisdom, nor in the words which man's wisdom teacheth." That must indeed be a mind of no ordinary complexion (though such there have undoubtedly been and still are) which, with all the simplicity of an address to the uninstructed majority of our congregations, can unite vigour, novelty, and correctness, sufficient to ensure the approbation of the coldly judging and fastidious reader. Besides, a sermon is too short; and almost of necessity too formal, as well as too narrowly circumscribed by scriptural and theological allusions; either to become a work of great value, or to be productive of much pleasure. A volume of sermons is so indefinite in its object and professions, as scarcely to afford materials for anxious curiosity to become acquainted with its contents; whereas the novel, the poem, the historical, or the biographical memoir, fixes our attention on one certain object, which becomes to us the theme of momentary importance, and excites the most impatient eagerness to know all which it has to reveal. For these reasons, it might not, perhaps, be ill-grounded advice, were we to recommend those persons whose profession leads them to this employment, to publish whatsoever they regard as likely to prove beneficial to mankind, in almost any other form; as it is hardly possible that they should fix on one, which will give rise to so much disgust, and hold out so little probability of real excellence or acknowledged and general success.

Sermons for the family, however, are judged by a different standard: they seek not the reputation of learning, but the benefit of the young and the ignorant. Children and servants are the persons for whom their instructions are principally intended; and the measure of their excellence must be made conformable to the measure of the capacities of those classes of readers. Plain good sense, scriptural truth in striking forms of expression, a relation to the more private and social duties of Christians, with a character and scope of feeling, which are suited to the repose of a Lord's Day evening, and in a private family, are their most legitimate recommendations: and the

Author of these volumes will understand us to imply, that the lowest declaration of our judgement respecting him is, that he possesses all these in a plain and invariable combination. Mr. Lacey, is evidently a man of sound judgment and considerable reading; and habituated to Christian feeling and serious thought. We think we perceive in him, besides an enlarged and accurate acquaintance with the sacred writings, an unusually happy faculty of tracing allusions which are not at all to us obvious, but which lead greatly to the elucidation of many passages.

The sermons are short, 'included in about fourteen or fifteen pages, which it will take little more than the same number of minutes distinctly to read.' The divisions are very plain; the style is, perhaps, even too simple and familiar, and the whole character of the work, of a nature that cannot fail to gratify all who take it up with edification for their object, and the professed design of the publication for their rule of criticism. If the orthodoxy of Mr. L. be questioned, we believe it will arise from his having carefully, and, in our opinion, very rationally, guarded himself against the use of some of those phrases to which much more importance than meaning has been sometimes attached. The *substance* and the *tendency* of his remarks are unequivocally evangelical. It is with considerable satisfaction we can say that, in general, we agree with the excellent Author of these volumes. On one point, however, we must express a difference of opinion: we are not, as he professes himself, conscious of the great deficiency of his sermons in those qualifications which are needful to satisfy persons of refined taste and critical skill. It will be the pretenders only to those high attributes who will lay them down in disgust.

From a publication of unconnected sermons, it is not easy to select a quotation which will do justice to the general execution; nor is it by a quotation that it can be appreciated. The following extract will enable the reader to judge of Mr. Lacey's manner. It occurs at the conclusion of three very excellent discourses, entitled,—The Day begun with God—the Day spent with God—the Day closed with God.

'Which among all the enjoyments of sense can equal this happy effect of humble faith? It is the peace of God which passeth all understanding; it is joy that is unspeakable and full of glory. How highly soever imagination may value this state of mind, experience only can tell what it really is. The reliance which the soul of the believer places in the care of God, is as simple and unreserved as that with which he commits his body to the nightly couch. He may feel some occasional apprehension of temporal calamity; but what is this when he considers his deliverance from the agonies of a guilty conscience and the fears of the second death; when these are

removed he can bear every other burthen without a sigh, secured and blessed for eternity by an interest in Jesus Christ, he can possess his soul in patience amidst the tribulations of life, and the prospect of death—he can look without dismay upon the last enemy, and is not afraid when summoned to lie down upon the bed from which he is to rise no more. This holy calmness of mind was remarkably exemplified in the apostle Peter. No circumstances could be more calculated to excite apprehension—nay, even terror and despair than his! he was in a dungeon—between two Roman soldiers—bound with a chain—and on the eve of execution; but when the angel of mercy arrived to release him, he was sleeping in peace—he lay down even in that perilous condition, and was not afraid. The same happy composure of mind was enjoyed by David, when he fled before the armies of Absalom, and was compelled by that unnatural son to remain for some time at a distance from the holy city and the sacred ark, and was uncertain whether he should ever return. In this distressing situation he composed his third psalm; which contains these remarkable words, “I laid me down and SLEPT: I awaked, for the Lord sustained me.”

‘Gracious God! are these the consolations and supports which thy people enjoy in the present world! Dost thou thus comfort their minds; and strengthen their hearts! Art thou able thus to counteract the power of wicked men, and sustain the life and hope of them that put their trust in thee! Is thy care so minute—so constant—so marked with condescension and love! Can thy servants thus have free access to thy throne and to thy heart! Thus enjoy thy protection by night and by day—thus realize thy presence in every condition, and have no fear in their minds but what is met and counteracted by a promise in thy word! Then what manner of persons ought they to be in all holy conversation and godliness.’ Vol. I. p. 107.

Another extract shall conclude this article:—it is,

‘The Good Man’s Prospect after Death.’

‘When the Christian religion was introduced among the eastern tribes of this kingdom by Augustine and his Missionaries, a convocation was held of a number of chiefs to deliberate upon its merits, and to determine whether it should be adopted. The sovereign of Essex, a nephew of Ethelbert, was present, and was thus addressed by a venerable man who rose up in the midst of the assembly. “Our present life, O king, reminds me of a bird that flies in from the darkness and to shelter itself under our roof, at some feast where your majesty and your nobles are seated at a convivial banquet, with the hearth blazing in the middle of the hall. The little stranger comes in at one door and departs at another we know not whither. It came from the darkness and returns to it. So it is with the life of man, but if this new faith instructs us where we go after this existence, it ought to be adopted.”

‘We rejoice, my brethren, that this is the case. The Christian faith does instruct us where we go after this existence. The doctrine of a future state is one peculiar glory of the New Testament, Jesus Christ, has brought life and immortality to light by the gospel.

Among the heathen nothing satisfactory was known on this subject, and what little was conjectured, was but ill adapted to restrain them from vice, or lead them to practise the most common duties of natural religion. Their greatest poet, their best philosopher, and their favourite historian, speak on the subject with the most distressing uncertainty. Their writings clearly prove, that immortal life was not a doctrine of paganism, and that natural religion in its purest state, and its noblest examples, gave no certain cheering prospect of future and eternal bliss,' &c. Vol. II. p. 305.

Art. X. *Laura*: or an Anthology of Sonnets, (on the Petrarchan Model,) and Elegiac Quatuorzains: English, Italian, Spanish, Portuguese, French, and German; original and translated; great part never before published. With a Preface, Critical and Biographic; Notes, and Index. In five volumes. By Capel Lofft. London. 1813. Price 30s. B. and R. Crosby and Co.

THE Sonnet has been unworthily depreciated by English readers, because it has been imperfectly exhibited by English writers. Most of our early poets, from Surrey to Milton, attempted it; and when among these are included the names of Spenser and Shakspeare, if *they* had not succeeded, it would seem, according to Dr. Johnson's hasty decision, with its dog-grel illustration, (*see his Dictionary*,) that the Sonnet is indeed 'not very suitable to the English language.' But the fact is, Spenser *has* succeeded, and has left noble specimens of the Sonnet, among the monuments of his versatile genius. Shakspeare's charming little love-songs, that bear this name, are only what Mr. Lofft calls *Quatuorzains*, a poem of very different structure. Milton's Sonnets, notwithstanding the obscurity and almost obloquy under which they have lain till the present age, are gradually rising to the honour that is due to them, and which is not derogatory to him. Dryden, we believe, has left no example of this poem, and from him to Cowper, its appearance among the works of our eminent bards is so rare, that we only recollect the Sonnet of Gray to the memory of West, as deserving the name. This we shall quote, since it has been praised by Mr. Mathias, (a very able judge,) as the most perfect Sonnet, on the Petrarchan model, in our language.

' In vain to me, the smiling Mornings shine,
And reddening Phœbus lifts his golden fire:
The Birds in vain their amorous descant join;
Or cheerful Fields resume their green attire;
These ears, alas, for other Notes repine;
A different object do these eyes require:
My lonely anguish meets no Heart but mine;
And in my breast the imperfect joys expire.

Yet Morning smiles the busy race to cheer,
 And new born pleasure brings to happier Men :
 The Fields to all their wonted tribute bear :
 To warm their little Loves the Birds complain :
 I fruitless mourn to him that cannot hear ;
 And weep the more because I weep in vain.'

Sonnet CX. Vol. II.

Of this sonnet Mr. Mathias, in his Preface to the '*Componimenti lirici de' più illustri Poeti d'Italia*,' says, 'it is so full of affection, melody, and tender expression, as to appear worthy of the Poet of Valchiusa himself.' Mr. Mathias proves this, by giving an admirable Italian translation, which we are willing to believe that Petrarch would not have blushed to own. Certainly, if we had many Sonnets of similar merit, this species of composition would rank much higher than it does in the estimation of our countrymen. Yet delicate and harmonious as it is in tone and diction, and absolutely unrivalled in beauty of thought, this sonnet seems to want something to render it as perfect as it might have been : its defects, few and minute as they are, we will mention merely to shew how curiously polished and painfully laboured a Sonnet should be. We object to the cacophony in the first line, 'the smiling mornings shine,' where the *s* hisses hideously, and the *ings* jingle unpleasantly. In the second line the epithet 'reddening' applied to 'Petrarch' is ambiguous, for it is not clear, whether it means, 'the sun grows redder as he ascends, which is false, or whether he causes the clouds to redden by his rising, which is true. Mr. Mathias adopts the latter sense, though the former is the more obvious interpretation, and very happily translates the line thus :

'E'l Sole inalza i rozzegianti rai.'

Again, the rhymes '*shine*' and '*join*,' '*cheer*' and '*bear*,' '*men*' and '*vain*,' would not be tolerated in the present day ; such flaws, indeed, ought never to appear in a sonnet, which being a pearl of poetry, ought to be as pure and unspiced as a dew-drop. We may further observe, that the rhymes in the first part are not so brilliantly contrasted as they might have been, the vowels of '*shine*' and '*fire*,' &c. being the same, which makes the endings tiresomely monotonous.—Mr. Mathias's translation far excels the original in this respect : '*giorno*,'—'*rai*,'—'*intorno*,'—'*lai*,' keep the sets of rhymes entirely distinct, which are delightfully relieved by the rich diversity of sounds. — The Sonnet itself, though a legitimate one, on the model of several of Petrarch's, carrying through both clauses a regular alternation of rhyme, is not composed according to the strict and favourite form of that great master and his school, which encloses the rhyming couplets in the two

quartrains that constitute the first part, by connecting the first line with the fourth, making the fifth correspond with that, and binding the whole with a similar ending of the eighth. In the second part, more licence is allowed in the intertexture of the verses, and it is only requisite that the *two triplets* which constitute it, should have one pair of rhymes common to both. We shall illustrate this subject by offering an example of the Sonnet in its most rigid form, which will not be found in Mr. Lofft's collection, though there is a translation of the same original, executed by himself, (Vol. IV. No. 593.) We prefer, however, our own, for reasons not worth assigning. It is a paraphrase, rather than a translation, (for the English language is considerably more brief than the Italian) of a very sublime Sonnet, wherein the author attempts to describe the terrible majesty of God, when he rises up to shake the nations with his judgements.

From the Italian of Giambattista Cotta..

‘ I saw the eternal God, in robes of light,
Rise from his throne:—to judgment forth He came;
His presence pass’d before me, like the flame
That fires the forest, in the depth of night:
Whirlwind and storm, amazement and affright
Compass’d his path, and shook all nature’s frame;
From highest heaven, that echoed with his name,
To this low world was but a moment’s flight.

‘ As some triumphal oak, whose boughs have shed
Their changing foliage, thro’ a thousand years,
Stoops to the rushing wind its glorious head;
The universal arch of yonder spheres
Bow’d with the pressure of its Maker’s tread,
And earth’s foundations quaked with mortal fears.’

The severe and intricate model here exemplified has this advantage above every other,—it renders the first clause, consisting of two *quartrains*, so compact, that every line, and every rhyme, in its order, is absolutely requisite to make one harmonious stanza of all the eight, and were a line withdrawn or super-added, or a rhyme varied, the cadence would be broken. This is applicable to the two triplets in the second clause, though their complete assimilation is not indispensable. Now according to the form adopted by Mr. Gray, after Italian precedents of the highest authority, *the tune*, if we may employ the phrase, is *out* at the end of the fourth line; it is merely repeated at length in the second *quartrain*, and might as well have been closed at the end of the sixth as the eighth line, there being no obvious necessity in the verse itself for continuing the strain any longer. The first clause is in reality two stanzas, in the same measure as

Mr. Gray's own inimitable *Elegy in a Country Church-yard*, with a community of rhymes, which however closely identifies them. The only petty objection that can be made against this arrangement is, that it is less perfect than the rigid model with which we have contrasted it, because its limbs are less vitally dependent on each other to make *one whole*,—one body, wherein is one spirit.

There is another small structure of verse allied to this, frequently called a Sonnet, but now generally acknowledged to be *illegitimate*, as having no prototype in Italian, and none of the implicated unity of parts, which is essential in the constitution of a Sonnet. To this Mr. Lofft has given the name of *Quatuorzain*: it is a short poem of *four* elegiac stanzas, with different returns of rhyme in each, and closed with a single couplet; whereas a Sonnet consists of only *two* stanzas,—a *major*, containing eight lines exquisitely interwoven, and a *minor*, containing six lines of looser construction. A comparison of the following beautiful *Quatuorzain*, of Shakspeare, with either of the foregoing Sonnets, will shew the distinction on which we have insisted.

Shakspeare.—Sonnet.

- * That time of year thou mayest in me behold
When yellow leaves or none or few, do hang
Upon those boughs which shake against the cold;
Bare ruin'd quires where late the sweet birds sang :
- * In me thou seest the twilight of such day
As after sunset fadeth in the West ;
Which by and by black night doth take away,
Death's second self, that seals up all in rest.
- * In me thou seest the glowing of such fire
That on the ashes of her youth doth lie
As the death-bed whereon it must expire
Consum'd with that which it was nourish'd by.
This thou perceiv'st :—which makes thy love so strong
To love that well which thou must leave ere long.

Sonnet DCCCLXXVI. Vol. V.

If it be asked, why must a Sonnet be confined to fourteen lines rather to any other number? we know not that we can answer the question better than by asking another;—why must the Corinthian column consist of ten diameters? The cestus of Venus must be of some particular length, both to fit and to adorn the person of the Goddess; a hand-breadth taken away would have left it scanty; a hand-breadth superadded would have made it redundant. The number of lines, and the arrangement of rhymes and pauses, already established in the regular Sonnet, have been found, after the experience of five centuries, incapable of improvement by extension or reduction; while the form itself

has been proved to be the most convenient, and graceful, that ever was invented, for disclosing, embellishing, and encompassing the noblest or the loveliest, the gayest or the gravest idea, that genius, in its happiest moments of rapture or of melancholy, could inspire. The employment of this form by the greatest modern poets, for expressing, with pathos and power irresistible, their selectest and divinest conceptions, is an argument of fact, against all reasoning *a priori*, in favour of the intrinsic excellence and unparalleled perfection of the Sonnet. *Dante, Petrarch, Bembo, Ariosto, Tasso, Dalla Casa, Costanza, Filicaja, Testi, Guidi, Menzini, Metastasio*, and many a name, unknown in Britain, but illustrious in that delightful land,

“ Which Appenine divides, the sea and Alps surround,”

have exalted this species of composition to a dignity, which it may never attain in a language less sweet and sonorous than that which gave it birth.

After this introduction, which we have purposely written to avoid the necessity of analyzing Mr. Lofft's long and labour'd Preface, (occupying the whole of his first volume,) a few brief notices of the varied contents of this multitudinous work will be sufficient.—Sir Philip Sidney, in his *Defence of Poesy*, tells us, that he learned horsemanship at the court of Vienna, of one *Pietro Pugliano*, an Italian, who was wont to discourse most eloquently, in praise of his own profession. ‘ He said,—Soldiers were the noblest estate of mankind, and horsemen the noblest of soldiers. They were the masters of war, the ornaments of peace, speedy goers, and strong abiders, triumphant both in camps and courts; nay to so unbeliev'd a point he proceeded, as that no earthly thing bred such wonder to a prince, as to be a good horseman; skill of government was but a *Pedanteria* in comparison. Then he would add certain praises, by telling what a peerless beast the horse was, the only serviceable courtier without flattery, the beast of the most beauty, faithfulness, courage, and such more, that if I had not been a piece of a *logician* before I came to him, I think he would have persuaded me to wish myself a horse. But this much, with his no few words he drove into me,—that self-love is better than any gilding, to make that seem gorgeous wherein ourselves be parties.’ We were repeatedly reminded of this pleasant story, (which Sir Philip Sidney ingenuously applies to his own enthusiastic love of poesy,) in reading Mr. Capel Lofft's Preface to these volumes. The fondness, and ardour, and perseverance, with which he expatiates on the Sonnet, its origin, its analogies, its varieties, and capabilities, might induce a reader, if such a one could be found, who should give his imagination into this Author's hand, to believe that Sonnet-writing, like Pugliano's Horsemanship, was

the most worthy and wonderful exercise of a human being, whether prince or peasant : yet Mr. Lofft himself in the following words candidly acknowledges that it is something less.

‘ Estimated, therefore, by it's excellence of every kind, and not merely by it's difficulty of composition, the *paradoxical* remark of the penetrating and severe BOILEAU will scarcely appear excessive, that a PERFECT SONNET is equal to an EPIC POEM. And what is of more general importance it may be truly said, that no species of Poetry contains so much of GOOD and little of BAD in equal quantity as the genuine SONNET. Though not the highest, since there are the TRAGIC, the EPIC, the ODE, and the CANZONE, it is high indeed in the order of POETRY ; and nearer to *faultless* excellence than any other.’ pp. lviii—lix.

As a sample of Mr. Lofft's fanciful reasoning and associating, we copy the following paragraph on the analogy of the Sonnet with the tones and semi-tones of a musical octave in the flat key.

‘ It's *musical analogy*, as appears to me, is this :—that it has it's Major System divided into a double TETRACHORD, and it's Minor into a Hexachord or double Trichordon.

‘ That the Relations of Rhimes in the Major System answer to the Order of Tones and Semitones in the Graver System or Flat Key ; the *divided* Rhimes in each *Quaternario* standing for the Tones ; the *diminisht* interval immediately successive representing the interval produc'd by the half Tones. And in order to maintain this resemblance *these* Rhimes are consecutive. It is very curious too that the *leading* Rhimes of the *octant* are the 1st, 4th, 5th and 8th, which compos'd the full harmonic Chord of the Grecian Music. To which may be added, that the *first* Arrangement of Rhimes in the *first* Division of the SONNET suggests a resemblance to the TONI STANTES ; and the more variable Arrangement of the 2d or *terzina* Division to that of the TONI MOBILES in *antient* MUSIC.’ p. vi.

‘ The *first* GUIDO of the two (BONATTI as it seems by his name of family) divided the two antient Tetrachords into one Octave denoted by the first seven Letters of the Alphabet for the *septenary* Series of the Tones and Semi-Tones in this order ; C. D. E. F. G. A. B. He then completed the Octave by adding the *first* repetitionary Note of the recurrent Series, c ; which went on in small Letter d, e, &c. To these he subjoined the Hexachord ; in the Chord of a Major sixth :

c.	d.	e.	f.	g.	a.	c. &c.	da capo,
ut.	re.	mi.	fa.	sol.	la.	ut.	&c. da capo.

And then subjoining, as an *hypoproslambanomenos* (in imitation of the Pythagorean Supplement) an added Note below, he called his Scale the Gammut : Γ, Gamma, the Greek G ; and ut, the C.

‘ Now this Octave and Hexachord united form the actual Divisions of the GUIDONIAN SONNET, which has also its double Tetrastich and its Hexastich, its Rimes of eight and six lines in a double Quatrain, and in a double Terzetta. As there were but six Characters in

the HEXACHORD Division for *seven* Sounds, it was necessary to *change* occasionally the *signification* of these Characters to represent the omitted *semitone*. And this *change* was call'd a *Muance* by the early *French* Masters. And hence possibly the *minor* or *hexachord* System of the *Sonnet* Laws had more freedom of Variation than the *Octave*.' p. vii.

Mr. Lofft has spent his time to much better purpose in the second part of this Preface, wherein he exhibits, in chronological succession, a series of the chief poets of Italy, who have been celebrated as writers of Sonnets, the fame of some being almost entirely founded on this merit, and the glory of all being extended by it. This catalogue, though necessarily dry, from its general brevity, will be found exceedingly useful for reference, by those, who are little acquainted with the names of the Worthies of Italian literature, and who occasionally see them mentioned or quoted by our own writers. Some of these articles, however, are expanded into biographical sketches, and are proportionately more interesting. A few French and English names of high note are introduced; and among these *Menage* and *Milton*. We perfectly agree with Mr. Lofft in the sentiments, though we cannot admire the style, of the following passages, in which he exultingly looks back on the long illustrious line of poets, whom he has marshalled before his readers.

' It seems difficult to admit a doubt, rich as we are in our *Series* of BRITISH POETS, whether ours or any language can supply an existing assemblage of such excellence, number, and variety combin'd as that of the ITALIAN. No one who knows the habits of my life and studies can doubt of my enthusiastic attachment to *Greek* Poetry. And yet, if all the Works were remaining of which antient *Critics* have spoken with admiration, there seems no reason for thinking that the *Body* of *Italian Poetry* would even so have fallen short in a fair comparison.

' To those who have been accusom'd to talk of difficult Trifles, of *Concetti*, of Quibbles and Coldness and metaphysical Pedantry, of Sing-song and Affectation, as if such were the very Elements of ITALIAN Poetry, and as if the SONNET, in particular, merited nothing but ridicule, or contempt, or pity, almost all that has been said in this Preface will appear strange and startling.

' That *Concetti* do occur in *Italian Poetry* I shall not deny:—but I think they are not more frequent than in the Poetry of *other* modern Nations in two stages of it: either *before* Refinement of Taste has been fully establish'd, or when it is *declining* from it's clear and full *Meridian*, and sinking into the Vapours which it's very force and splendour have rais'd.' pp. cxci.—cxcii.

' We shall not trouble ourselves with the glitter of the *Antithesis* between the *Tinsel* of TASSO and the *Gold* of VIRGIL. It is in the power, and may it be encresasingly, of many Readers of both sexes to appretiate the high excellence of TASSO with more feeling and judgement! Many can now feel that *no* poet so much resembles

VIRGIL: not even **RACINE**. And that the resemblance is far from being confin'd to the passages, numerous as they are, and examples of the happiest skill, in which **TASSO** imitates or translates, interweaving even the minutest particles of *Virgilian Gems* and *Gold* into the admirable texture of his own beautiful *Mosaic*, but that it extends to the general air and *character* of their compositions and of their genius. The same delicacy of ear and of taste, the same refin'd sensibility, the same nobleness of manner, the same tranquil and uniformly supported dignity of sentiment, imagery, diction, and numbers. And does the study then of **ITALIAN** weaken and enervate? No: assuredly: the language, sweet at once and sonorous, soft, tender, and dignified, is form'd for every beauty of diction, of numbers, of sentiment; of *expression* resulting from these combin'd. Their own Poets have soar'd to heights gloriously sublime, with a grace and spirit worthy of such a flight: and the noblest of ours have been guided and animated by contemplating their radiant track.' p. cxciii.

In the Italian language there are probably as many myriads of Sonnets extant, as there are thousands in our own; and the disproportion of merit exceeds the disproportion of numbers: nothing more beautiful has been produced by the wit of man than many of the former which we find in this selection, while few of the latter rise above mediocrity, and not one attains the height of ideal excellence of which, we are persuaded, the Sonnet is capable in our native tongue. We shall not trouble our general readers with quotations from the Italian, Spanish, Portuguese, German, French, Latin, Greek, and Hebrew Sonnets, which the ingenious and indefatigable Editor has assembled in these volumes. In the three ancient languages, of course, the specimens are only Sonnets by courtesy. Fluent and flexible as the French idioms are found in colloquial or rhetorical prose, the feebleness of French versification is universally acknowledged, and the Sonnet has no more flourished, in the trammels of male and female rhymes, and slipshod Alexandrines, than any other species of poetry, having rarely risen higher than elegant insipidity. It has shared a nobler lot in German, and the alternation of single and double rhymes has given it a peculiar character in that copious and masculine tongue. But in the kindred dialects of Spain, Portugal, and Italy, it has alone reached its full standard of strength and beauty. It would be difficult to decimate the specimens from those languages, in Mr. Lofft's Collection, without excluding some that are worthy of perpetual remembrance, while of the English Sonnets, if two-thirds were cast into the flames, the value of these books, like those of the Sybil, would be nothing diminished. The Editor himself has contributed a large proportion both of the originals and translations, and as we believe he is the greatest Sonneteer of his native country, we sincerely regret that we cannot congratulate

him on being the best. From a wilful perversity of taste, or an incorrigible defect of ear, his poetry is distinguished by harshness of numbers, perplexity of phrase, and obscurity of thought, which constitute the very deformities most conspicuously opposed to the peculiar graces of the Sonnet,—melodious versification, elegant diction, and lucid arrangement of ideas. In the following example of Mr. Lofft's favourite manner, sense is racked, and language broken on the wheel of a Sonnet.

The Sports of the Field.

- Sports of THE FIELD! ...deadly or maiming Blow
Aim'd at a gentle *Bird*!—the timid *Hare*
From her half slumber in warm brake to scare,
And drive her o'er the track betraying snow
To death, by Chace embitter'd...From the Bow
The *Rook*, not yet of strength to cleave the Air,
To slaughter, trembling on the Nest!—to tear
The bowels of the *Fish*!—deliberate, slow,
- Play with the agonizing *Worm*!—to find
Amusement, when the dauntless *Fox* is torn
By furious Dogs:—or when the beauteous *Hind*,
Wing'd by her unavailing fears, is borne
From yell of Hounds and Horn;—or the *Stag* dies
With silent Tear!.... Thus Man enjoys *Earth, Water, Skies*!

Sonnet CCCLXXIII. Vol. III.

From the exclamation in the first line to the *coup de grace* in the last, this is fairly *putting the question* with the cruelty of an Inquisitor, for the purpose of extorting a confession from thoughts and words, which both would have made more readily, if they had been treated with common humanity.

We next offer a favourable specimen of Mr. Lofft's style of translation from *Prudenza Gabrielli Capizucchi*, in which a noble-minded mother gives counsel to her son, worthy of the Roman Cornelia.

- Not with soft Plumes, my son, thy fair Locks grace;
Nor with a Band of Gold thy Breast adorn:
Guide the Numidian Courser's ardent pace:
And wield the faulchion with a Warrior's scorn
Of Peril, deathless Glory to embrace.
Wisdom of Age be thine in Youth's bright Morn;
And thoughts intent, ranging o'er ample space,
O'er Baltic Seas and o'er the Tuscan borne.
- Modest thy look, and sage thy language be;
Win the Phœbean Wreath with studious care;
Firm to thy Prince, to Heaven, thy Fealty:
Rule, o'er thyself and thy vain Passions, bear:
That in thy Acts and Valor ROME may see
What the HORATII and the MARII were.

Sonnet DCCLXIX. Vol. V.

Many, both originals and translations, of equal merit with the foregoing, will be found among Mr. Lofft's contributions to this work. Among these, though not among the best, are several Sonnets to his Dog, called Fox. We shall give one, which illustrates the Author's general tone of versification, and also his habits of feeling and moralizing. Fox himself might have barked the two first lines, they are written in such snappish monosyllables.

To the favourite Terrier.

- ' Fox, Thou with me ten Years this day hast spent;
Years which to me have brought much joy, much pain;
But when of Anguish most severe the reign
Thy mute Affection it's mild Comfort lent.
Thee to this sheltering Roof a Spirit sent
Kind to us both!—nought happens here in vain:
And Causes which our Thoughts can least explain,
Small in appearance, teem with great Event.
- ' The Day which brought thee hither has to me
Been fraught with Cares and Blessings of high Cast:
May those Cares teach my Mind; those Blessings last!
And may'st thou long my walk's Companion be!
Who in ten Years with me hast trackt a space
That might half Earth's Circumference embrace.'

Sonnet CCVII. Vol. II.

There are various pieces by the same writer, in the characters of Lover and Husband. These are principally intermingled with '*Sonnets by Sarah Watson Finch, now Mrs. Lofft*,' which prove the lady to be a worthy poetical partner to Mr. L. Should these volumes ever be re-printed, the Editor will probably have the discretion to omit his Sonnet, (No. 63, Vol. II.) entitled Absence, as there are expressions in it liable to be grossly perverted.

Of the hundreds of Sonnets and Quatuorzains by other Authors, in this miscellany, we can find room for only four.—Dr. Donne, that master of rugged numbers and coarse thoughts, for once sung sweetly and sublimely.

- ' Thou hast made me: And shall thy Works decay?
Repair me now; for now mine End doth haste.
I runne to Death; and Death meets me as fast;
And all my Pleasures are like Yesterday.
I dare not move my dimme eyes any way.
Despaire behind and Death before doth cast
Such terrour; and my feeble flesh doth waste
By Sinne in it, which it towards Hell doth weigh.
- ' Only Thou art above:—and when toward Thee
By thy leave I can looke, I rise againe:
But our old subtille Foe so tempteth me
That not one houre myself I can sustaine.

Thy Grace may wing me to prevent his Art,
And Thou, like Adamant, draw mine iron Heart.'

Sonnet DCCCCXVI. Vol. V.

Mrs. Charlotte Smith has long and deservedly been ranked among our purest Sonnet writers.

' Should the lone Wanderer, fainting on his way,
Rest, for a moment of the sultry hours,
And though his path through thorns and roughness lay,
Pluck the Wild-Rose or Woodbines gadding flowers,
Weaving gay wreaths beneath some sheltering tree,
The sense of Sorrow he awhile may lose:
So have I sought thy Flowers, fair POEY;
So charm'd my way with Friendship and the Muse.
But darker now grows Life's unhappy Day;
Dark with new clouds of Evil, yet to come:
Her Pencil sick'ning Fancy throws away;
And wearied Hope reclines upon the Tomb,
And points my Wishes to that tranquil shore
Where the pale Spectre, Care, pursues no more.'

Sonnet CLXXIX. Vol. II.

Michael Angelo Buonarotti, the man of mightiest mind, perhaps, in the annals of art, did not disdain to body forth his noble imaginations occasionally in Sonnets. Here is one, in honour of Dante, a kindred spirit, of giant powers, and melancholy temperament.

' He from the World into the blind Abyss
Descended, and beheld the Realms of Woe:
Then to the Seat of everlasting Bliss
And God's own Throne, led by his thought sublime,
Alive he soar'd; and to our nether Clime,
Bringing a steady Light to us below,
Reveal'd the Secrets of Eternity.
' Ill did his thankless Countrymen repay
The fine Desire!—That which the Good and Great
So often from the insensate many meet,
That evil Guerdon did our DANTE find.
But gladly would I, to be such as He,
For his hard Exile and Calamity
Forego the happiest Fortune of Mankind.'

Sonnet DCCCLXIX. Vol. V.

A Quatuorain, by Sir John Carr, will almost excite a smile, and seem a very incongruous sequel to the praises of Dante, sung by Michael Angelo. But we do not hesitate to call it one of the very best and most pathetic effusions in these five volumes, notwithstanding its imperfect rhymes, and feeble versification. The image of Death watching his poor Victim,

while he inhaled the fresh breeze from the Ocean, and deemed it new life, is awfully picturesque and poetical: and the closing couplet must make every one who reads it feel his own mortality, and think of eternity.

- ' Upon the breezy cliff's impending brow
With trembling step the Hectic paused awhile:
As round his wasted form the sea-breeze blew
His pale cheek brighten'd with a transient smile.
- ' Refreshed and cherished by its balmy breath,
He dreamt of future bliss, of years to come;
While with a look of woe the spectre, Death,
Oft shook his head, and pointed to the Tomb.
- ' Such sounds as these escap'd his laboring breast.—
" Sweet Health, thou wilt revisit this sad frame;
Slumber shall bid these aching eyelids rest:
And I shall live for Love—perchance, for Fame."
Ah, poor Enthusiast!—in the day's decline
A mournful knell was heard, and it was thine.'

Sonnet CCCXXV. Vol. III.

These volumes are printed with some affected peculiarities of orthography. We fear that the publication, on which it is evident that the Editor has bestowed much time and labour, will add little to the popularity of the English Sonnet.

Art. XI. *Individuality*; or the Causes of Reciprocal Misapprehension: in six Books, illustrated with Notes. By Martha Ann Sellon. 8vo. pp. vi. 438. price 12s. London. Baldwin. 1814.

THIS is exactly one of those productions which, were it not for their commonness, we should have some amusement in surveying, we will not say perusing, as intellectual phenomena of a description to excite curious speculation. It is, however, by no means one of the ordinary productions of common dulness. It possesses a certain sort of originality which we feel at a loss how specifically to characterize. It is a philosophical poem,—not, certainly, to be received with less deference, because it is—by a lady.

' Conscious that on a subject so intricate and infinite in its nature, she would soon be led beyond her depth, did she attempt to dive into the researches of philosophy, the Authoress has only presumed to bring forward some of the more leading and prominent arguments to explain the doctrine: but by way of illustration, she has selected the almost infinite variety of religious tenets which prevail in the world; whereby she has endeavoured not only to relieve the mind of the reader from the fatigue of dry and abstract reasoning,

but to introduce subjects and occurrences, both foreign and domestic, which have of late arrested the attention of the public, and stamped so peculiar and sensible an impression upon the present æra.'

The fairest method both to the fair Authoress and to our readers, and the pleasantest to ourselves, will be to transcribe the first paragraph of the poem as a specimen. If they wish to dive deeper into the philosophy or the poetry of "Individuality," we have given them the name of the Publisher.

' Of blessings deemed superlative, refined,
Peculiarly adapted to the mind,
Behold how prominent the welcome good.
Of being accurately understood !
Of pouring on the listening heedful ear
The narrative conception renders clear ;
Of finding that the thing you would explain
Has almost, ere you willed it, reached the brain ;
Has scarcely left your lips, ere full inhaled
With all its matter lateral entailed ;
Has on the nerve the subtle feeling pressed
By quick perception instantly confessed ;
Attracted morally by power its own,
As that by northern magnetism shown ;
Of proving that the sentiment conveyed
Carries its purposed and appropriate shade ;
Of seeing the articulating eye
The nice deficiencies of speech supply,
Giving its radiance eloquence so pure
As confidence unclouded must ensure ;
Of meeting self, reflected—self, endeared,
Sustained, conjoined, directed, soothed, and cheered !

pp. 3—4.

Art. XII. *Familiar Scenes, Histories, and Reflections.* By the Author of "Cottage Sketches," "Antidote to the Miseries of Human Life," &c. 12mo. pp. 166. Price 3s. 6d. Gale, Curtis, and Fenner. 1814.

IN our review of the History of Charles Felton, we suggested a wish that some intelligent, pious persons of good taste, would devote a few leisure hours occasionally to the truly benevolent task of writing tracts for the poor. At the first view, nothing appears more easy than the composition of a Tract ; but we will venture to say that few things require more judgment and good sense. What is the design of a tract but to win the attention to religion—to the Bible ? It should be so written, therefore, as to soften prejudice, and allay disgust. It should be plain, pathetic, and natural ; entirely devoid of all *technicality*, by which term we mean that set of phrases, generally

of little or no meaning, with which professors of evangelical religion, more sincere than wise, have involved the fair simplicity of the Gospel.

The religion of Jesus Christ, like the blue vault of Heaven, is all majesty and simplicity. It contains all that can touch the heart and exalt the mind. He by whom "all things were made," voluntarily takes upon himself "the form of a servant," and descends into the world as "the Saviour of Sinners."

Why should the simplicity of the religion of Jesus be disfigured by the tasteless appendages of men? by any thing tawdry, or conceited, or obsolete? It needs not the aid of foreign ornament, but is, when unadorned, adorned the most!

We are anxious to press these reflections on our readers, as we wish to convince those among them who are possessed of the requisite talents, and who may be inclined benevolently to employ themselves in writing tracts,—that they are the most likely to succeed, who write the most simply and the most naturally; and who seek to inform the understanding and affect the heart by narratives which fix the attention by the artlessness of their style, and the lively and faithful traits which delineate the characters.

We learn from the preface that the work before us, intitled 'Familiar Scenes,' was originally written for the 'Cottage Magazine.' They are now reprinted in a separate volume by the advice of some friends of the author's, whom she 'esteems as judicious advisers.' We scarcely know how far the circulation of the 'Cottage Magazine' extends. If its circuit be wide, we should be ready to think that it was superfluous to reprint the 'Familiar Scenes.' The book is however free, in most respects, from the objections at which we before hinted; and the style is generally easy and familiar, without being low.

Though we must conclude that upon the whole the Author is a lady of a Catholic spirit, and that this spirit diffuses itself through the work; yet the sentiments expressed in one place do not seem to agree with those which we find expressed in another. We shall give an instance. The 12th and 13th chapters are devoted to the delineation of the character of a pious female. This person was questioned by her friend as to the fact of her being or of her not being a Methodist. Her reply proved the liberality of her disposition, and we wish the sentiment (the sentiment we conclude of the author) were engraven on the heart of every professing Christian.

'I call myself a member of the Church of England, and I rejoice that in this place the pulpit and the reading desk are in unison, and I can therefore avail myself of the privilege; but I am a citizen of the religious world, and feel at home with every denomination where Jesus Christ is held forth as the way, the truth, and the life.' p. 104.

Now we should take it for granted that the character here intended to be represented, is that of one who styles herself a Churchwoman, upon *principle*, with a heart open to *all* who love the Saviour.—Under this character we honour her. We are the more convinced of this liberal spirit from the following passage. The same person was addressed in early life by a young man of piety—a Baptist.

‘ He avowed his attachment to the dissenting interest and his expectation that his wife should attend him to dissenting places of worship. To this she made no objection; but when her mother was informed of the circumstance, a total change took place in the affair; and strange as it will appear to the enlightened reader, who can love all those who “love the Lord Jesus Christ in sincerity” of every sect and clime, this misguided and ill-judging parent opposed the connection on the ground of a difference in religion, thus mistaking the form for the essence.’ p. 92.

In a passage that follows we think that there are readers who will remark something at least very incongruous with the passages already quoted. The person before mentioned, goes one evening to the Bristol Tabernacle—nor goes in vain. She hears a sermon from these words;—“There is no peace to the wicked, saith my God;”—and she is convinced that she has sinned. ‘Though,’ proceeds the narrative, ‘it had pleased God to enlighten her understanding by means of dissenting *teachers*, she never became, *strictly speaking*, a Dissenter, or united herself to any *sect* in Church fellowship.

As there is certainly much liberality of opinion and amiableness of disposition apparent in this little volume, we should be very unwilling to attribute the foregoing sentence to an invidious design; yet we cannot forbear thinking that as it stands literally, it has somewhat the aspect of invidiousness. We should be glad to know why the appellations ‘teacher’ and ‘sect’ should be applied exclusively to ministers and congregations without the pale of the Established Church? We know that they are rarely used with kindness or candour; those, therefore, who would lay claim to these Christian qualities, should be cautious in applying them. Some who are very anxious to observe a broad distinction, are careful always to call the ministers of the endowed Church, *Clergymen*; and never to apply the word to a minister who dissents. But what is a clergyman? simply—a man set apart to the ministration of holy things. It is not peculiar to one body of Christians. It would be absurd for any to assume it exclusively, while the ministers of other denominations are as regularly educated and set apart as their own. Every man who professes to instruct is a ‘Teacher,’

whether he be a Churchman or Dissenter. Against the term 'sect' we have very strong objections, because it has scarcely ever been used but in a bad sense. The meaning attached to it has been mostly that of a lawless, factious set of persons, averse to all discipline and all order. How little this applies to the Dissenters, who are generally so observant of regularity and of good order, is well known to all who are acquainted in any measure with the discipline of their Churches.

If 'sect' be applied to distinguish all who separate from the Church of England, in a sense similar to that which schismatic is made to bear—then the members of the Church of England are a 'sect,' in exactly the same import, having separated themselves from the Church of Rome.

But we proceed to give some further extracts from the book.

'As I walked home, I mused deeply on the scene I had just quitted, and endeavoured to trace the reason, why a number of my fellow-creatures, maintained by the charity of their parish, when they were incapable of maintaining themselves, should be so unhappy. I soon found the reason to be the want of humility. Of all the Christian graces, this is the most necessary for our happiness. Those who are most sensible how little they deserve, will seldom feel mortification at the little they may receive. They will consider that having forfeited both spiritual and temporal blessings by sin, every thing short of its due punishment is mercy. They will view men as instruments in the hands of God to convey to them undeserved kindnesses, or deserved chastisements. This is that poverty of spirit on which our Lord pronounced his first blessing; and which is a needful qualification for the enjoyment of heaven itself, where gratitude, the offspring of humility, produces in every spirit the work of unceasing praise.' p. 17.

The Author visits an honest barber, and finding the shop and kitchen doors open and no one present, walks in and seats himself. The man returns and apologizes for his absence.

'I accepted his excuse very readily, as it affected myself, but expressed my surprise at his desertion of his house. "Ah! Sir," he replied, "I can trust God with my house and all it contains." "And you can tempt him too as well as trust him," I replied. "But what could I do, Sir," rejoined he, "I had promised the gentleman his wig. I could get no one to carry it, and the lock to the house door is out of repair, so I have a couple of bolts within side." There was some difficulty in the case I acknowledged, which would all have been avoided by a little prudent foresight, for in the first place the promise should not have been made on the uncertain method of conveyance, and in the next, the house-door lock ought to have been mended immediately. I soon convinced the honest barber of his folly and presumption.' p. 24.

'Every peasant and labourer I met, seemed raised in my estimation by the reflection, that it lay in his power to spread the glory of

the British name, for, says the Scripture, "Righteousness exalteth a nation, but sin is a reproach to any people." It is therefore the height of folly for any to boast of love to their king and country, who neglect to fulfil the duties of their own private stations, and vain will prove the attempts of the best and wisest ministers to advance our national interests, if they are not aided by a general disposition in all to maintain order, subordination, and good morals.' p. 72.

These extracts will afford a fair specimen of the style of this unassuming little volume. Its general character is certainly useful, and as such we cordially recommend it.

The Author having introduced herself in the preface as a Lady, it seems strange to find her addressed as a *Gentleman* in every part of the narrative, where she personates no character. She is already well known to the public as the author of "An Antidote to the Miseries of Human Life," and "Cottage Sketches."

Art. XIII. *History of the University and Colleges of Cambridge*; including Notices relating to the Founders and Eminent Men. By G. Dyer, A. B. formerly of Emmanuel College, Cambridge. Illustrated by a Series of Engravings by Greig, 2 vols. pp. 750. 4to. with Proofs on India Paper, 7l. 7s. royal 8vo. 3l. 3s. demy 8vo. 2l. 2s. Longman and Co., Sherwood, Neely, and Jones. Deighton and Sons, Cambridge, 1814.

THAT fond and reverential partiality with which our scholars and authors, and even our statesmen and heroes, of a former age, were accustomed to refer to the Universities where their minds had been trained and enriched, has a very pleasing appearance as combined with that sort of poetical character with which times long past present themselves to the imagination. In bestowing their homage and their caresses on Alma Mater, they look graceful even when they seem to us to grow almost extravagant and superstitious. A mother who could give the world such sons as some of them were, seems entitled to demand even from us a degree of the same grateful veneration.

Their affection and their homage will the less appear to us excessive, the longer we reflect on the grand superiority which, in those times, the Universities possessed over other situations and other portions of the community, in their comparative monopoly of great proficients in literature, of accomplished teachers, of comprehensive libraries, and of multitudinous literary society and co-operation;—to say nothing of the *subsidia* afforded to study and to musing, by their

commodious and magnificent edifices, and by the academic groves. They had much of the nature and pretensions of an intellectual metropolis, where disproportioned accumulations of mind were surrounded by accumulations of the means to qualify it for illuminating and governing the world.

By slow degrees Universities have been losing somewhat of their proud pre-eminence. The national mind has been roused into exertion, and refuses to bow to the sovereignty of these institutions, on which, from the advancement and free diffusion of knowledge, it no longer feels itself to be dependent. Pursuits, and teachers, and institutions of the intellectual order, have been multiplied through the country. Many things have risen to great importance as subjects of knowledge, which Universities have not been accustomed to teach, and which, from reluctance to innovation, they have not condescended to admit into their system. The paramount importance of some of those acquirements on which the Universities had founded perhaps the proudest of their honours, has been depressed, by the progress of human affairs, in the general estimation. And the partially antiquated economy of their discipline, together with their indispensable imposition of forms of faith, have provoked an extensive alienation from them in an age and a nation inspired or perverted by the spirit of free-thinking.

Within the last half century, a college life, college notions, and college formalities, have not seldom been the objects of satirical allusion or attack among wicked wits; parts of their system of instruction, and of their routine of observances have incurred the severe reprehension of graver censors; efficient practical men (than whom the most erudite scholastics cannot have a more assuming self-estimate,) have been in the habit of making light of what they have been pleased to denominate the idle study of words; experimental philosophers have been found to join in the hostility; and the distinguished actors in the great national affairs, and the more extended than national operations, of the astonishing age which is just now passing off, have contributed to the undervaluation of these learned and venerable establishments, by never recollecting or caring to ascribe any part of the honour of their distinguished endowments and successes, (as the eminent performers of past ages were glad and proud to do,) to those seats of wisdom in which they had sojourned in earlier life. And the effect of all these causes has but been aggravated by the imputed stately, self-idolizing, supercilious, and unreforming character of those venerable institutions, which have been accused of affecting, when the world, by its progress, was threatening

to leave them behind it, to look on that world as too far below them to deserve that they should accept from it a single suggestion for their improvement, or deign to admit that any such thing was necessary.

Still, a great number of persons, at all times, necessarily feel the honour of the Universities in a considerable degree involved with their own; and though it is very long since the enthusiastic language of affectionate veneration has ceased, never to be revived, yet the pupils of those dignified institutions have generally continued moderately warm in gratitude, and well disposed to vindicate and celebrate their merits.

It is therefore a thing rather marvellous that the University of Cambridge, among the many thousands of accomplished, and we must suppose grateful pupils, whom she has been teaching, and dismissing with her benediction, to attain the honours and emoluments for which she claims to have qualified them, should not have found one to write a popular work on her history. They have gone out, in countless succession, from her halls, her libraries, her bowers, bedecked with her degrees and her prizes, some of them enriched with her benefices; they have gone forth and possessed themselves of all stations and dignities in the church, up to the bench and mitre, and of every diversity of good fortune in all other professions and departments, and each, no doubt, has sometimes talked of '*Alma Mater*;'—but none of them to do her the service of attempting to render her story and her existing institutions familiarly known and generally interesting, till this Mr. George Dyer offers himself for the task,—a pupil but little obligated by any tokens of her favour, honoured with only the lowest of her degrees, enriched by none of her livings; a pupil, in short, so little the higher among his fellow-mortals for any assistance of hers, that his services must have very much the appearance of a favour gratuitously conferred!

But so much the better for honesty and truth; as it is not in mortal man to be impartial and correct in a description or history of any thing from which we hold honours or profits. The present historian takes quite a sufficient interest in the fame of the university, has quite a competent respect for its founders, its renowned doctors, its forms of government, and its venerable structures; and at the same time he is not prevented by a reverential and interested partiality from seeing the true quality of any thing absurd and ridiculous, nor afraid of indulging a gay freedom in exposing it. He finds many occasions for pleasantry at the expense of men and things that were held in the gravest pos-

sible consideration, in their day. But he does not seek these occasions ; he does not obtrude unseasonable humour ; and when it occurs, it is good-natured and transient. Indeed it is due to the general character of Mr. Dyer's vivacities, as far as we are acquainted with his productions, to say, that they are remarkably free from the gall and bitterness of sarcasm ; that they are bland and benevolent ; and that they are easily ended and dismissed, instead of being artificially protracted and elaborated, according to a fashion very prevalent among writers who take themselves to be gifted with something for which they are anxious to obtain the name and credit of wit.

The first volume is the history of the University, taken as one comprehensive establishment ; the second, and much larger, is a history of each of the Colleges. Contrary, perhaps, to the Author's own opinion, we should be disposed to regard this latter volume as the less interesting of the two, from its having less of curious antiquity and general literary history. It is chiefly biographical ; but includes so immense a number of names as to have in many parts the appearance of a dry list, rather than a series of any thing approaching to memoirs. This is nothing to be censured ; it was indispensable, under the restriction of limits very properly, we think, imposed on the work. And indeed, had there been no such limitation, a great majority of the enumerated personages could not have been brought forward in any character of importance, even by the ingenuity and the decorative faculty of a poet. Nor is there any place or business for that faculty amidst the toil of ascertaining so many mere dates. We must applaud the manfulness and the cheerfulness with which our poet works his way through the dreary array of college archives, and many other records which would have been perfectly invincible to most other men of the present day. We admire this fortitude of exertion in the researches where little more than mere dates was sought or could have been had ; and we equally admire the fortitude of forbearance which could, in obedience to a rule, resolutely decline to take a vast deal more than dates with respect to some of those subjects, *e. g.* the great poets or philosophers, concerning whom many particulars might have been collected, and hardly any particulars could appear uninteresting.

The work introduces itself by a long Preface, written in the most desultory manner, but entertaining by the kind of egotism which pervades it ; an egotism perfectly free from pomp and ostentation, nearly free, even, from any offensive form of vanity ; simple, frank, and lively, full of unpremeditated references to literature, indulging itself in a negligent and sometimes extremely incorrect language ; not unfrequently descending, it

cannot be denied, to a littleness of circumstance or observation which would look almost puerile if the writer were not decidedly a man of extensive learning and knowledge. A considerable portion of egotism, in the simple sense of self-reference, was unavoidable in explaining the Author's intentions, preparations, and process.

He cannot be far wrong in speaking highly of his own industry, and freedom of opinion. He then states the measure of time and the kind of study devoted to the performance.

'I have been now employed in this work three years; but from the Introduction it will appear, I have been engaged in inquiries connected with the subject more than thrice that time: and, to speak the truth, there will be found in these volumes the result of a life, not very short, trained to certain habits of reflection. During the time in which I have been actually engaged on them, I have secluded myself from the world; and to the great sacrifices I have made, must be added, what I think not the least, almost a total privation of the society of my friends. But I felt as one who had a duty to discharge to the public, a task to which, however unequal, I have sacrificed every feeling and every interest. So that the reader may conclude, while following my own judgment, I have not acted as one who might trifle with the public, or had a right to presume on it.'

There is a still longer Introduction, giving an account of what has been done by others, and what is attempted in Mr. Dyer's work, towards a history of the University of Cambridge. In the first place, he represents fairly and amply, what kind of work, under such a title, the public might reasonably require; this requisition being composed and inclusive of the respective demands of the several classes of intelligent and cultivated persons, distinguished by their particular tastes and selection in literature. The work is constructed on a plan to meet this combination of requirements; and, we think, with very respectable success, allowing for the prescribed brevity of the undertaking, and for the Author's characteristic liability to be diverted to play and freak about a little, instead of getting soberly on, when any fact or topic particularly adapted to strike his fancy is casually thrown in his way.

He shews at once his sense of duty, as a historian, his power of industry, and the extent of his means, in his long account of the manuscript records and the printed works which he has examined, and which we readily confide that he has justly appreciated. He does not pretend to have ventured across the dreary tracts belonging to his subject in the *sixty* manuscript volumes of that famous and miserable drudge of antiquarianism and topography, Cardinal Cole, as it is here said he was commonly denominated, on account of his half popish notions or

habits. He gives a satisfactory statement of the degree of his success in surmounting the disadvantages of his being only an A. B., and therefore debarred from the use, as matter of right, 'of the books and manuscripts in the public library.'

He then goes deep into the antiquities, the progressive enlargements, the successive charters and privileges, and the changes and stages of theological and philosophical faith, of this illustrious seat of learning. The story is deduced in due order and connexion, in the following series of sections.

'Part I. History and Antiquity of Cambridge—University and Town—Dissentions—Charters, Privileges, and various Regulations—Transactions in the University during Henry the VIIIth's, Edward VIth's, and Mary's reign—Queen Elizabeth—Charter—University Statutes—Queen's Visit—James I.—His Regiæ Literæ and Injunctions—Graces of the Senate—Charles I.—Parliament—Their new Arrangements in the University—and Ejection of the Royalists—Charles II.—New Arrangements and Ejection of the Oliverians—Dissentients.

'Part II. Britons—Saxons—Colleges—Universities—Literature of the Monks—Age of Wickliffe, and Progress of Literature—Revival of Literature—Erasmus, and other eminent Men, classical Scholars—Progress of Classical Literature—Bentley, and others—Oriental Literature—Theological Literature—Age of Science—Philosophy—Bacon, and others—Mathematics—Barrow—Sir I. Newton, Whiston, and others—Appendix, first to University Literature—Mr. Ray and Dr. Harvey—Reflections arising from the preceding Chapter, being Appendix Second—Present State of Professorships.

'Part III. Public Walks—Attempt at Improvements—Public Buildings—Botanic Garden—Appendix.'

And then there is the latter portion of the work, the biographical history of each of the colleges distinctly.

Amidst the thankless toil of investigating the origin of the University, the historian amuses himself with the extravagant legends respecting its antiquity, the most favourite one of which is, that the place was formed into a seat of literature by Cantabar, a Spaniard, several centuries before the Christian era.

'Very early they introduce into it Grecian philosophers to give it literature: they people it early with Christian doctors: it is soon destroyed, and soon revives; and in purifying it from heresies, and in promoting astronomy, with other sciences, they lead us on with a tolerable grace to the year of Christ 529.'

After a good deal of traversing of fables and doubtful records, he concludes there is no ground for commencing the history before the time of Siegebert, in the seventh century.

Thus we shall begin with a king as our patron, we shall

have clerics as our guides, and what can a Cambridge man wish for more?

It is said, then, that Siegebert, on his return from Gaul, formed a plan, from what he saw there, for a school; and we suppose, it being most probable, that this school was at Cambridge, though this is not asserted by Bede. In addition then to what has already been observed of Siegebert, it may be further said to those prepared to receive him as the founder of our original schola, that he was raised to the supreme authority over the East Angles, among whom Cambridge lay, A. C. 630. He only reigned two, or at most, three years, when, resigning the ensigns of royalty, he became a monk.'

From this royal origination the Author accompanies the fortunes of the institution down through the successive reigns of the princes that chose to be its benefactors. It acquired great consequence under Edward III. as a privileged corporation, armed with authority enough to make it respected, feared, and arrogant. It was substantially in an ecclesiastical character that it sustained this authority; it could not be slow in acquiring all the haughtiness which in those times peculiarly distinguished the church; and one natural consequence was a violent competition with the civil authority of the town, in which it was not less natural that the literary-ecclesiastical acquired the predominance.

There are a considerable number of facts illustrative of the superstition and the literature of the dark popish ages, which will interest the general reader; but also a large proportion of details relative to charters, and college regulations, which will require readers both imbued with antiquarianism, and feeling a special interest respecting the university.

The historian has maintained a most exemplary impartiality throughout. There was a very strong test for this virtue in the eventful age of puritanism and the civil war; and he has passed through the history and biography of those times as a simple relater of facts, and an accurate explainer, so far as his limits allowed, of the principles of the respective parties, and the most distinguished individuals. We think no man of any party can have cause to censure him.

His sketches of the changing modes of philosophy, display the same honest adherence to truth, and an extensive reading.

The plates, to the number of thirty-two, are on a rather small scale, but of very fine execution; and by this and their faithfulness to the objects, add very greatly to the value of the book.

Art. XIV. *Classical English Letter-Writer* : or Epistolary Selections ; designed to improve Young Persons in the Art of Letter-Writing, and in the Principles of Virtue and Piety. With introductory Rules and Observations on Epistolary Composition, and Biographical Notices of the Writers from whom the letters are selected. By the author of " *Lessons for Young Persons in Humble Life* " 12mo. pp. xxiv. 362. price, bound, 5s. Longman and Co. 1814.

IT must strike every person on opening this volume, as an omission wholly unaccountable, that in a selection of Letters designed, not only to form the taste, but to improve the moral principles of young persons, the letters of Cowper should not once be referred to ;—that compositions exhibiting almost every variety of Epistolary excellence, uniting the ease vivacity and playfulness of the French models, to the substantial qualities of a vigorous understanding and an affectionate heart, written in pure and correct English, and, in fact, answering in all respects, the description which the Preface gives, of the letters which should compose such a Selection, should not have been allowed to supply one specimen illustrative of the Art. The praise which the commendable design and respectable execution of this volume are in other respects entitled to, must on this account suffer a considerable deduction.

The Contents are divided into two parts. The Letters in the first part are arranged under the heads of Narrative Letters, Descriptive Letters, Letters of Precept and Advice, Letters of Admonition and Expostulation, Letters of Congratulation, and Letters of Condolence and Consolation. The second part consists of fourteen chapters of Miscellaneous Letters, by Lady Russel, Pope and Atterbury, Mr. Rowe, the Bishop of Derry (Dr. Rundle), Lord Lyttleton, the Dutchess of Somerset, Bishops Hurd, Warburton, and Horne, Mr. Gray, Miss Talbot, Mrs. Carter, Dr. Johnson, and Miss Seward, and six from different persons. The Biographical notices which are appended to the Letters, extend to 50 pages, and form a valuable addition to the work.

We think that the Selection, if it had been extended to the compositions of living authors, might have received some very interesting contributions from Mrs. Grant's Letters from the Mountains. Letter-writing appears to be an accomplishment in which females are particularly qualified to excel. That sportive vivacity, facility of association, and intuitive perception of the shades of character and of feeling, which seem native to the mind of a well-educated woman, give the

sex much the advantage in the achievement of the lighter graces of familiar composition. The letters of Lady Mary Wortley Montagu, though we are not wholly at a loss to account for their being passed over in this selection, may be referred to, as furnishing some of the happiest specimens of an art, to which previously the English language had been imagined to be ill-adapted. Among the works of Miss Edgeworth will be found some excellent models of the familiar and domestic style, which are not the less excellent from their being founded on fictitious circumstances. Miss Seward's Letters exhibit many of the beauties, but as many of the faults, of the Epistolary style, and can hardly therefore be safely recommended to the pupil; not only because those faults would be so much more easily imitated than the excellences by which they are occasionally relieved, but because the affectation, false taste, and pedantry, which they display, are exactly the defects into an admiration of which a juvenile writer is the most likely to be betrayed. Nothing is more fatal to all hope of attaining excellence than the ambition of writing a fine letter:—the love of display so natural to the mind in the first stages of its development, if not checked by the watchful cultivation of those feelings which are the foundation of genuine taste, will find ample scope and opportunity in the simple exercise of epistolary intercourse, and its effects will be not less injurious to the moral than to the intellectual character. The introductory notes and observations prefixed to this Selection, contain some judicious remarks on the subject of letter-writing, addressed to young persons, and the specimens are, upon the whole, well-adapted to the design of the publication.

Art. XV.—*A Sermon*, preached at the Parish Church of St. Andrew by the Wardrobe and St. Anne Blackfriars, on Tuesday, May 3, 1814, before the Church Missionary Society for Africa and the East, being their Fourteenth Anniversary. By the Honourable and Very Reverend the Dean of Wells. Also the Report of the Committee to the Annual Meeting, held on the same day, and a List of Subscribers and Benefactors. Printed by order of the General Meeting, 8vo. pp. 240. Price 2s. London, Seeley, 1814.

WE are solicitous to promote to the utmost of our influence, the circulation of this interesting publication. The rapid advancement of the Church Missionary Society, and the great augmentation of its resources and influence, must afford the liveliest satisfaction to those who consider the simultaneous efforts of every class of christians in this kingdom, for the propagation of their

"most holy faith," as the surest pledge of national security, and as an omen of the happiest promise in regard to the destinies of mankind. It is not to be supposed, that the strong excitement of general attention to this object, the creation of various and powerful means, the vast combination of agents who have been called into exercise, and the fervent desires and rational expectations of religious people, will not be followed by results of so decisive a nature, and of such magnitude and extent, as shall justify the enlightened confidence of faith, and show that these desires and exertions were "of God;"—that they were in themselves intimations of the great designs about to be unfolded.

The Sermon by the Dean of Wells is of distinguished excellence: it breathes a liberal, a holy, and a devout spirit. The following extracts will enable our readers to appreciate its impressive character.

' The domestic burdens, and the foreign impediments of war; the Slave Trade and its effects, in one of our chief scenes of exertion; and in the other the shackles of a government, apparently but little alive to the duty of propagating Christian Truth, have kept back the support, which we might have expected, and have retarded the progress, which, under the blessing of God, our efforts might have produced.

' But at length, the crisis is arrived, which seems, in its chief event, and in all its collateral circumstances, to throw open a mighty door, beyond all precedent, and even hope, to our exertions and our success. Universal peace, with the most unusual prospect of cordiality and perpetuity, seems about to unite the Christian World almost in one community.

' The exhausting drain of war, which has long absorbed so much of every man's superfluities and even of his comforts, is about to be cut off; and the fund, which supplied it, must flow into other channels. Surely, that, which the truest love to man and the best directed gratitude to God recommends, will not fail to receive its full portion of the stream. The facility of intercourse will be revived; and even many bars and hindrances from ancient jealousies and suspicions, will, in all probability, be removed.

' And here, surely, we cannot omit to direct a hasty glance at the encouragement afforded to us by a connected view of history and prophecy.

' At the coming of the Saviour, and the first preaching of the gospel, a general peace of extraordinary unanimity and duration prevailed; and seemed to usher, as it were, the Prince of Peace into his own world.

' And may not this period of extraordinary harmony and tranquillity, now to all appearance approaching, prove the herald and preparation for another coming of the Messiah, at least in a figurative sense?—for another extraordinary effort to exalt his name, and to propagate his gospel, when truly *the root of Jesse shall be lifted up for an ensign to the people, and to it shall the Gentiles seek?*

‘ And when we look forward into the volume of futurity, so far as it is revealed in the prophetic Scripture, and contemplate the astonishing scenes, the political, moral, and religious changes of the last twenty five years, thus closing in an event, the most astonishing of all, can we check the rising of an eager expectation, that these things may form the *shooting forth of the trees*, and that the *summer draweth nigh*?—the awakening of the Gentile World previous to the *coming in of their fullness*—the recovery of the Jews from their fall, and their missionary spirit arising with one consent throughout all the lands of their dispersion—the revival of true religion among professed christians, and a general endeavour to make their Redeemer, their Emanuel, universally known and adored,—peace temporal, the prelude to peace spiritual, and the *kingdoms of this world becoming the kingdoms of our God and of his Christ!*’ pp. 247—9.

A note occurs at p. 251, on reading which, we could not forbear imagining the painful effort it must have cost a person of the Dean’s enlightened character, to suppress his indignation, and to accommodate his feelings to the call of occasion, so far as to feel

‘ Unwilling (as he expresses it) to omit his humble tribute of thanks and praise to the Directors of the East India Company; who, *although they or many of them, thought it right strenuously to oppose the clauses respecting the INTRODUCTION OF CHRISTIANITY INTO INDIA*, during the progress of the Bill for the renewal of the charter, have, yet, since its enactment, even anticipated the period of its operation, in most readily granting their license to the Missionaries of the Society (the Church Missionary Society) to proceed to India, and have discovered a disposition, in this and other respects, to fulfil not only the letter but the spirit of the act.’

If there be no covert sarcasm, and a sarcasm of biting severity, intended in this tribute of thanks to the professed members of a Protestant Church, for not persisting in conduct the most flagrantly opposed to the dictates of humanity, and the precepts of the Divine Lawgiver, when they found opposition unavailing or impolitic, one cannot but wonder at the depressed estimate which the Author must entertain of the human character, and the moderate requisitions with which, from the influence of his station and his intercourse with society, he has learned to content himself, from the philanthropy and moral principle of the more wealthy orders of this Christian nation. He is, perhaps, disposed to admit as a sort of extenuation of individual criminality, the melancholy fact which Cowper has so strikingly exposed.

‘ Man in society is like a flower
 ‘ Blown in its native bed: ’tis there alone
 ‘ His faculties, expanded in full bloom,

- Shine out; there only reach their proper use.
- But man, associated and leagu'd with man
- By regal warrant, or self-joined by bond
- For interest sake, or swarming into clans
- Beneath one head for purposes of war,
- Like flow'rs selected from the rest, and bound
- And bundled close to fill some crowded vase,
- Fades rapidly, and, by compression marr'd,
- Contracts defilement not to be endur'd:
- Hence *merchants*, unimpeachable of sin
- Against the charities of domestic life,
- *Incorporated seem at once to lose*
- *Their nature*; and disclaiming all regard
- For mercy and the common rights of man,
- Build factories with blood, conducting trade
- At the sword's point, and dyeing the white robe
- Of innocent commercial Justice red.' The Task. B. iv.

'Beware of men,' says the Rev. Dr. Buchanan in his Address to the Missionaries, subjoined to the Report.

'Your chief enemy in India is not, what some apprehend, the scorpion or snake. No. It is not the serpent of the field, nor yet the tiger of the jungle. But your chief enemy is man. *Beware of men*; not of heathen men only, but of men professing your own religion. Your chief foes in India may prove to be *they of your own household*.—*Beware of men*; for there may be those who will oppose your ministry, and impeach your purposes, and represent you as disturbers of the peace of India, and subverters of its empire. *Beware of men*; for they may describe the religion of Moloch as being not less excellent than the religion of Christ; drawing a veil over its impurity and inhuman rites, and exalting the morality of paganism to a state nearly approximating to purity and perfection. *Beware of men*; for they may condemn you for inveighing against the superstition of idolaters, and for assailing it with vehement words and powerful arguments; while they themselves, when mammon is concerned, will assail it with violent hands, seize the car of their great Idol for tribute due, or break it in pieces before the Brahmins and assembled multitude.

It is added, in the form of a note to the above,

'Some discussion has lately taken place concerning the *Cubboes*, or sacred verses of the Hindoos, used at the festivals of Juggernaut, Doorgah, &c. of which mention was made in a letter to the Court of Directors, laid on the table of the honourable the House of Commons. The question was, whether these verses were really indecent, or whether they were not rather innocent and holy, resembling our own sacred poetry. It may be satisfactory to some to have the character of these verses from another authority. In a sermon preached by the late Rev. David Brown, Senior Chaplain of the East India Company at Calcutta, on Sunday the 7th October, 1810—admonishing the English not to countenance idolatry by accepting invita-

tions from the Hindoos to honour with their company the festival called the Doorgah Poojah (the printed cards issued by the Hindoos, referred to in the sermon, were in the English Language, and requested the company of the English on Friday, Saturday, and Sunday,) at which Poojah (or worship) the idol goddess Doorgah, whom the preacher compares to Astarte and the Bona Dea, is exhibited in gorgeous state, and worshipped with songs and dances; he thus describes the stanzas above alluded to:—"They have, lately, at this festival, what is called *Kobee* (verse). This is properly the carnival of the Hindoos—the carcase on which they feed. But I cannot describe it from this place. The hoary Brahmin, while he glories in his shame, blushes on these occasions in the presence of an European."—*The carcase on which they feed!* What a meaning does this expression convey! And this testimony was delivered to the English Settlement at Calcutta, in the middle of the Hindoos themselves! It was first given, on the Sunday above mentioned, in 1810, and afterwards repeated, with new circumstances, at the Presidency Church on Sunday, September 15, 1811, a few months before the faithful preacher died.'

A second note contains the following extract from Mr. Wilberforce's Speeches in Parliament on the question of Christianity in India.

'Has not my Honourable Friend, (Mr. W. Smith) stated to you an incident which is decisive to this point, that they (the civil servants of the East India Company) were not afraid of seizing the car, and the idol of Juggernaut himself, for the payment of a deficient tribute? Are we, after this transaction, to hear with patience men who, when the raising of some paltry tax was the object in question, could treat thus contemptuously the most sacred religious usages of the natives; can we with patience hear the same class of men speaking of the *tender sensibility* of the natives in all that concerns their religious opinions and practices, when the object in view is no less than that of rescuing sixty millions of our fellow-subjects from the lowest depths of moral degradation? There is a grossness of inconsistency here, which would be beyond all precedent ridiculous, if the serious effects to be apprehended from it were not such as to excite in us the graver emotions of indignation and astonishment.'

It is added,

'We do not know whether Mr. Smith, in his relation of the seizure of the car and idol of Juggernaut, alluded to the following transaction. Probably he did not, as this was not a case of revenue.'

'About the close of the year 1801, a civil servant of the Honourable Company, holding the station of Collector in one of the southern provinces under the presidency of Madras; sent his peons (armed-servants) to the great Pagoda of the province, with orders to break the car of Juggernaut in pieces, and to sell the wood; on the plea, that it had been the property of a rebel chief, lately executed. The Brahmins remonstrated against this sacrilege, claiming the car as the property of the god, and they repulsed the peons. The collector, however, apprised them that he would renew the attempt. On

learning this, the Brahmins sent him an intimation, and caused the same to be circulated in the province, "that if he offered such a profanation to the car of the god, holy Brahmins would cast themselves headlong from the lofty tower of the Pagoda." Upon this, the Collector sent a formal message to the Brahmins, informing them, that he heard of their vow to kill themselves, and that he and his family would attend at the Pagoda to witness the *tumasha* (or spectacle). Accordingly, on the day appointed, a great multitude assembled at the place, and the collector and his family, and all his peons and retinue, also attended. The tower over the gateway of the Pagoda was the place from which the Brahmins threatened to precipitate themselves. Within full and convenient view of this tower, chairs were placed for the Collector of the province and his family. The awful moment had now arrived: the Brahmins appeared on the top of the tower, and the collector had given the order for the demolition. The Brahmins, with loud imprecations and menacing gesticulations, endeavoured to intimidate him. They made several demonstrations, rushing repeatedly to the verge of the tower (the top of which is flat), and as oft retiring again. But the Honourable Company's officer was more firm to his purpose. He broke the car of the idol in pieces before them, and ordered the wood to be sold. Upon which the Brahmins silently withdrew from the tower, and the crowd quietly dispersed.

'The above account is given on the authority of the Honourable Company's officer who held the command in the adjoining district, and who is now in England.' pp. 339—341.

The whole of Dr. Buchanan's Address, which is expository of our Lord's charge to the seventy disciples in the tenth chapter of St. Luke, is so admirable, contains so much excellent advice to the Christian missionary, and conveys suggestions so important to every individual, that we cannot too strongly recommend it to general perusal. Upon the words *whoso shall deny me*, Dr. Buchanan founds these remarks;

'But let us inquire for a moment, what it is to deny Christ; for whether you hold a living in the church at home, or a mission-living abroad, you may equally deny him.

'A minister of Christ denies Christ, when, instead of labouring in his service, and endeavouring to win souls, he hides his talent in a napkin, and lives in a state of decorous indolence; only appearing occasionally in his sacred character, and then only to serve his own reputation.

'A minister of Christ denies Christ, when, while he preaches to the people, though it be with splendid eloquence and apparent zeal, he so preaches that the offence of the cross ceases: and the world (which is at enmity with God) is not at all disposed to be at enmity with him, or to reproach him for the doctrine which he maintains.

'A minister of Christ denies Christ, when he courts the society, and is flattered by the applause, of men, who have no respect for the name or religion of Christ; when he prefers science and talents, to

parity of heart, God's law, and eternal truth; and, instead of being transformed in the spirit of his mind, carries about with him these words, written in legible characters, *I am conformed to the world.*' p 355.

Perhaps, Dr. Buchanan's second illustration of the import of *denying Christ*, requires to be guarded by considerable qualification, especially in reference to this country, where a profession of a belief in the doctrines of the gospel is in a measure creditable, and an educational familiarity with truths which otherwise would be humiliating and revolting to the pride of the heart, favours an indolent acquiescence in the statements of the preacher. Under these circumstances it is very possible, and we have had many striking instances of the fact, that the doctrines of the gospel may be faithfully as well as eloquently preached, without entailing on the minister of Christ, that enmity and reproach which they are naturally calculated to excite. On the other hand, the application of such a test of sincerity or of fidelity, would be no less dangerous in its influence on those ministers who should adopt it to determine their own conduct, or to ascertain their success, than it would prove delusive in the results to which it would conduct us in appreciating their character. The doctrines of the cross may be preached offensively, through the incompetency or inconsiderateness of sincere but misjudging men, without the offence they give being the *offence of the cross*. Reproaches may be incurred which are not chargeable on the doctrines themselves. It is the fearlessness of reproach, united to the prudence and the temper which disarm it, that constitutes the genuine characteristic of the disciple of Christ. Many excellent ministers have owned that the persecution or reproach which they have had to encounter, was principally dangerous, as it tended to engender a degree of spiritual pride, or tempted them to place a reliance on external evidences of their sincerity. There is nevertheless an important truth conveyed in Dr. Buchanan's observation.

The other extract which we shall give, calls for our heartiest and unqualified commendation.

'Our Lord prefaces his charge with noticing the extent of the harvest: *The harvest truly is great*. He probably had reference to the field of Judea only at that time. But how much greater is the field now presented to our view; a field whose extent is commensurate with one half the habitable globe! The prospect of such an harvest might well be expected to weaken the force of religious prejudice among different denominations in the Christian World. And, unquestionably, it hath already produced that effect. I am at this moment addressing the members of two different churches, who are going forth as brethren under the patronage of the same Society. You, my brethren, are commanded to pray that the Lord of the

harvest would send forth labourers into his harvest. To you in particular who are yourselves labourers, is this duty assigned. But these other labourers for whom you pray need not be all of the same name, or possess the same strength or skill for the cultivation of the field, or gathering in of the fruits. The husbandman uses different modes of cutting down the corn in different lands; and there are different departments in getting in the harvest of the earth. As the harvest of souls is so great, and appears to be whitening over so many and various climes, you are not to confine your prayer to the increase of faithful labourers who shall proceed from your own denomination only; but who shall proceed from all denominations of the visible church who hold the Head, and who desire that the kingdoms of the world may become the kingdoms of our Lord and of his Christ.

‘Our Lord adds, *But the labourers are few.*—This observation is yet more applicable to British Asia than it could have been to Judea. Our Christian Nation has not yet sent forth seventy labourers, in the character of Missionaries, to populous India, where the harvest is so great. I now address myself to the first two Missionaries, proceeding to that country, who have been regularly ordained Ministers of the Church of England.’ pp. 337, 338.

With these liberal remarks, in lieu of any comment of our own, we have great pleasure in connecting a paragraph from Dean Ryder’s Sermon, and a note affixed to the Report of the Committee.

‘Among the different communions of Christians,’ says the Dean of Wells, ‘union of spirit should surely prevail, as to this grand and common object; but union of operation, in general, cannot. Perhaps, indeed, the very contention and rivalry of love, under Christian principles, may produce, on the whole, results the most rapid and complete.’ p. 255.

‘The Committee transfer to this place, from Dr. Buchanan’s Address printed in the subsequent pages, a very sensible note, the statements of which forcibly recommend to all Missionary Societies that line of conduct, whereby they will be most likely to reconcile the greatest degree of energy with mutual harmony, both at home and abroad.—The union of such Christians in distinct bodies, as can act together without any dereliction of principle, or mutual suspicion and jealousy, lays the foundation for the maintenance of candour and good-will among all such bodies, while they are stimulating their respective communions to exertions at home, and striving to be foremost in the race of Christian Charity towards the Heathen world.

“It is undoubtedly true,” as Dr. Buchanan has well observed, “that not only the unlearned, but the most learned and pious persons in the visible church esteem their own particular communion to

be the wisest, purest, best. And though many things must suggest to them that such an opinion cannot be perfectly just, yet the partiality for their own denomination, being fostered from infancy, grows to a constitutional predilection, and cannot be overcome. This state of things, whatever be its inconvenience, hath these advantages :— First, It is of use, to demonstrate to the Christian his infirmity of judgement, and to intimate to him how remote he is from perfection in the present state ; and whether he choose to acknowledge his prejudice and weakness, or not, others will impute them to him as long as he lives. Secondly, To excite different bodies to emulation in good works, of which we have had recently some examples. And, Thirdly, to carry on, by various, and perhaps by the most prompt means, the work of the ministry, toward the full extension and final establishment of the kingdom of Christ upon earth. By different classes of workmen the work is expedited ; as it were, by a division of labour. Besides, more interest is created when there appears a kind of propriety in the work ; and more energy is excited when the attention is confined to the operations of a single body of men. At this very time, some societies are so intent on their own work, that they do not well know what the rest are doing.” pp. 272, 3.

ART. XVI. SELECT LITERARY INFORMATION.

** * * Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending Information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the Public, if consistent with its plan.*

We hear that the Rev. A. Macauley, Vicar of Rothlev, in Leicestershire, is preparing for publication a Life of Melancthon, connected with the history of Lutheranism, and of the Protestant Reformation in Europe during the 16th century. The first volume, terminating with the close of the Diet of Augsburg in 1530, may be expected in the course of the ensuing year.

The Rev. Edward Parsons, of Leeds, has issued Proposals for publishing a complete octavo edition of Charnock's Works, to be published in seven volumes, (each volume containing upwards of 600 pages,) on five wove demy paper, hot-pressed, 12s. per volume, with an elegant portrait: a volume to be regularly published every three months: carefully revised: with memoirs of the author, a table of the Scriptures illustrated, and a copious index. The work will not be proceeded with till a competent number of subscribers is obtained, to meet the expenses of the press, and no more copies will be printed, than are actually subscribed for. Distribution of the proposed works.—1. The Existence of God, and Practical Atheism; 2. The Spirituality of God and his Worship; 3. The Attributes of God; 4. Providence of God; 5. Regeneration; 6. Reconciliation with God; 7. The Knowledge of God in Christ; 8. Conviction of Sin; 9. Unbelief the greatest Sin; 10. The Lord's Supper; 11. Self Examination; 12. The Knowledge of Christ crucified; 13. Christ our Passover; 14. The Death of Christ, voluntary, and acceptable; 15. The Necessity of his Death; 16. His Exaltation and Intercession; 17. The Object of Faith; 18. The Efficacy of the Blood of Christ; 19. Obedience; 20. Afflictions; 21. Removal of the Gospel; 22. Mercy secured; 23. Mortification; 24. Weak

Grace Victorious; 25. Sinful Thoughts; 26. The Church's Stability; 27. Delight in Prayer; 28. Mourning for other Men's Sins, &c. &c.

Speedily will be published, in a 4to volume, *The Lord of the Isles, a Poem.* By Walter Scott, Esq.

Mr. J. D. Patison is preparing to publish, Illustrations of London, in three octavo volumes, with numerous engravings.

Wm. Blair, Esq. is preparing for the press, an enlarged Correspondence between Protestants and Roman Catholics, on the translation, dispersion, and free use of the Scriptures; with select notes from the Rheims Testament and Doway Bible.

Lieut. W. E. Parry, R. N. speedily will publish, *Nautical Astronomy by Night*, illustrated by engravings; intended chiefly for the use of the navy, and calculated to render more familiar the knowledge of the stars.

Capt. Tuckey, R. N. has in great forwardness, a work on *Maritime Geography*, in four octavo volumes.

A gentleman well known in the literary world has in considerable forwardness for the press, a complete Version of the Sonnets, Odes, and Pageants of Petrarch, with a copious commentary. He published a specimen in an octavo volume in 1808.

The Rev. J. Nightingale is preparing for publication, *Theomania, or Historical Anecdotes of Religious Insanity and Delusion*, from the earliest time of Christianity to the recent imposture of Joanna Southcott.

The *Military Adventures of Johnny Newcombe*, a humorous poetical work, written by a Field Officer, and embellished with twelve coloured caricatures by Rowlandson, will appear in the course of next month.

The Rev. T. Kidd, author of *Family and Village Sermons*, has in the press a second volume of similar discourses; also a new edition of the existing volume revised and improved; the two volumes will contain fifty-two sermons.

Medico-chirurgical Transactions, Vol. V. published by the Medical and Chirurgical Society of London, will soon appear.

The Rev. T. Vaughan is preparing for the press, *Some Account of the Life, with original Letters, of the late Rev. T. Robinson, of Leicester*.

Mr. Richard Woodhouse has an English, French, Italian, and Portuguese Vocabulary nearly ready for publication.

A new edition of Hayter's *Principles of Perspective*, with considerable additions, and illustrated by many new plates, is in the press.

New Editions of the *Spirit of Love*, and the *Spirit of Prayer*, by the late Rev. Wm. Law, will appear early in next month.

Dr. Montucci is now proceeding with alacrity toward the completion of his *Chinese Dictionary*: at the beginning of last month he had reached to the syllable *Leu*, and the characters engraved were 14,900; and by the latter end of next year he hopes to see the engravings finished, when the number of characters will exceed 24,000.

In the press, and shortly will be published, by Longman, Hurst, Rees, Orme, and Brown, *Paternoster-row*, elegantly printed in quarto, *Charlemagne, ou L'Eglise Délivrée, Poëme Epique, en Vingt-quatre Chants*. Par Lucien Bonaparte, Membre De L'Institut de France, &c. &c. &c. This interesting work, which has formed a principal occupation of its author for ten years of retirement, is founded upon the most prominent and illustrious action of that Emperor, whom he has chosen for its Hero, and abounds throughout in high examples of poetic invention and classical style and character; uniting the rare combination of vivid and original genius with the most correct and cultivated judgment. It has presented to its author splendid opportunities for description, afforded by the rites and ceremonies of the Pagan and Catholic religions. It has exalted as well as enriched the poetry of

its nation, and, as may even now and here be asserted, it is calculated to recal contemporary taste to the correct and established models of an older and more Augustan era of literature.

Also, preparing for publication, *Charlemagne*, translated into English Rhyme, by the Rev. S. Butler, D.D. and the Rev. F. Hodgson, A.M.

. Fifty copies, both of the French and of the English, will be taken off on royal paper, for which early applications are requested.

The Rev. Mr. Tyerman, of Newport, in the Isle of Wight, has in hand a work, which will probably extend to two octavo volumes, *On the various remarkable revivals of Religion from the earliest periods down to the present time, and in every part of the world; the history of each revival to be placed in chronological order, and to describe the state of society when it took place; the means which were principally blessed, with any plans of usefulness which were adopted; the extent and duration of each revival; the moral effects which accompanied and followed it, and the causes of its decline; together with short biographical memoirs of the persons who were principally instrumental in promoting it*. The author intends embodying into the work abridgements of the works already in print on the subject, and will feel himself particularly obliged by the communication of any original or scarce documents, which he will carefully return, free of expence, in case their return should be requested.

Mr. Tyerman has in the press an *Essay on Evangelical Hope*, which will be ready for circulation in a few weeks.

A new monthly publication for the Ladies will make its appearance on the 1st of January, 1815, entitled *The British Lady's Magazine*. It is an endeavour to supply the sex with a Journal of a decided and original character; and aims at becoming a respectable literary medium for the more cultivated order of females. It hints, indeed, at promised and expected assistance, from some of the most distinguished of the class.

NORTH AMERICA.—Proposals have been recently issued for publishing a great national work, in perpetual commemoration of those illustrious men who have most distinguished themselves, by their virtues, talents, and public ser-

vices: to be entitled *Delaplaine's Repository, of the Portraits and Lives of the Heroes, Philosophers, and Statesmen of America*. The Portraits will be engraved by Messrs. Edwin, Loney, Fairman, Lawson, and Tiebout. This work will consist of portraits executed by the best engravers; from paintings of the most celebrated artists, either done immediately for the purpose, or selected for the fidelity of their resemblance to the originals, from pictures already in possession of private families or public institutions. Each portrait will be accompanied with a biographical sketch of the character of the person represented; so that the whole will form a standard book of reference of such varied information, as to be important in the libraries of every profession. With what care the publisher means to provide for the perfect accomplishment of this purpose, and for the satisfaction of the public, will be better understood when he states, that before the picture he designs for publication is put into the hands of the engraver, it is submitted to the inspection of persons acquainted with the original, and if it fails to exact unanimous recognition of resemblance, he rejects it, and procures another to be painted, at his own expense, by some eminent artist. It is not in the portraits only that the publisher means to be unsparing of labour and expense: every other part of the work shall be of a quality to correspond with them. For this purpose he has called in gentlemen of well tried and acknowledged talents, erudition and taste, to write the biographical parts, the materials for which it will be his own care to provide, not only by indefatigable research in the public archives of the country, but by the most earnest inquiries into domestic records, in order that the characters may be displayed, each in its two-fold aspect, of a citizen and a man—in the thorny and dangerous paths of public exertion, and in the minute details of private life, where, as Johnson says, "exterior appendages are laid aside, and men excel each other only by prudence and virtue." In this pursuit the publisher wishes to be understood as by no means harbouring the most distant intention to trespass beyond the limits which families and friends may chuse to prescribe to inquiries—but he ventures to suggest to their

consideration, the reasonableness of allowing him the privilege to call upon them for such information as may be necessary to give perfection to pictures intended for transmission to posterity. Along with these proposals, some portraits and the life of Columbus, together with a prefatory discourse, are laid before the public, as a specimen of the quality of the engravings, of the printing, and of the general composition of the work as it is intended to be executed. And he pledges himself (on the breach of which, he agrees to submit to the forfeiture of the public support) that every part of the work shall at least equal, if not excel, that specimen. He has but one assurance more to give to the public; it is this:—the Repository shall in no instance be suborned to the purpose of party, influenced by party views, or discoloured by political partialities.

CONDITIONS.—1. The work will be printed in quarto. Twelve portraits, with their accompanying biographical sketches, will constitute a volume—which volume will be published in the course of a year, in two separate numbers, neatly put up in boards—each number to be delivered to the subscribers at the end of each half year. Every volume will be ornamented with an elegant title-page and vignette, designed and engraved by Mr. Fairman; and also an emblematical frontispiece, designed by him and engraved by Mr. Lawson. At the end of the second number, a list of subscribers, and an index to the whole volume, will be printed. The typographical part will be executed by Mr. William Brown. 2. The price of each volume will be eight dollars to subscribers—half of it to be paid on the delivery of the first number—the other half on the delivery of the second. To non-subscribers the price will be nine dollars a volume.

Early in November will be published, a new edition of *Miscellaneous Poems*, by John Byrom, M.A. F.R.S. (better known by the name of Doctor Byrom) some time Fellow of Trinity College, Cambridge. With his portrait and life. 2 vols. 8vo. 12s. bds.

Speedily will be published, *The Life and Death of the Rev. Joseph Alleine*, Author of "A Call to the Unconverted." With his Christian Letters full of Spiritual Instructions. 12mo. 4s. bds.

Art. XVII. LIST OF WORKS RECENTLY PUBLISHED.

BIOGRAPHY.

The Interesting Narrative of the Life of Olandah Equiano, or Gustavus Vassa, the African. Written by himself. A new edition corrected. 12mo. 3s. 6d. bds.

CLASSICAL LITERATURE.

Pindari Carmina juxta Exemplar Heynianum; quibus accesserunt Notæ Heynianæ; Paraphrasis Benedictina; et Lexicon Pindaricum, ex integro Dammii Opere Etymologico excerptum, et juxta Seriem dispositum; digessit et edidit Henricus Huntingford, LL.B. Collegii B. Mariæ Winton, prope Winton, Socius. 8vo. 11. 10s. bds.

Dammii Lexicon Pindaricum, ex integro ejus Opere Etymologico excerptis, et juxta Seriem disposuit, Henricus Huntingford, LL.B. 8vo. 12s. bds.

EDUCATION.

A Manual of Latin Grammar, intended to combine the ancient plan of Grammatical Institution, originally enjoined by Royal authority, with the advantages of modern improvement. To which are prefixed, some prefatory hints and observations on the methods of commencing and pursuing classical learning in schools and by private study. By John Pye Smith, D.D. 12mo. 2s. 6d. bound.

The Picture of Nature; or, a General Survey of the Principal Objects of the Creation, which present themselves to the Observation of Man; calculated to convey miscellaneous instruction to young persons, and to direct their attention to the great First Cause. Illustrated by Plates. By William Jillard Hort, author of the New Pantheon, Introduction to the Study of Chronology and History, Miscellaneous English Exercises, and the Practical Ciphering Book. 12mo. 5s. bound.

The English Pronouncing Spelling-book, on a plan entirely new; calculated to correct provincialisms, and promote an uniform pronunciation, by exhibiting to the eye the various anomalies of the language along with the regular sounds. The whole intended as a first

book for children. By Thomas West, late Master of the Free English School, Dedham. 1s.

Animated Nature; or Elements of the Natural History of Animals. Illustrated by short histories and anecdotes; and intended to afford a popular view of the Linnean system of arrangement. For the use of schools. By the Rev. W. Bingley, A.M. Fellow of the Linnean Society, and late of Peter-house, Cambridge. Embellished with engravings. 6s. bds.

FOREIGN LITERATURE.

Messrs. Longman and Company beg to inform the Public, that by an arrangement lately concluded with the proprietors of the Works of Baron A. De Humboldt and M. Bonpland, they have come into possession of the remaining copies of those valuable and splendid Publications, which they now offer for sale at the Paris prices: viz.

Relation Historique de leur Voyage aux Régions Equinoxiales du Nouveau Continent pendant les Années 1799-1804. Tom. I. Partie I. avec l'Atlas des Cartes Géographiques et Physiques, 4to. pap. fin. 3*l*. pap. velin 3*l*. 12*s*.

Atlas Pittoresque des Vues des Cor-dillères et Monumens des Peuples Indigènes de l'Amérique: contenant 60 Pl. la plupart colorées, sur colombe velin. Folio, pap. fin. 25*l*. 4*s*. velin, figures avant la lettre, 37*l*. 16*s*.

Recueil d'Observations de Zoologie et d'Anatomie comparée, faites dans l'Océan Atlantique, dans l'Intérieur du nouveau Continent, et dans la mer du Sud; avec Planches imprimées en couleur. 4to. liv. I. à VIII. pap. fin. 7*l*. 17*s*. pap. velin 10*l*. 2*s*.

Essai Politique sur le Royaume de la Nouvelle Espagne; 2 tom. 4to. Avec un Atlas Physique et Géographique, pap. fin 15*l*. pap. velin 19*l*.

Recueil d'Observations Astronomiques, d'Opérations Trigonométriques, et de Mesures Barométriques, faites pendant le cours d'un Voyage aux Régions Equinoxiales du Nouveau Continent, depuis 1799, jusqu'à 1803. Ouvrage

auquel on a joint des Recherches Historiques sur la position de plusieurs points importants. 2 tom. 4to. pap. fin. 9l. 12s. pap. velin, 17l. 12s.

Plantes Equinoxiales, recueillies au Mexique, dans l'Île de Cuba, dans les Provinces de Caracas, de Cumana et de Barcelone, aux Andes de la Nouvelle Grenade, de Quito et de Perou, et sur les bords du Rio-Nègre, de l'Orénoque et de la rivière des Amazones: Ornés de Planches, Folio, liv. 1. à XV. 24l. Sur Colomb. Velin, 40l. 10s.

Monographie des Melastomes et des Rhexia, et des autres genres du même ordre—enrichis d'environ 2000 plantes nouvelles: ornés de Planches en couleur. Folio, liv. 1. à XV. 27l. Sur Colomb. velin, 45l.

. It is necessary to observe that each of these is a separate and distinct Work in itself, and may be bought separately; but, for the accommodation of those persons who wish to possess the whole, general Titles, &c. have been prepared for forming the whole Collection into an entire and complete Work in the following order, laid down by the Author:—1. Historical Narrative, with the Picturesque and Geographical Atlas; 2. Zoology and Comparative Anatomy; 3. Political Essay on New Spain; 4. Astronomy; 5. Physics and Geology; 6. Botany, comprehending Equinoxial Plants and Monography of the Melastomes.

HISTORY.

A new edition of Arrian's History of Alexander's Expedition; translated from the Greek, with Notes, Historical, Geographical, and Critical, by Mr. Rooke. To which are prefixed Mr. Le Clerc's Criticisms upon Quintus Curtius, and some Remarks upon Mr. Perizonius' Vindication of that Author. 2 vol. 8vo. 11l. 1s. bds.

MATHEMATICS.

New Mathematical Tables, containing the Factors, Squares, Cubes, Square Roots, Cube Roots, Reciprocals, and Hyperbolic Logarithms, of all Numbers from 1 to 10,000; Tables of Powers and Prime Numbers; an extensive Table of Formulæ, or General Synopsis of the most important Particulars relating to the Doctrines of Equations, Series, Fluxions, Fluents, &c. &c. By Peter Barlow, of the Royal Military Academy, 8vo. 18s. 8ds.

MEDICINE AND CHIRURGERY.

Facts and Observations on Liver Complaints and Bilious Disorders in general; connected by an appropriate and successful Mode of Treatment, illustrated and confirmed by a numerous selection of Cases; with Remarks not noticed by former Writers: addressed to Invalids as well as to those of the Profession, being the Result of long and extensive Practice in various Climates, particularly directed to those Diseases. By John Faithhorn, of Berners-street, formerly Surgeon in the Hon. East India Company's Service. 8vo. 6s. bds.

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(Continued from page 485 of our last Number.)

“THE ETERNAL CITY!”—Mr. Eustace justly observes, that ‘in the whole universe there are only two cities, interesting alike to every member of the great Christian community, to every citizen of the civilized world, whatever may be his tribe or nation,—Rome and Jerusalem.’ ‘The former,’ he adds, ‘calls up every classic recollection; the latter awakens every sentiment of devotion: the one brings before our eyes all the splendours of the present world; the other all the glories of the world to come.’ That Rome and Jerusalem are supremely interesting to every member of the great Christian community, will be readily acknowledged; but nothing, we conceive, can be more essentially different than the complex emotions which the sight of either metropolis is calculated to excite. The nature of these emotions in an individual, would, indeed, depend upon the previous habits of association to which his imagination had been trained. Minds in which that faculty has been highly cultivated, but has been exercised only in subservience, and with habitual reference, to the emotions of taste, often lose in the passion for what is beautiful, a dis-

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ting perception and a resolute love of what is true. Morality and Devotion are, with regard to such persons, reduced to the condition of mere sentiments; and in this shape are made to conform themselves to the supreme decisions of taste. The intellect, luxuriating in the riches of its own combinations, acquires a dangerous facility in imposing upon itself its own shadowy speculations, in place of realities less congenial with that moral complacency which it is fond of indulging. The heart has not, indeed, consciously and deliberately forsaken the worship of truth; but retaining only confused notions of its dictates, it is seduced to bow down, with refined idolatry, to the specious images of its own creation. In such minds, we can easily conceive that Rome and Jerusalem,—the 'classic recollections' inspired by the one, and the devotional sentiment created by the other,—would occupy a proximity of situation,—would possess a degree of resemblance, which, to some persons, might appear unnatural. Persons differently constituted might be led to wonder how, for a moment, the complacent sensations awakened by surveying the magnificent remains of ancient idolatry, could survive the introduction of strong devotional feeling; still more how they could apparently blend with such a feeling, as if possessing a degree of affinity which made them unite in one powerful impression;—how so various and incongruous an assemblage of ideas as is connected with the 'ancient origin and venerable fame, the mighty achievements and vast empire,' of ancient and modern Rome,—her *heroes* and her *saints*, her consuls and her cardinals, her emperors and her popes, and, in strange alliance with these, 'the cross of Mount Calvary and the songs of Mount Zion,'—could be thus intimately associated, without a sense of their absolute discordance: so that Mr. Eustace actually speaks of entering the portal of the *Pantheon*, 'through which twice twenty generations have flowed in succession, with a mixture of awe and religious veneration.' Whatever be the powerful solvent which can thus melt down all the moral feelings into one indefinite emotion, whether it be a blind and indiscriminating reverence for antiquity, a passion for external splendour, or a romantic local attachment to a classical region, its operation is of the most dangerous tendency.

Our readers, however, will not hesitate to ascribe such an effect on Mr. Eustace's mind, to the peculiar character of his religious belief. It was the policy of the Romish Church, to avail itself of all the splendours of the imperial name, and to strengthen its hold on the minds of the people, by flattering their pride, their love of glory, their passion for scenic grandeur and spectacle, and their abject proneness to superstition. All that it imposed upon them, in the shape of innovation, were

a new creed, and a somewhat different ritual. It adopted the temples of Paganism, for the purposes of Christian worship; and made use of the remains of ancient greatness as a quarry for the erection of its churches and episcopal palaces. The Christians, Mr. Eustace however adds, do not seem to have taken possession of any temples, at least in Rome, where the emperors treated the *ancient religion* of the empire with *peculiar delicacy*, till the total downfall of idolatry, and the complete change of public opinion. (p. 244.) Nothing could be better adapted to the prejudices of the heart than the Romish superstition, which systematically compromised the spiritual for the sensible; connected the associations of taste with the impressions of sense, only to make those impressions the more captivating and delusive; and, by combining them with false notions of religion, and with that instinctive sort of devotion which readily attaches itself to an indefinite object, effectually excluded from the mind all appropriate ideas of the invisible realities, to which pure faith and spiritual worship have reference, and chained the immortal principle to semblances and shadows.

'Rome,' says Mr. Eustace, 'brings before our eyes all the splendours of the present world.' It might, indeed, be considered not only as the depositary and mart of the riches and glories of the earth, but as the very symbol of every thing on which human pride establishes itself. To exalt, to ennoble, to deify human nature, and, for this purpose, to make the scene of his present existence all that might satisfy the fancy, and soothe the pride of man, was the uniform design of the institutions and religious polity of classical Heathenism. The perfection of the arts aided this design, not only by presenting, as if in rivalry to the wonders of Nature, the creations of human fancy, and the triumphs of human genius, but by being employed to give a definite shape to every thing abstract or imaginary; to change the intellectual into the sensible, and thus to contract or lower every idea to the level and compass of his nature. By a more daring impiety than the fabled rebellion of the Titans, Heaven was brought down to swell the pride of Greece and of Rome. Every hill and valley had its tradition, every city its tutelary god; every spot was consecrated in the eyes of the native. The object of philosophy and of the arts, seemed to be alike, to 'localize every object of fear, of hope, or of veneration;' to appropriate to every indefinite feeling some definite form, and to merge the future and the infinite in the present circumstances of man's incipient existence.

It may deserve investigation, how far the subtle spirit of ancient idolatry, still survives in other forms and institutions; that species of idolatry, we mean, which is less gross, indeed, than the

dark rites of Baal, or of Osiris, but not less impious ; which consists in ephroning the pride of man on the foot-stool of his Maker, and transforming the temple of the material world into a theatre for the celebration of the pomp and glories of its earthly inhabitant. How far the love of the arts has a tendency to cherish this dangerous propensity, as connected with an enthusiastic admiration of the productions of heathen genius, and an implicit adoption of them as models of imitation, demands a fuller consideration than can here be given to the subject. Certainly there is nothing in the pleasures of taste, necessarily opposed to the dictates of Christianity ; but they may be made the medium of transmitting an influence very hostile to its spiritual nature, and to the genius of the Gospel, as a system of humility, by flattering the pride and self-sufficiency of man. This was one of the most powerfully operating causes of the Römish corruption of Christianity. By this means, so large a portion of Paganism was taken up, and absorbed in its institutions ; and while the fears of the multitude were quieted by penances and commutations, as delusive as the expiatory rites of heathen temples, and their prayers directed to mediators equally unreal and powerless as the gods of the Pantheon, their imaginations were dazzled and enthralled by the pomp of art, and the vision of earthly grandeur.

Among those palpably embodied abstractions which the imagination cherishes as the central idea of a thousand combinations of feeling, none have acquired so extensive an influence, and have seemed to possess such an *externality* of existence to the mind, as the strong personification of countries and of cities. Even those who are not in the habit of observing the influence of imagination upon human actions, cannot but have perceived how forcibly the idea of our native country, the object of worship or devoted fondness to every generous mind, influences us, as though it were indeed a being and a presence, while we are unconscious of the intellectual process by which it has become possessed of the power of so mysteriously affecting us. No people more entirely surrendered themselves to this feeling than the Romans. The glory of their city, with which each citizen connected the privileges of his birthright, and identified his personal interests, was the idol of his enthusiasm. *Romanus sum*, was the proudest boast of her natives ; and the power of that name was exemplified when St. Paul asserted his free birthright : the magistrates "feared when they knew he was a Roman." Strongly possessed by this imagination, Mr. Eustace adopts the bold appellatives—the 'Eternal city,'—the 'Mistress of the World,'—in application to Rome ; and seems to contemplate the metropolis, not so much as a personification of human grandeur, as a real intelligence, presiding over the earth,

issuing from her seven hills the blessings of civilization and religion, and retaining, through all the changes which she has experienced, a conscious majesty, and an identity of character. He speaks of her as claiming '*respect and affection*, on grounds which the Christian and the philosopher must admit with grateful acknowledgment.' He quotes, with enthusiasm, the designations of the '*Holy City*,' the '*Light of Nations*,' the '*Parent of Mankind*;' and he subjoins, in the form of a note, the following '*elevated language*' of Leo the Great, standing over the tomb of St. Peter and St. Paul, on their festival.

'*Isti sunt viri per quos tibi evangelium Christi, Roma! resplenduit! Isti sunt qui te ad hanc gloriam provexerunt ut gens sancta populus electus, civitas sacerdotalis ac regia per sacram beati Petri sedem caput orbis effecta, latius presideres religione divina, quam dominatione terrena.*' p. 198.

But for the sublimest personification of the object of Mr. Eustace's almost idolatrous reverence, a Protestant would refer to the solemn representations of the Apocalyptic Vision. The Mistress of the World is depicted by the pen of inspired prophecy, arrayed in purple and scarlet, decked with gold and precious stones and pearls, having a golden cup in her hand, seated on her seven hills, with peoples, and multitudes, and nations, and tongues, assembled around her in tributary subjection. She is styled "that Great City which reigneth over the kings of the earth;" and the language ascribed to her is, "I sit a queen. I am no widow, and shall see no sorrow." "She hath glorified herself and lived deliciously." How appropriately is it observed, that '*all the splendours of the present world are brought before our eyes*,' in the view of Rome! The Apostle enumerates the treasures of her wealth,—"*the merchandize of gold and silver, and precious stones and pearls, and purple and scarlet, and marble, and frankincense, and wine, and oil:*" and he sums up the catalogue with "*slaves and the souls of men.*" And all who beheld her destruction, are represented as exclaiming, "*What city is like unto that great city. Alas, alas! that great city, for in one hour she is made desolate*" "*For with violence,*" it is solemnly declared, "*shall that great city Babylon be thrown down, and shall be found no more at all.*"

Our readers must excuse us for thus seeming to wander from our immediate subject; but it appeared to us deserving of remark, that the most interesting aspect under which, after all the glories of her past history, Rome can be contemplated, is that which she presents as the subject of prophecy. Notwithstanding the enigmatical obscurity in which the visions of

the future are necessarily enveloped, the certainty of the event predicted, cannot be doubted by any consistent believer in the truths of Christianity: and how various and unsatisfactory soever may have been the attempts of commentators to elucidate the precise import of the symbolic representations of the prophet, both as to the season and the circumstances of their fulfilment, still the importance and the Divine authority of the record, forbid our excluding the events referred to from our attentive expectations. That they are still in futurity, is, we apprehend, incontrovertibly evident from the declaration that the destruction of the city shall be utter and final; and there is a local speciality—a minuteness of detail in the description, which seems to forbid the idea of its being of a figurative nature. Of this we may undoubtedly be persuaded, that whenever the event shall take place, the circumstances of its fulfilment will leave no room for questioning the designed import, or for disputing the application of the prophecy. In the mean time, though Mr. Eustace represents Rome as even now already fallen from her greatness, the new posture which she is assuming may well recall the attention of intelligent men to a subject, which, according to the uniform interpretation of Protestant commentators, occupies so conspicuous a place among the transactions which Divine Wisdom has thought worthy of being made the subject of its communications.

No such awful anticipations could be supposed to intrude on the poetical enthusiasm and philosophic melancholy, with which Mr. Eustace contemplated the interesting spectacle of Ancient and Modern Rome from the tower of the capitol.

‘Behind us,’ he describes the prospect, ‘the modern town lay extended over the Campus Martius, and spreading along the banks of the Tiber, formed a curve round the base of the capitol. Before us, scattered in vast black shapeless masses, over the seven hills, and through the intervening vallies, arose the ruins of the ancient city. They stood desolate, amidst solitude and silence, with groves of funereal cypress waving over them; the awful monuments, not of individuals, but of generations; not of men, but of empires.

‘A distant view of Egin and of Megara, of the Piræus and of Corinth, melted the soul of an ancient Roman, for a while suspended his private sorrows, and absorbed his sense of personal affliction, in a more expansive and generous compassion for the fate of cities and of states. What then must be the emotions of the traveller, who beholds, extended in disordered heaps before him, the disjointed “carcase of fallen Rome,” once the mode of the gods, the grand receptacle of nations, “the common asylum of mankind.” The contemplation was indeed awful and impressive. Immediately under our eyes, and at the foot of the capitol, lay the Forum, lined with solitary columns, and commencing and terminating in a triumphal arch. Beyond and just before us, rose the Palatine Mount,

encumbered with the substructions of the Imperial Palace, and of the Temple of Apollo, and still farther on, ascended the Caelian Mount, with the Temple of Faunus on its summit. On the right was the Aventine, spotted with heaps of stone, swelling amidst its lonely vineyards. To the left the Esquilina, with its scattered tombs and tottering aqueducts, and in the same line the Viminal and Quirinal, terminating in the once magnificent Baths of Diocletian. The Baths of Antoninus, the Temple of Minerva, and many a venerable fabric, bearing on its shattered form the traces of the iron hand of destruction, as well as the furrows of age, lay scattered up and down the vast field; while the superb temples of St. John Lateran, Santa Maria Maggiore, and Santa Croce, arose with their pointed obelisks, majestic but solitary monuments, amidst the extensive waste of time and desolation. The ancient walls, a vast circumference, formed a frame of venerable aspect, well adapted to this picture of ruin, this cemetery of ages, "*Romani bustum populi.*"

'Beyond, the eye ranged over the storied plain of Latium, now the deserted Campagna, and rested on the Alban Mount, which rose before us to the south, shelving downwards on the west towards Antium and the Tyrrhene sea, and on the east towards the Latin Vale. Here, it presents Tusculum in white lines on its declivity; there, it exhibits the long ridge that overhangs its lake, once the site of Alba Longa, and towering boldly in the centre, with a hundred towns and villas on its sides, it terminates in a point, once crowned with the triumphal temple of Jupiter Latialis. Turning eastward, we beheld the Tiburtine hills, with Tibur reclining on their side: and behind, still more to the east, the Sabine mountains enclosed by the Apennines, which at the varying distance of from forty to sixty miles swept round to the east and north, forming an immense and bold boundary of snow. The Montes Cimini and several lesser hills, diverging from the great parent ridge, the Pater Apenninus, continue the chain till it nearly reaches the sea and forms a perfect theatre. Mount Soracte, thirty miles to the north, lifts his head, an insulated and therefore striking feature. While the Tiber, enriched by numberless rivers and streamlets, intersects the immense plain; and bathing the temples and palaces of Rome, rolls like the Po, a current unexhausted even during the scorching heats of summer. The tract now expanded before us was the country of the Etrurians, Veientes, Rutuli, Falisci, Latins, Sabines, Volsci, Æqui, and Hernici, and of course the scene of the wars and exertions, of the victories and triumphs of infant Rome, during a period of nearly four hundred years of her history; an interesting period, when she possessed and exercised every generous virtue—and established on the basis of justice, wisdom, and fortitude, the foundations of her future empire.

'As the traveller looks towards the regions once inhabited by these well-known tribes, many an illustrious name, and many a noble achievement, must rise in his memory, reviving at the same time the recollection of early studies and boyish amusements, and blending the friendships of youth with the memorials of ancient-great-

ness. The day was cloudless, the beams of the sun played over the landscape; hues of light blue, intermingled with dark shades, deepening as they retired, chequered the mountains. A line of shining snow marked the distant Apennines, and a vault of the purest and brightest azure covered the glorious scene! We passed a long and delightful morning in its contemplation.'

If the reader will implicitly intrust himself to our Author's guidance, and endeavour for the time to identify himself in feeling with his classical cicerone, he will derive a rich gratification from making the tour of Rome and its vicinity, with so interesting and intelligent a companion. Our limits will not allow us to follow him through his picturesque description of the seven hills; and, indeed, we feel at a loss from what parts of these volumes to select the few extracts we have room to insert. It is obvious that we can give but a very partial account of their amusing contents.

Mr. Eustace, after a brief disquisition on the principal causes of the destruction of ancient Rome, replies to the question, 'What is now become of the rich materials, the bronze, the marbles employed in the statues, pillars, and decorations, of this vast scene of grandeur.'

'The quantity of granite and marble,' he tells us, 'that decorated ancient Rome, is almost incalculable. If we may be allowed to judge by the marble plan to which I have alluded, we should be inclined to imagine that its streets were lined with porticos, and formed an endless succession of colonnades. Of statues, if we may believe the elder Pliny, the number was equal to that of inhabitants, and seems, in fact, to have been sufficient not only to fill the temples, basilicæ, and curiæ, but to crowd the streets, and almost people the porticos and public walks.'

After describing the waste and havoc of these materials from different causes, he proceeds to support his opinion, that the far greater portion still remains buried amid the ruins, or entombed under the edifices of the modern city.

'The elevation of the ground over the whole extent of the city, amounting in general, to the height of from fourteen to twenty feet, and the many little hills, which have risen in various parts of the Campus Martius, especially on the sites of theatres and baths, and other extensive buildings, sufficiently shew what a mass of ruin lies extended below. In fact, few excavations have been made in this artificial soil, without terminating in some interesting discovery; and it has frequently happened, that in sinking a well, or opening the foundations of a private house, the masons have been stopped by the interposing bulk of a pillar or an obelisk. One of the latter was discovered thrice, and as often buried again in rubbish, before

it was raised by Benedict XIV. The pavement of the Forum is well known to exist about fourteen feet under the present level, and several of the thermæ remain still unopened. The portico of Trajan lies near twenty feet under the foundations of churches and convents. What treasures of art may not be contained in these mines, hitherto unexplored! What beautiful forms of sculpture and architecture may still slumber in this immense cemetery of ancient magnificence! p. 252.

The population of modern Rome amounted, it appears, to one hundred and eighty thousand, or, perhaps, two hundred thousand souls, 'previous to the French invasion, which,' adds Mr. Eustace, 'by impoverishing the country, and severing from the capital one of its richest provinces, is said to have diminished the number of inhabitants by twenty, or even thirty thousand.' We must refer those of our readers who wish to inform themselves with respect to its topography, to the work itself, in which ample attention is given to the subject.

Our Author pauses on the Vatican hill, to speculate on the origin of its appellation, and to recall to mind the pleasing imagery associated with it, from that passage in Horace—

ut paterni
Fluminis ripæ, simul et jocosa
Redderet laudes tibi Vaticani
montis imago

Od. xx. lib. 1.

'But I know not,' he adds, 'whether these sportive ideas have not, in the minds of most of my readers, given way to impressions less pleasing; and whether the accents of the echo have not been drowned in the thunders of the Vatican, that have rolled through so many ages, and resounded so long and so tremulously in every English ear. But be that as it may, the Vatican has long ceased to be the forge of spiritual lightnings, the grand arsenal of ecclesiastical weapons,

"Sacri armamentaria cœli;"

and ages have now elapsed since the roar of its thunders has disturbed the repose of the universe, or perplexed *monarchs fearful of change*. The Vatican is now the peaceful theatre of some of the most majestic ceremonies of the pontifical court: it is the repository of the records of ancient science, and the temple of the arts of Greece and Rome.' pp. 282, 3.

Enumerating the paintings in the Sala Regia of the Vatican palace, Mr. Eustace has occasion to refer to that which describes the 'Massacre of St. Bartholemew.' 'Better,' he exclaims, 'if the memory of such an atrocious and most horrible event must be preserved, would it be placed at Paris,

where it was perpetrated, than at Rome; and in the palace of the Louvre where it was planned, than in the Vatican!—

- Occidat illa dies ævo nec postera credant
 Sæcula : nos certe taceamus, et obruta multâ
 Nocte tegi nostræ patiamur crimina gentis.

'This,' he continues, 'was the patriotic and benevolent wish of a worthy French magistrate, (the Chancellor L'Hôpital,) and in this wish every humane heart will readily join.—The humiliation of the Emperors Henry IV. and Frederic Barbarossa, ought not to be ranked among the trophies of the Holy See. It reflects more disgrace on the insolent and domineering pontiffs, who exacted such marks of submission, than on the degraded sovereigns who found themselves obliged to give them. At all events, it does not become the common father of Christians to rejoice in the humiliation of his sons, or to blazon the walls of his palace with the monuments of their weakness or condescension.' p. 285.

Our readers will not, without some degree of pleased surprise, receive such expressions as these from a Roman Catholic clergyman, but they will be hardly able to persuade themselves that his character is not anomalous, and that the novel freedom of his opinions would not be resented by the generality of his brethren, as bordering upon impiety. The following sentiments are still more striking, and deserve attention from their intrinsic importance. The Author is speaking of the celebrated "Last Judgement" of Michael Angelo, in the Cappella Sistina, in particular of the figure of THE JUDGE.

'Similar representations, either in prose or verse, in language or in painting, are sublime and affecting; but I know not, whether they be suitable to the calm, the tranquil, the majestic character of the awful Person who is to judge the world *in truth and in justice*. Nothing in fact is so difficult as to portray the features, attitudes and gestures of the Word incarnate. He was not without feeling, but he was above passion. Joy and sorrow, pain and pleasure, could reach his soul, for *he was man*, but they could not cloud its serenity or shake its fortitude, for *he was God*. Benevolence brought him from heaven, it was therefore his prevailing sentiment, and may be supposed to influence his countenance and shed over his features a perpetual expression of benignity. To obey or to suspend the laws of nature was to him equally easy; a miracle cost him no effort, and excited in him no surprize. To submit or to command, to suffer or to triumph, to live or to die, were alike welcome in their turns, as the result of reason and obedience. To do the will of his Father was the object of his mission, and every step that led to its accomplishment, whether easy or arduous, was to him the same. What poet shall dare to describe such a character? What painter presume to trace its divine semblance? No wonder then that the greatest masters should have failed in the bold attempt; and that even Mi-

chael Angelo by transferring, like Homer, the passions of the man to the divinity, should have degraded the awful object, and presented to the spectator the form, not of a God, but of an irritated and vindictive monarch? If Michael Angelo has failed, we can scarcely hope that other painters can succeed; and accordingly we find few, very few representations of the Saviour, on which the eye or the imagination can rest with satisfaction. The divine infants of Carlo Dolce are, it must be acknowledged beings of a superior nature, that seem to breathe the airs and enjoy at once the innocence and the bloom of paradise; and his *Saviour of the World*, in the act of consecrating the bread and wine, is a most divine figure, every feature of whose seraphic face speaks compassion and mercy.

‘ Love without end, and without measure, grace.

MILTON *ML*. 142.

‘ But love and mercy are not the only attributes of this sacred Personage: justice and holiness accompany his steps, and cast an awful majesty as a veil around him, and these grand accompaniments of the Godhead are sought for in vain, in the mild, the soft, I had almost said, the effeminate figures of Carlo Dolce. Four, I think, I have seen of a happier touch, and more elevated description. One is in the King of Prussia's gallery in Sans Souci, at Potsdam, and represents Christ in the act of raising Lazarus; and three in the Palazzo Justiniani, at Rome. In one, Christ restores life to the son of the widow at Naim; in another, he multiplies the loaves for the crowd in the desert; in the third, he gives sight to a blind man. The three last, I think, by Annibal Carracci. In all these noble paintings, warm benevolence, compassion, and power unconscious of exertion, mark the features and attitudes of the incarnate God, and give at least a distant and feeble glimpse of his majestic demeanour,’ pp. 286—288.

And further, alluding to Raffaello's celebrated but almost blasphemous delineation of ‘ the Eternal Father, with arms and feet expanded, darting into chaos, and reducing its distracted elements into order, merely by his motion,’ Mr. Eustace adds,

‘ The figure of the Eternal thus represented, may be poetical and sublime, even as the Jupiter of Homer, but (*si verbo aulacia detur*) it excites no admiration, and deserves little praise. In fact, if it be difficult to represent the Son of God who “ became man” and “ dwelt amongst us,” without impairing the dignity of his sacred person, and degrading his majestic form, what means can the painter employ, what art can he call into play, to pourtray with becoming magnificence the Eternal himself, the model of beauty, the grand archetype of perfection, “ who dwelleth in light inaccessible, whom no mortal hath seen or can see?”

‘ It is true that the prophet Daniel has introduced the Almighty in a visible form, and under the emphatical appellation of the “ Ancient of days,” ventured, with the guidance of the heavenly

spirit, to trace a mysterious sketch of the Eternal. "While I beheld," says the prophet, "thrones were placed: then the Ancient of days took his seat: his garment was shining as snow; the hair of his head as the purest wool. His throne was raging flames: his wheels, consuming fire. A torrent blazing and impetuous rolled before him: thousands of thousands ministered unto him, and ten thousand times ten thousand waited in his presence. He sat as judge and the books were opened." In this description, only one circumstance connected with the person of the divinity is mentioned. The prophet seems to refrain with reverential awe from such a subject, and expatiating on the garments, the throne, the ministering spirits, leaves the *indescribable form* to the imagination, or rather to the religious terror of the reader. Painters and poets would do well to imitate this holy discretion, and to refrain from all attempts to embody the Eternal mind, which by confining the omnipotent energies of pure spirit within a human form, disfigure the original of all that is lovely in the heavens and on the earth, by marking it with the perishable features of human decrepitude. Besides, in the picture now before us, it is not the *Word* of the Creator that composes the disorder of chaos. No; his hands and feet are employed to separate the warring elements and confine them within their respective boundaries. This is an idea bordering upon the burlesque and perfectly unworthy the lofty conceptions of Raffaello. How different the sentiment conveyed in the sublime language of the scripture. No effort, no action even, was requisite. Chaos stood ready to obey his will, and nature arose at his word. "He said, let Light Be, and Light Was!—He spake and they were made: he commanded, and they were created." p. 289.

We must pass over our Author's description of the bewildering extent and magnificence of the Vatican palace, and his long account of Roman churches. Mr. Eustace devotes a whole chapter to the Basilica Vaticana, or St. Peter's, 'the most magnificent edifice,' he exultingly exclaims, 'ever devoted to the purposes of religion.' We less regret our being unable to insert the Author's elaborate description of this stupendous masterpiece of human skill, from the conviction that language is incompetent to convey an adequate idea of its magnificence and extent. We cannot feel surprise at the high degree of enthusiasm, with which Mr. E. expatiates upon an edifice which, in his estimation, 'unites the perfection of art with the *beauty of holiness*;'—'the temple of taste and the sanctuary of religion.' He quotes the words of the *learned Mabillon*, in support of his representation of the impressive grandeur of its exterior; 'Ad Basilicæ Vaticanæ vestibulum subsistimus; naque, -audemus tam divinæ fabricæ majestatem rudi calamo violare. Sunt enim nonnulla, quæ nullo melius modo, quam stupore et silentio laudantur.' And he adds the testimony of Gray: 'I saw St. Peter's, and was struck dumb with astonish-

ment.' The interior fully corresponds with the expectations raised by the grandeur of the exterior. The portico, or vestibulum, is itself a gallery equal in dimensions and decorations to the most spacious cathedrals.

'But how great your astonishment,' continues Mr. Eustace, 'when you reach the foot of the altar, and standing in the centre of the church, contemplate the four superb vistas that open around you; and then raise your eyes to the dome, at the prodigious elevation of four hundred feet, extended like a firmament over your head, and presenting in glowing mosaic the companies of the just, the choirs of celestial spirits, and the whole hierarchy of heaven arrayed in the presence of the Eternal, whose "throne high raised above all height" crowns the awful scene.'

But as the most correct idea of its size and extent will, perhaps, be formed by comparison, we shall subjoin Mr. Eustace's account of its dimensions, and those of St. Paul's, in London, which is confessedly the second church in the world, yet far too inferior to be paralleled with St. Peter's.

St. Peter's.				St. Paul's.			
Length	-	-	-	700 feet,	-	-	500 feet.
Transept	-	-	-	500	-	-	250.
Height	-	-	-	440	-	-	340.
Breadth of the nave	90	-	-	-	-	-	60.
Height of the nave	154	-	-	-	-	-	120.

Mr. Eustace, with just indignation, adverts to the manner in which the latter cathedral is kept, 'the dirt collected on the pavement, and on the statues,' and 'the penurious spirit, that, while it leaves the decoration of the dome to rot and peel off through damp and negligence, stations guards at the door to tax the curiosity of strangers.' Although ours is not 'the religion of cathedrals,' we may be permitted to express a feeling of mingled shame and regret at the dirty or dilapidated state of many of our public buildings, arising either from culpable neglect or ridiculous parsimony. We are indeed jealous of the alliance of devotion and taste, or, to speak more correctly, of religion and the arts; because we believe that one of the most tenacious prejudices which opposed a reception of the system of faith, as exhibited by the first preachers of the Gospel, partly originated in this very source. The Jew, blind to the true glory of the second temple of which the voice of prophecy spake; the Ephesian, glorying in the splendid fane of his great goddess; and the Roman, whose boast was of that proud structure raised on the summit of the capitol to 'the guardian of the empire, the father of gods and men;' all met, with equal hostility and contempt, the simple forms and the purely spiritual worship of primitive Christianity. They viewed, with proud

derision, that novel sect, destitute of possessions and of the means of external splendour, without a temple or a priesthood, whose very religion seemed to consist in waging war with the appearances, the captivations, and the pleasures of sense; whose belief seemed to pour contempt on worldly grandeur by asserting as its object and its founder, one whose birthplace was a manger, and whose end was crucifixion. How sublimely does the Apostle, as if in allusion to this very prejudice, avail himself of the associations connected with the glory of those rival temples, to illustrate the intellectual and transcendent nature of the religion he taught! The Christian temple, built upon the foundation of the Apostles and Prophets, "Jesus Christ himself being the chief corner-stone," was framed of living materials, of human intelligences: the building was still proceeding under the Divine Architect; and in a sense applicable to no earthly structure, it was a holy temple, the habitation of the Eternal Spirit.

But to return, though we consider the intimate association of the arts with religion as a fruitful source of corruption and delusion, we may be allowed to feel a strong interest in every thing connected with their progress, in reference to secular purposes, and to the pleasures of taste; and to participate, to a certain degree, in the enthusiasm of our Author, which appears to be the growth of native sensibility, and of a cultivated understanding.

The description of the Pontifical Service is very interesting, and almost poetical. 'The same unwearied attention,' says Mr. Eustace, 'which regulated the most minute details of the architecture and decorations, extends itself to every part of the divine service, and takes in all the minutiae of ritual observance.' What follows, strikingly confirms the truth of the observations we have submitted, on the pernicious tendency of the pompous rites of Heathenism at once to sensualize the mind, and to inflame the pride of human nature.

'The ancient Romans loved parade and public shews, and introduced processions, rich habits, and stately ceremonies, into all the branches of public administration, whether civil, military, or religious. This taste, so natural and so useful, because calculated, while it feasts the eye and the imagination, to cover the nakedness and littleness of man, and clothe the individual with the dignity and grandeur of the aggregate body, was infused into Christianity as soon as Christianity became the religion of the empire, and with it has been transmitted unaltered to the moderns. When, therefore, a traveller enters a Roman church, he must consider himself as transported back to ancient times, and expect to hear the language, and see the habits and the stately manners of the Romans of the four first centuries. Some may, perhaps, find fault with the ceremonies, and

others feel some surprise at the dresses, but not to speak of the *clôture* which their antiquity has to veneration, they both possess a grace and dignity that not unfrequently command the respect and admiration even of the most indifferent.' (p. 374.)

'I must not pass over (Mr. Eustace subsequently continues) the well known exhibition that takes place in St. Peter's on the night of Good Friday, when the hundred lamps that burn over the tomb of the apostle are extinguished, and a stupendous cross of light appears suspended from the dome, between the altar and the nave, shedding over the whole edifice a soft lustre delightful to the eye and highly favourable to picturesque representations. This exhibition is supposed to have originated in the sublime imagination of Michael Angelo, and he who beholds it will acknowledge that it is not unworthy of the inventor. The magnitude of the cross hanging as if self-supported, and like a vast meteor *streaming in the air*; the blaze that it pours forth; the mixture of light and shade cast on the pillars, arches, statues and altars; the crowd of spectators placed in all the different attitudes of curiosity, wonder and devotion; the processions with their banners and crosses gliding successively in silence along the nave and kneeling around the altar; the penitents of all nations and dresses collected in groupes near the confessionals of their respective languages; a cardinal occasionally advancing through the crowd, and as he kneels humbly bending his head to the pavement; in fine, the pontiff himself, without pomp or pageantry, prostrate before the altar, offering up his adorations in silence, form a scene singularly striking by a happy mixture of tranquillity and animation, darkness and light, simplicity and majesty.' p. 382.

We cannot afford room for the Author's remarks on the vestments, the torches, and the incense, used in the celebration of the services of the Romish Church; nor for his ingenious vindication of the inaudible recitation of the most solemn part of the service;—an objection, which, unhappily, may be brought with equal justice against the performance of Divine worship in some of our own cathedrals. He thus closes his observations.

'To conclude—The rites which I have described are pure and holy, they inspire sentiments of order and decency; they detach the mind from the ordinary pursuits of life, and by raising it above its ordinary level, qualify it to appear with due humility and recollection before the *Throne of the Lamb*—the Mercy Seat of Jehovah!'

Such is the devotion, such are the views of the nature of religion, such are the regeneration and sanctification of the Holy Roman Church, as they are exhibited by one of its most pious, mild, and intelligent ministers, in the nineteenth century.

We must be very brief in our account of the remaining portion of Mr. Eustace's Tour, and we shall allow ourselves to select only a few subjects of prominent interest, without following closely the Author's narrative. Horace's villa at Tibur, and

Cicero's magnificent palace at Tusculum, furnish occasion for much classical disquisition. Our general readers will probably be more amused with the account of the Lake of Nemi, and the palace of Trajan.

' The Roman Emperors delighted as may naturally be supposed in this delicious spot, and Trajan in particular, who erected in the centre of the lake a palace, for it can scarce be called a ship, of very singular form and construction. This edifice was more than five hundred feet in length, about two hundred and seventy in breadth, and sixty in height, or perhaps more correctly in depth. It was built of the most solid wood fastened with brass and iron nails, and covered with plates of lead which were double in places exposed to the action of the water. Within it was lined and paved with marble, or a composition resembling marble, its ceilings supported by beams of brass, and the whole adorned and fitted up in a style truly imperial. It was supplied by pipes with abundance of the purest water from the fountain of Egeria, not only for the use of the table but even for the ornament of the courts and apartments. This wonderful vessel was moored in the centre of the lake, which thus encircled it like a wide moat round a Gothic, I might almost say an enchanted castle; and to prevent the swelling of the water an outlet was opened through the mountain like that of the Alban Lake, of less magnificence indeed, but greater length. On the borders of the lake various walks were traced out, and alleys opened, not only as beautiful accommodations to the edifice, but as accommodations for the curious who might flock to see such a singularly splendid exhibition. When this watery palace sunk we know not, but it is probable that it was neglected, and had disappeared before the invasion of the barbarians, as may be conjectured from the quantity of brass that remained in it according to the account of *Varchi*, a learned and ingenious Roman, who in the year 1535 descended in a diving machine, and made such observations as enabled him to give a long and accurate description, from whence the particulars stated above have been extracted. It is much to be lamented, that some method has not been taken to raise this singular fabric, as it would probably contribute from its structure and furniture to give us a much greater insight into the state of the arts at that period than any remnant of antiquity which has hitherto been discovered ' pp. 447—448.

From Rome, our travellers proceeded to Naples, in size and number of inhabitants, the third city in Europe. Mr. Eustace speaks with delight of its enchanting neighbourhood. ' Few cities, he says, ' stand in less need of architectural magnificence, or internal attractions, so beautiful is its neighbourhood, so delicious its climate

' Before it spreads the sea with its bays, promontories and islands; behind it rise mountains and rocks in every fantastic form, and always clothed with verdure; on each side swell hills and hillocks covered with groves, and gardens, and orchards blooming with fruits and

flowers. Every morning a gale springing from the sea brings vigor and coolness with it, and tempers the greatest heats of summer with its freshness. Every evening a breeze blowing from the hills and sweeping all the perfumes of the country before it, fills the nightly atmosphere with fragrance.

‘ It is not surprising therefore that to such a country and such a climate the appellation of Felix should have been so often given; that its sweets should be supposed to have enervated an army of barbarians; that the Romans covered its coasts with their villas, and that so many poets should have made *the delicious Parthenope* their theme and their retreat.

‘ Nunc molles urbi ritus atque hospita musis

Otia, et exemptum curis gravioribus ævum

Sirenur dedit una, suum et memorabile nomen

Parthenope

Sil. Ital. Lib. xii.

pp. 511—512.

Naples contains one object of peculiar classic interest which our travellers did not fail to visit. Ascending the hill of *Posilipo*, by a street winding as a staircase up the steep, they arrived at a garden gate, through which they entered a vineyard, and descending a little, came to a small square building, flat-roofed, placed on a sort of platform on the brow of a precipice on one side, and on the other sheltered by a superincumbent rock.

‘ An aged ilex, spreading from the sides of the rock, and bending over the edifice, covers the rock with its ever-verdant foliage. Numberless shrubs spring around, and interwoven with ivy, clothe the walls, and hang in festoons over the precipice. The edifice before us was an ancient tomb—the tomb of Virgil! We entered; a vaulted cell and two modern windows alone present themselves to view: the poet’s name is the only ornament of the place. No sarcophagus, no urn, and even no inscription to feed the devotion of the classical pilgrim. The epitaph, which though not genuine, is yet ancient, was inscribed by the order of the Duke of *Pescolungiano*, then proprietor of the place, on a marble slab placed in the side of the rock, opposite the entrance of the tomb, where it still remains. Every body is acquainted with it—

‘ Mantua me genuit, Calabri rapuere, tenet nunc

‘ Parthenope; cecini pascua, rura, duces.’ (p. 514.)

‘ The laurel which was once said to have sprung up at its base, and covered it with its luxuriant branches, now flourishes only in the verses of youthful bards, or in the descriptions of early travellers; myrtle, ivy, and ilex, all plants equally agreeable to the genius of the place, and the subjects of the poet, now perform the office of the long withered bay, and encircle the tomb with verdure and perfume.’ p. 519.

The scenes which Mr. Eustace now approached, the Lake
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Avernus, the Campi Elisi, and the ever-burning plain of Solfatara, (supposed to have been anciently called the *Forum Vulcani*;) are peculiarly rich with classic associations. The Avernus, which now presents a scene of cultivated beauty very different from the horrors of Cimmerian darkness, Mr. Eustace supposes to have occupied the crater of an extinguished volcano, and to have covered originally only the lower part of the abyss. At the same time, he adds, it is probable that in a place so impregnated with fire, various sulphureous steams rising from the bottom or bursting from the sides of the cavern, might fill the vast hollow, and, undisturbed by the action of the air, hover in pestilential clouds over its surface. If such were its original state, accompanied by the supernumerary horrors which the superstition of the times threw around it, it formed, an object in a very high degree awful and terrific; and sufficiently corresponded with the descriptions given by the poets. It is to be added, in respect to Homer, that in his time the Greeks knew but little of Italy, and that little was exaggerated by the natural love of the marvellous. The *Campi Elisi* disappoint the classical reader whose imagination is prepared for scenes of enchantment; yet possessed of secluded beauty, silent, and tranquil, this plain might, says Mr. Eustace, attract the living, but it seems to have been at all times abandoned to the dead: and 'from the sepulchres that adorn it, and the undisturbed repose that seems to reign over it, it resembles a region secluded from the intrusion of mortals, and placed above the influence of human vicissitude and agitation!

' *Semota a nostris rebus sejunctaque longe.* Lucan 1. 59.'

The Solfatara, (a corruption of Sulphurata,) is an oval plain, extending along an eminence, but surrounded on all sides by an elevated border resembling a rampart.

'The shattered hills that form this rampart are impregnated with sulphur, and heated by a subterranean fire. They are destitute of all verdure and all appearances of vegetation. The plain below is a pale yellow surface of sulphureous marl, thrown like a vault over an abyss of fire. Its heat almost scorches the feet of those who pass over it, and the workings of the furnace beneath are heard distinctly through it. A stamp or the rolling of a stone over it rebellows in hollow murmurs, weakening as they decrease till they lose themselves in the vastness of the abyss below. Sulphureous exhalations rise from the crevices: and from an orifice at one of the extremities a thick vapor by day, and a pale blue flame by night, burst forth with a murmuring sound and great impetuosity.' p. 551.

'Milton seems to have taken some features of his infernal regions from this repository of fire and sulphur. *The dreary plain—the seat of desolation—the sand that burned with solid, as the lake with liquid,*

fire—the singed bottom all involved with stench and smoke—the uneasy steps over the burning marble—the fiery deluge fed with ever burning sulphur, compose when united a picture poetical and sublime indeed, but not inaccurate, of the *Solfatara*. The truth is that all the great poets, from the days of Virgil down to the present period, have borrowed some of their imagery from the scenery which we have this day visited, and graced their poems with its beauties, or raised them with its sublimity. Every reader knows that Silius Italicus has described most of them, and particularly the latter, with studied and indeed blameable minuteness; that Martial alludes to them with rapture, and that Statius devotes the most pleasing of his poems to their charms. *Dante* has borrowed some of the horrors of his *Inferno* from their fires and agitations, and *Tasso* spread their freshness, their verdure, and their serenity over the enchanted gardens of his *Armida*.
p. 552.

No scenes, perhaps, as Mr. Eustace observes in concluding the chapter, surpass, in natural beauties, some of these which he has described, and few equal them in the embellishments which the action of the human mind superadds to the graces of nature. ‘These intellectual charms,’ he continues, ‘are the most impressive, and even the most permanent; without them, the exhibitions of the material world become an empty pageant, that pleases the eye for a moment, and passes away, leaving perhaps a slight recollection, but producing no improvement.’

‘But if a Plato or a Pythagoras had visited their recesses in pursuit of knowledge; if a Homer or a Virgil had peopled them with ideal tribes, with heroes or with phantoms,—

Tunc sylvæ, tunc antra loqui, tunc vivere fontes,
Tum sacer horror aquis, adytisque effunditur echo
Clarior, et doctæ spirant præsagia rupes.’

Claudian vi. Com. Stil.

Vesuvius and Herculaneum have been fully described and descanted upon by former travellers. We proceed to notice very briefly the contents of Mr. Eustace's second volume. The greater part of it is occupied with a further and more minute account of Naples and of Rome, in particular of the latter, with disquisitions on the roads and public buildings of ancient Rome; on the ancient despotism and the temporal sovereignty of the Pope, as uniting the civil and ecclesiastical characters; on the laws, language, and national character, of ancient and modern Rome; and a separate Dissertation is added, extending to upwards of 150 pages, containing ‘General Observations on the Geography, Climate, Scenery, History, Language, Literature, and Religion of Italy, and on the Character of the Italians.’ In an Appendix are given further details relating to

the Pope, the Roman Court, Cardinals, &c. among which we meet with the observation that 'the infallibility of the Pope is not an article of the Catholic creed;' and that 'Catholics are unjustly charged with holding that doctrine.' No such article is to be found in the Catholic creed: that creed ascribes infallibility, not to any individual, nor even to any national church, but to the whole body of the Church extended over the universe.

'That several theologians, particularly Italian and Spanish, have exaggerated the power and privileges of the Pope, is admitted; and it is well known that among these, some or rather several carried their opinion of pontifical prerogative so high, as to maintain that the Pontiff, when deciding *ex-cathedra* or officially, and in capacity of First Pastor and Teacher of the Church, with all the forms and circumstances that ought to accompany such decisions, such as freedom, deliberation, consultation, &c. was by the special protection of Providence secured from error. The Roman court favoured a doctrine so conformable to its general feelings, and of course encouraged its propagation, but never pretended to enforce it as an article of Catholic faith, or ventured to attach any marks of censure to the contrary opinion.

'This latter opinion, the ancient and unadulterated doctrine of the Catholic Church, prevailed over Germany, the Austrian empire, Poland, the Low Countries, and England; and in France was supported by the whole authority of the Gallican church, and by the unanimous declaration of all the Universities. So rigorously indeed was their hostility to papal infallibility enforced, that no theologian was admitted to degrees, unless he supported in a public act the four famous resolutions of the Gallican church against the exaggerated doctrines of some Italian divines relative to the powers of the Roman See. These resolutions declare, that the Pope, though superior to each bishop individually, is yet inferior to the body of bishops assembled in council; that his decisions are liable to error, and can only command our assent when confirmed by the authority of the Church at large; that his power is purely spiritual, and extends neither directly nor indirectly to the temporalities or prerogatives of kings and princes; and, in fine, that his authority is not absolute or despotic, but confined within the bounds prescribed by the canons and the customs of the Church. This doctrine was taught in all the theological schools, that is, in all the Universities and seminaries in France, as well as in all the abbeys; and was publicly maintained by the English Benedictine college at Douay.' pp 644—645.

The volume contains much important, and we have no doubt authentic information, respecting the manners and character of a people, of whom we know scarcely more than that they are Roman Catholics, and, attaching an arbitrary and indefinite meaning to the appellation, — *Italians*. Few modern travellers have possessed the discrimination, the philosophical spirit of inquiry, or the freedom from prejudice, requisite to enable them

to obtain more correct notions of the people among whom they, for fashion's sake, or for pleasure's sake, or for some limited professional object, passed a few months, or even years of their existence. Mr. Eustace's work forms a valuable document to which it will be necessary to make reference in future, in estimating the present character and real state of the nation and of the prevailing system of religion.

Mr. Eustace opposes the notion that the qualities of the climate are to be adduced as an adequate cause of the sensuality characteristic of the Neapolitans. 'May it not,' he says, 'rather be ascribed to the corruptions of the national religion, the facility of absolution, and the easy purchase of indulgencies?'

'Their religion teaches the pure morality of the Gospel: they know full well that absolution is an empty form, unless preceded by thorough, heartfelt, well tried repentance: as for *indulgencies*, as they are called, they extend not to guilt, but to canonical punishments only; or in other words, they are a change of fasts and corporal punishments imposed by ecclesiastical authority, into alms-deeds, prayers, pious lectures, and charitable works.'—

As a further cause of licentiousness, Mr. Eustace adduces

'Idleness—the curse and misfortune of the Neapolitan, and indeed of all foreign nobility; it is the bane which, in despotic governments, enfeebles the powers and blasts all the virtues of the human mind.' pp. 49—51.

He gives a very amiable portrait of Ferdinand IV. describing him as possessed indeed of only moderate intellectual endowments, but tender and compassionate, and enjoying the affection and reverence of his subjects. The Lazzaroni, properly so called, who are to be distinguished from a set of beggars who infest the churches, and who endeavour to procure by begging, what the others earn by labour, Mr. E. represents as a hard-working, faithful class of people.

Some valuable observations occur in the account of Florence, relative to the Etruscan language, and the ancient languages of Italy, which according to the researches of Lanzi, may be reduced to six, viz. 'the *Etrurian*, the *Euganean*, the *Volscian*, the *Oscan*, the *Samnite*, and the *Umbrian*.' No one of these different dialects is the primitive or aboriginal language of Italy: they were introduced by invaders: and all more or less resemble either the Greek or the Latin, and seem to have originated from the same mother tongue; most probably the *Æolic*, as the nations by which they were spoken, 'whatever their more distant and primal source might have been, flowed immediately from Greece.' Of the original language of Italy no

vestige remains, upon which conjecture can rest. A few inscriptions in the different dialects are subjoined by Mr. E. taken from Lanzi. The whole dissertation is highly curious.

Mr. Eustace visited in succession, Florence, Lucca, Pisa, Leghorn, Genoa, Pavia, and Milan, but the reader feels the truth of the observation, '*Juncta premit vicinia Romæ*;' and his mind, no less than that of the traveller, reverts to the capital, as the centre of interest, after which other objects appear in comparison devoid of attractions. On this account Mr. Eustace recommends taking Milan, Genoa, Florence, and even Turin and Venice in the way to Rome.

At length our travellers passed the boundaries of Italy, and left the regions of classic fame and beauty behind them.

Nothing occurred to attract our attention, or to counterbalance the inconvenience of delay. England rose before us with all its public glories, and with all its domestic charms. England, invested like Rome with empire and renown, because like Rome, governed by its senate and its people. Its attractions, and our eagerness increased as we approached: and the remaining part of the journey was hurried over with indifference, because all our thoughts were fixed on home and on its endearments.

Art. II.—1. *The Doctrine of Chances, or the Theory of Gaming*, made easy to all persons acquainted with common Arithmetic, so as to enable them to calculate the Probabilities of Events in Lotteries, Cards, Horse Racing, Dice, &c. With Tables on Chance never before published, which from mere inspection will solve a great variety of questions. By William Rouse, 8vo pp. xii. 350. Price 15s. London, Lackington, Allen, and Co. 1814.

2. *Théorie Analytique des Probabilités*; Par M. le Comte Laplace, &c. &c. 4to. pp. iv. 464 Paris, Courcier. London, Dulau and Co. price 36s 1812

3. *Edinburgh Review*, No. 46, Art. *Essai Philosophique sur les Probabilités*. Par M. Laplace.

THE Author of the work which stands first in the preceding list, does not very clearly assign the motives which stimulated him to undertake its publication. He tells us much about avarice, and much about luck; but he seems unwilling to say that avaricious propensities may not justifiably be indulged at the gaming table, or that a spendthrift may not lawfully resort thither to seek the restoration of his lost fortunes. His preface, introduction, and historical sketches, are half apologetic, half censorious: yet he evidently thinks gaming of every kind justifiable, since he exhibits the principles of the doctrine of Chances, not as a curious branch

of mathematical science, applicable to some interesting inquiries in political economy and natural philosophy, but as an art which may enable a gambler to wager safely, and prevent his own ruin, or retrieve his own fortunes, with the concomitant probability of ruining his antagonist, or, it may be, *his friend*.

Mr. Rouse's main design, indeed, seems to be to enable persons who know but little of mathematics, to apply the 'laws of chance,' to the usual games and gambling speculations. To this end, he explains with tolerable simplicity and correctness, though rather in a desultory manner, the first principles of the science; and then enters pretty fully into their application. The development of the several topics is exhibited in ninety problems; of which twenty-four relate to *cards*, thirty-five to *dice*, eight to *litteries*, eight to *horse-racing*, the remaining fifteen being miscellaneous. Besides the rules and examples, the Author presents several tables; such as a binomial table to the 30th power, a table of all the forms and varied combinations of 13 cards out of 52, a table of all the chances on dice as far as 10, and tables 'shewing at one view the chances for and against winning any assigned number of games (at any kind of play) out of a given number of games.' The work is exceedingly inferior, both in point of elegance and of comprehension, to the performances of Demoivre, Bernoulli, and Monmort; but we believe that, except in those cases in which the solutions are avowedly approximations, they are correct: and they are generally perspicuous. The book is very neatly printed.

Count Laplace's *Theory of Probabilities*, as might be expected from its Author's eminent character, is of a much more scientific and philosophical complexion than the performance of which we have just been speaking. He does not confine his investigations within the province of the theorizing gamester, but pushes them into channels previously unexplored, and opens many new and interesting tracts of thought. His work is divided into two books, of which the first is employed in developing the calculus of *Generating Functions*, a calculus which receives one of its most pleasing applications, in the Doctrine of Probabilities: in the second book the nature and extent of that application are evinced.

Laplace's first book is divided into two parts, and the first of these into two chapters. Here, at the commencement, he explains the nature of generating functions with one variable quantity. The thing aimed at results from a generalization of the well-known properties of recurring series. All those series are considered in which in every term the coefficient is the same function of the exponent. The gene-

rating function of any variable quantity y_x is a function of t , which, developed according to the powers of t , has that variable for the coefficient of t^x ; and reciprocally, the corresponding variable of a generating function is the coefficient t^x in the development of that function according to the powers of t ; in such manner that the exponent of the power of t will indicate the rank the variable y_x occupies in the series, which may be regarded as prolonged indefinitely towards the left to exhibit the negative powers of t . Under the calculus of generating functions with one variable quantity, our Author treats of the interpolation of series with one variable, the integration of linear differential equations, and the transformation of series. He also traces the analogy between the *positive* powers and the *differences*, and between the *negative* powers and the *integrals*, founded on the circumstance that the exponents of the powers in the generating functions, become transformed into the corresponding characteristics of the variable y_x . Some happy generalizations of preceding results terminate this chapter.

The second chapter is devoted to generating functions with two variables. It comprehends the interpolation of series with two variables, and the integration of linear equations of partial differences, theorems for the development in series of functions with several variables, considerations on the passage from finite to infinitely small, and on the extension of generating functions.

The second part of Book I. contains the theory of approximations of formulæ, which are functions of great numbers. It exhibits, 1st. The integration by approximation of differentials, which comprise factors elevated to high powers. 2dly. The integration by approximation of linear equations with differences finite and infinitely small. 3dly. Application of the preceding methods to the approximation of divers functions including high numbers. Here the principal difficulties of this refined analysis are traced and surmounted; several excellent remarks are made on the passages from positive to negative, and from real to imaginary, and on the circumstances which ensure the convergence of series of peculiar kinds. We find, also, some valuable approximations for very high differentials of an angle taken with respect to its sine, for polynomial expressions, &c. all of which will in themselves be extremely

interesting to mathematicians, but especially on account of their great utility in the theory of probabilities, to which Laplace next proceeds.

In the first chapter of the 2d book he develops the general principles of this theory. His manner of stating them is more perspicuous than that which has been usually adopted, though the principles themselves are essentially the same; as will be seen from the following quotation.

‘ *Definition of probability* Its measure is the ratio of the number of favourable cases, to that of all the cases possible.

‘ *1st. principle.* The probability of an event compounded of two simple events, is the product of the probability of one of those events, by the probability that this event having occurred the other event will have place.

‘ *2d. principle.* The probability of a future event, drawn from an observed event, is the quotient of the division of the probability of the event, composed of those two events, and determined *a priori*, by the probability of the event observed, determined likewise *a priori*.

‘ *3d principle.* If an event observed may result from n different causes, their probabilities are respectively as the probabilities of the event drawn from their existence; and the probability of each of them is a fraction, whose numerator is the probability of the event in the hypothesis of the existence of the cause, and whose denominator is the sum of the similar probabilities, relative to all the causes.

‘ *4th. principle.* The probability of a future event is the sum of the products of the probability of each cause, deduced from the event observed, by the probability that, such cause existing, the future event will take place.

‘ *Of expectation, mathematical and moral.* The first is the product of the benefit expected by the probabilities of obtaining it: the second depends on the relative value of the benefit hoped for. The most natural and simple rule to appreciate this value consists in supposing the relative value of a sum infinitely small in the direct ratio of its absolute value, and in the inverse ratio of the total benefit of the person interested.’

After confirming and illustrating these principles, the Author proceeds to apply them. Thus, he treats, in separate chapters, of the probability of events, composed of simple events, whose respective possibilities are given,—the laws of the probability which result from the indefinite multiplication of events,—the probability of errors from taking mean results of a great number of observations, and of the most advantageous mean results,—application of the theory of probabilities to the investigation of phenomena and their causes,—the probability of causes and of future events deduced from events

observed,—the influence of unknown inequalities which may exist among chances which we suppose perfectly equal,—mean duration of life, of marriages, and of other associations,—benefits depending upon the probability of future events,—and of moral expectation.

All this part of the work will richly repay the mathematical philosopher, for the time he may devote to its perusal. It abounds with refined analysis, curious artifices for the purposes of surmounting difficulties, acute metaphysics, and profound and extensive views of physical and moral causes. Many applications of the Author's theoretical principles are as satisfactory as they are unexpected; so that we should with pleasure quote freely, were we not prevented by the difficulty of rendering short quotations intelligible, by reason of the peculiarity of Laplace's notation. We cannot refrain, however, from adverting to a few particulars.

After giving the solution of a common problem in the doctrine of chances, namely, 'An urn being supposed to contain $n+1$ balls distinguished by the numbers, 0, 1, 2, 3 . . . n ; a ball is drawn out, and then returned into the urn, and so on; the probability is required that after i drawings the sum of the numbers drawn shall be s ';—he applies a similar manner of investigation to the physical problem, in which the probability is required that the sum of the inclinations to the ecliptic of a number s of orbits; shall be comprised within given limits, supposing all inclinations from zero to the right angle equally possible. Pursuing this inquiry, he shows that the existence of a common cause which directs the rotatory and revolving motions of the planets and their satellites in the sense of the sun's rotation, is indicated with an excessive probability approaching to certainty, and far superior to that of a great number of historical facts, respecting which no doubts are entertained.

In the interesting and valuable chapter on the probability of errors in the mean results of a great number of observations after showing that of all the modes of combining equations of condition, to form final linear equations, necessary in the determination of elements, the most advantageous is that which results from the method of *least squares* of the errors of observation, our learned Author introduces a popular historical sketch in reference to this branch of the subject; part of which we shall extract.

'For a long time mathematicians took the arithmetical mean between their observations; and, to determine the elements which they wished to ascertain, they selected the circumstances that appeared most favourable to their

object, namely, those in which the errors of observation affected the least possible the value of those elements. But Cotes, if I do not mistake, is the first who has given a general rule to make many observations conduce, proportionally to their influence, to the determination of an element. Considering each observation as a function of the element, and regarding the error of the observation as an infinitely small differential; it will be equal to the differential of the function taken in respect of that element. The greater the coefficient of the differential of the element, the less it will be necessary to vary the element, so that the product of its variation into that coefficient shall be equal to the error of the observation; that coefficient, therefore, will express the influence of the observation on the value of the element. This premised, Cotes represents all the values of the element, given by each observation, by the parts of an indefinite right line, all having a common origin: he then conceives to be placed at their other extremities, weights proportional to the respective influences of the observations. The distance of the common origin of the parts from the common centre of gravity of all those weights, is the value which he selects for the element.'

' This was, in effect, the correction adopted by observers, before the use of the method of least squares of the errors of observation. Yet, I am not aware that from the time of that excellent mathematician, any one employed this rule, till Euler, who, in his earliest piece on Jupiter and Saturn, appears to me to make use of it first, in his equations of condition for determining the elements of the elliptic motion, of those two planets. Nearly at the same time Tobias Mayer employed analogous methods in his elegant researches on the libration of the moon, and afterwards to form his lunar tables. Since then, most of the best astronomers have pursued this method, and the success of the tables which they have constructed by means of it, confirms its advantage.

' When there is only one element to determine, this method cannot occasion any embarrassment; but when we have to correct several elements at once, it is necessary to have as many final equations formed by the combination of several equations of condition, and by means of which we must determine by elimination, the correction of the elements. Now, which is the most advantageous manner of combining the equations of condition, to form the final equations? Here it is that observers have abandoned themselves to arbitrary gropings which may lead to different results, though deduced from the same observations. To avoid these tentative operations, M. Legendre suggested the simple idea of taking the sum of the squares of the errors of the observations, and making it a *minimum*, which furnishes directly as many final equations as there are elements to correct. This learned geometer was the first who published this method: but it ought, in justice to M. Gauss, to be observed, that he had struck out the same idea some years previously to its publication by Legen-

dre, had employed the method habitually, and had communicated it to several astronomers. M. Gauss, in his *Theory of Elliptic Motion*, had even attempted to connect this method to the theory of probabilities, by showing that the same law of the errors of the observations which gives generally the rule of the arithmetical mean between several observations, admitted by observers, furnishes likewise the rule of the least squares of the *errors* of the observations.'

This rule may be expressed by a simple algebraical formula. Let a, b, c, d , &c. represent the differences between the medium observation and the several observations respectively, n their number, and $\pi=3.141593$, then is the mean error denoted by

$$\frac{1}{n} \sqrt{\frac{a^2+b^2+c^2+d^2+\&c.}{\pi}}$$

In the succeeding chapter Count Laplace applies the theory of probabilities to the investigation of the causes of phenomena. The applications are made to the diurnal variations of the barometer, to the rotation of the earth as inferred from experiments on the fall of bodies, and to some very delicate questions in astronomy. After exhibiting and illustrating his method, our Author proceeds thus :

' The preceding analysis may also be applied to the investigation of the smaller inequalities in the celestial motions, the extent of which is comprized either within the limits of the errors of observation or of the perturbations produced by accidental causes. It was nearly thus that Tycho Brahe discovered that the equation of time relative to the sun and planets, was not applicable to the moon, and that it was requisite to deduct the part dependent on the anomaly of the sun, and even a much greater quantity: this conducted Flamstead to the discovery of the lunar inequality denominated the *annual equation*. It was, again, in the results of a great number of observations that Mayer ascertained that the equation of the precession, relatively to the planets and to the fixed stars, was not applicable to the moon: he estimated at about 12 decimal seconds, the quantity which it then required to be diminished, a quantity which Mason increased afterwards to nearly 24'', by the comparison of all Bradley's observations; but which M. Burg has reduced to 21'', by means of a much greater number of the observations of Maskelyne. This inequality, though indicated by the observations was neglected by the greater number of astronomers; because it did not seem to result from the theory of universal gravitation. But having subjected its existence to the calculus of probabilities, it appeared to me indicated so very probably, that I could not hesitate as to the cause. I soon saw that it could only result from the ellipticity of the terrestrial spheroid, which had been hitherto neglected in the theory of the lunar motions, as it had only produced insensible terms; and I thence inferred the extreme probability of rendering those terms perceptible by successive integrations of differential equations. Having determined those terms by a peculiar analysis, which I have explained in the seventh book

of the "*Mécanique Céleste*," I discovered first the inequality of the lunar motion in latitude, and which is proportional to the sine of its longitude: and by means of this I ascertained that the theory of gravitation furnishes effectively the diminution observed, by the above named astronomers, in the inequality of precession, applicable to the lunar motion in longitude. The quantity of that diminution, therefore, and the coefficient of the inequality in latitude of which I have been speaking, are very proper to determine the compression of the earth. Having communicated part of my researches to M. Burg, who was then occupied about his Lunar Tables, I requested him to determine with particular care the coefficients of these two inequalities. By a remarkable coincidence, the coefficients which he has determined, agree in assigning to the earth the compression of $\frac{1}{307}$, a compression which differs but little from the medium inferred from the measures of the degrees of the meridian, and from the pendulum: but which, considering the errors of the observations, and the operation of disturbing causes on those measures, appear to me more accurately determined by the lunar inequalities. M. Burckhardt, who has been computing new, and extremely precise lunar tables, from the whole of the observations of Bradley and Maskelyne, has found the same coefficient as M. Burg for the lunar inequality in latitude: to the coefficient of the inequality in longitude he adds a *thirty-fourth*, which reduces the compression to $\frac{1}{307}$ in reference to that inequality. The slight difference in these results, evinces that if we fix on $\frac{1}{304}$ for the compression, the error will be insensible.'

After some very excellent remarks on the cause of the great irregularities of Jupiter and Saturn, Laplace adds,

'We hence see how necessary it is to be attentive to the indications of nature, when they are the result of a great number of observations, although they may be inexplicable by known means. In this view I request astronomers to watch, with a particular attention the lunar inequality, with a long period which depends principally on the motion of the lunar perigee, added to double the mean motion of its nodes; an inequality of which I have spoken in the seventh book of the "*Mécanique Céleste*," and which observations already indicate with much probability. The preceding cases are not the only ones in which observations have put analysts in the right way. The motion of the lunar perigee and the acceleration of the moon, which were only at first given in approximations, have shown the necessity of rectifying those approximations. Thus we may affirm that nature itself has conducted to the analytical perfection of theories founded on the principle of universal gravitation; and this is, in my estimation, one of the strongest proofs of the truth of that admirable principle.'

It will appear, from the preceding analysis and quotations, that Count Laplace has not restricted his inquiries into the theory of probabilities to the vulgar speculations of the professed gamester, nor even to the enlarged and laudable re-

searches of the political economist; but that he has employed this theory as an instrument, and a very effectual one too, in exploring some of the sublimer secrets of nature, and bringing us to a still better acquaintance than has yet been enjoyed with the admirable mechanism of the universe. To a well-ordered mind this elaborate work will furnish a most exquisite treat, and one so disposed may direct the investigations it contains to the noblest purposes. But we cannot conceal from ourselves or from the public the truth that the researches of Laplace *may* be perverted to dangerous ends; and we indeed regret to add that they *have* been so perverted. In the 46th No. of the *EDINBURGH REVIEW*, the mathematical writer in that publication, a writer whose productions ought usually to be read with deference, and may always be perused with benefit, except when he composes under the influence of his prejudices or his passions, has given an account of Laplace's supplementary '*Essai Philosophique sur les Probabilités*;' and has contrived to make that account the vehicle of sentiments which it would be wrong to let pass without animadversion. We shall, therefore, according to the usual *courtesy* of Reviewers, who scarcely ever notice their brethren of the same profession, but for the purpose of censure or complaint, endeavour to present an antidote against the poison emitted on this occasion, (we wish we could believe, unintentionally) by our compatriot of the North.

Let us, however, be allowed to amuse ourselves and our readers, for a moment, with the whimsical notion with which this philosopher commences his disquisition.

'There is not, (says he) a particle of water, or of air, of which the condition is not defined by rules as certain as that of the sun or the planets, and that has not described from the beginning a trajectory determined by mechanical principles, subjected to the law of continuity, and capable of being mathematically defined. This trajectory is, therefore, in itself, a *thing knowable*, and would be an object of science to a mind informed of all the original conditions, and possessing an analysis that could follow them through their various combinations. The same is true of every atom of the material world: so that nothing but information sufficiently extensive, and a calculus sufficiently powerful, is wanting to reduce things to *certainity*, and from the condition of the world, at any one instant to deduce its condition at the next: nay, to integrate the formula, in which those momentary actions are included, and to express all the phenomena that ever have happened, or ever will happen, in a *function* of duration reckoned from any given instant. This is, in truth, the nearest approach that we can make to the idea of OMNISCIENCE: of the wisdom which presides over the least as well as the greatest things, over the falling of a stone as well as the revolution of a

planet; and which not only numbers and names the stars, but even the atoms that compose them.

All this is doubtless very amusing, and closely approximates either to absurdity or to sublimity. Many of the admirers of this Northern journal will fancy it approaches the latter, and will be ready to say of the writer as Voltaire did of Pope, that he is 'an admirable philosopher who has carried his flambeau into the depths of existence.' And truly he has, in this sentence, carried it far enough. The trajectory of every atom of matter 'is a thing *knowable*,' and may be defined in a formula, 'in terms of a function of duration!' An animal, then, is a system of organized atoms.* So that our mathematical philosophers have only to push their inquiries a *little* farther, and they will be able to express in functions of duration the trajectories of the race-course and the assembly-room, and to determine algebraically before-hand, the absolute number of bows in a minuet, steps in a cotillon, or capers in a hornpipe, that must take place before the human organized system of atoms can return to the place and state 'most commodious for its repose.' But did our ingenious speculatist really mean to 'carry his flambeau' thus deep? Perhaps not. He intended probably to restrict his observations to atoms of *inanimate* matter: but even here his language is calculated to delude, and that considerably. He still represents knowledge as attainable by human intellect, which, unless he have surrendered himself to the rankest possible enthusiasm, he must know is *not* attainable. When the Ganges can be poured into an egg-cup, and the riches of the Indies be comprised in a tea-chest; when the finite can comprehend the infinite: then, and not till then, will this writer be able 'to integrate the formula,' whose management he seems to contemplate with so much confidence of success. He would ridicule, as a contemptible visionary, the man who should devote his days and years to the discovery of the perpetual motion, or of the philosopher's stone. Yet the occupation of such an individual would be rational, nay wise, compared with that of the theorist, who should hope in time to 'determine, by mechanical principles,' the 'trajectories' of every particle of matter. He would pity, from his soul, the deluded maniac who should fancy himself commissioned to proclaim the secret counsels of heaven, and

* So Diderot, who was a very great philosopher, assures us:—"L'animal est un système de molécules organiques, qui par l'impulsion d'une sensation semblable à un touche obtus et sourd, que celui qui a créé la machine leur a communiquée, se sont combinées jusqu'à ce que chacune ait rencontré la place la plus convenable à son repos." Pensées sur l'Interprétation de la Nature.

to predict the dissolution of the universe: yet, in truth, his conduct is not more remote from wisdom and sanity than that of the investigator, who should cherish any serious expectation of 'expressing all the phenomena that ever have happened, or ever will happen, in a function of duration reckoned from a given instant.'

The correctness of these observations is not diminished by this writer's qualifying expressions: for, to represent that which is absolutely impossible as susceptible of attainment, is a palpable absurdity not to be removed by *ifs* and *buts*. *If* the 'law of continuity' is not ruptured; *if* we 'had but information sufficiently extensive;' *if* we possessed 'a calculus sufficiently powerful;' nothing else would be 'wanting to reduce all things to certainty!' *If* we had,—that is, if man were God. But *if*, instead of this being the case, if instead of his knowing, and doing almost every thing (at least the mathematical class of the species,) as the language of this Reviewer implies, he knew almost nothing, and can do still less; if man be "but of yesterday," and know hardly any thing, "because his days upon earth are a shadow;" if he can penetrate scarcely at all beyond the surfaces of things, and look at them as the philosophic Apostle expresses it, Δι' ὁρόπτερον ἢ αἰνίγματι; to how deplorable a waste of time will any man of science be stimulated who shall hunt for the formula that may be substituted for 'Omniscience!' Can this writer himself (and we pay him no unmeaning compliment when we say, that if *he* cannot, we conjecture no man in Great Britain can)—can this ingenious writer present us with a theorem by which we can determine in what direction, or with what velocity the wind shall blow at Edinburgh during any morning or evening of the next year? Can he tell us whether, on Midsummer day next, the sun will set at Glasgow behind a cloud, or will retire beneath the horizon, invested with its richest evening splendour? Can he furnish us with a formula (somewhat, for example, like that of Burckhardt's,) from which we can predict, with even moderate correctness, the actual variation of the compass, on any hour of any day in the year 1850? Can he define by a like equation the variations of the barometer? Can he, supposing the Heidelberg butt to be full of wine, and pierced in a given place with an aperture in form of a cardioide of a determinate magnitude, tell within half a pint, how much wine has run through the orifice in two hours? Can he determine with any thing like precision 'the trajectory' described by one of Congreve's rockets, or even by a cannon-ball, when projected with an assigned elevation and velocity? Can he trace the progress of a single drop of rain that falls upon a cabbage leaf, and is partly taken up by the absorbent vessels of the plant, partly reconducted to the

clouds by the process of evaporation : and can he say that its broken and inextricable path may be determined by *mechanical* principles ? To these, and an infinite series of such, and even of similar questions, we are persuaded his reply will be in the negative. Why, then, should he solicit men to that which is inconceivably more difficult ? And how can he employ his great influence (for great influence an Edinburgh Reviewer undoubtedly possesses*) in exciting to pursuits of vanity, which *must* terminate in vacuity and disappointment ? We wish not to repress proper investigation, but rather desire to see it pointed and extended into every quarter : but we have no inclination to behold human power wasted in hunting butterflies, grasping at shadows, or reaching after what is obviously either above or below our faculties. Investigation, to be successful and useful, must be judiciously directed, and soberly, as well as ardently, pursued.

But it is time we should proceed to the remarks on account of which, principally, we have thought it our duty to notice this article. What we have already considered is too ridiculous to be regarded as dangerous : what we are about to consider is too dangerous to be contemplated as merely ridiculous. Mr. Hume's Essay on Miracles, we are informed, is 'a work full of deep thought and enlarged views ; and, *if we do not stretch the principles so far as to interfere with the truths of religion*, abounding in maxims of great use in the conduct of life, as well as in the speculations of philosophy.' Well, suppose it were so ; suppose we assume this proposition, with its assigned limitation, as correct, (though we apprehend it would be very easy to prove that it is not only questionable, but false,) is it natural, or rather, is it justifiable (for, alas ! it is too natural) for any man who wishes well to society, to present this naked proposition, accompanied by its feeble limitation, but without any such barrier as shall prevent these principles from 'stretching' into the precincts of religion ? If the principles in praise of which this able writer chaunts so laudatory a strain, are correct, how is it that they do not apply universally ? What is the criterion by which we may ascertain when they are safely applied ? How near may they be 'stretched' towards 'the truths of religion,' without becoming dangerous in their tendency ? And when they have approached so near, by what principles are we to rebuke them, so as to ensure their never passing the safe limit ? Instead of attending to these and such questions, which would instantly present themselves to the minds of the majority of re-

* Happily, since the appearance of Professor Copleston's publications, the moral influence of these journalists is nearly extinguished.

flecting men, this writer himself at once 'stretches' beyond the bounds he adverts to, and advances language fraught with all the danger of Hume's speculations.

'The violation of the order of events among the phenomena of the former class [that he means, in which the course of physical appearances is known to be perfectly uniform,] the suspension of gravity, for example;—the deviation of any of the stars from their places, or their courses in the heavens, &c. These are facts of which the improbability is so strong, that *no testimony can prevail against it.*'

And again, speaking of the laws by which the moon is preserved in her orbit, and illustrating his meaning by a proposed case, in which it should be affirmed 'that the moon did not set at all, but was visible (at London) above the horizon for twenty-four hours,' he concludes his argumentation by saying,

'Against the uniformity, therefore, of such laws, it is *impossible for testimony to prevail.*'

Now, taking these as general propositions, of course applying to most of the facts which Christians term miraculous, we do not hesitate to characterize them as false, and *dangerously* false. Was the writer conscious they 'stretched' beyond the limit assigned by himself? If not, he must have been writing during sleep. But if he *was* conscious of this fact, how can he reconcile with the acknowledged characteristics of the *το αλλοι*, this real infringement upon a territory which his previous declaration would lead many to suppose he meant to regard as sacred? Be this, however, as it may, we affirm that the remarks of this writer flow from an inadequate comprehension of the laws of evidence, and an unwarranted application of the mathematical theories of probability.

'By experience (says that exquisite mathematician the late Dr. Waring) we conclude from things past to the future, and when the analogy is *properly* instituted, i. e. the preceding circumstances or qualities are well known and all agree, the events seldom or never differ; the more the preceding qualities are which agree, the greater on that account the probability of the events being the same: but from human reason there cannot be assigned *the least ground for the conclusion*, e. g. From the sun's having risen ten thousand days, we argue that it will very probably rise on the subsequent; but who can give any *proof* of this opinion? I know that some mathematicians of the first class have endeavoured to *demonstrate* the degree of probability of an event's happening (*n*) times, from its having happened (*m*) preceding times; and consequently that such an event will probably take place; but, alas! *the problem far exceeds the human understanding:*

‘ who can determine the time when the sun will probably cease to run its present course ? ’*

This, so far as the confirmed and deliberate opinion of an erudite, upright, and philosophic man, may serve as authority on a question like the present, goes to shew that the Edinburgh Reviewer errs even in the mathematical branch of his discussion. A few observations, therefore, (and we really feel that we ought to apologize to our well-informed readers, for dwelling at all on so obvious a matter,) may suffice to explain why this writer’s *general* argumentation likewise fails.

Let it, then, be recollected, that in our experience of what is denominated the course of nature, our conviction is not always suspended upon the number of experiments in a specified instance, although it is in a certain way proportional to the whole number of experiments on which our belief is founded. Thus, if we are presented with a lump of some metal previously unknown, (say, platinum,) and ascertain correctly, though even by a single, and it may be gross experiment, that its density exceeds that of lead, we from that moment affirm that it will *sink in water*; and if we only state the result of this single experiment to any competent judge, he too will immediately infer, without hesitation, that this metal will sink in water. Yet, if we tell the same thing to a man who knows not what we mean by density, or the general nature of metals as to weight, it is probable he will doubt the correctness of our inference. Why is this? Because they who possess the competent information, transfer, for the purpose of connecting with this individual experiment, the intellectual result of the several series of experiments on lead, on iron, on marble, and on other substances specifically heavier than water, and say that if these sink in that liquid, so, of necessity, must the new substance: while, on the other hand, the man who knows nothing of density, of specific gravity, of hydrostatic balances, or of metals, being unable to make such a mental transfer of the knowledge and experience of others, will probably exclaim, ‘ I will not believe it unless I see it.’

Apply this to the case of Scripture miracles: and let a series be taken, in which we have ‘ the suspension of gravity, for example.’ In the crossing of the Red Sea by the Israelites, the force of gravity upon the water was suspended, as well as its hydrostatic pressure, and more than six hundred thousand men passed through as upon dry land, all of them remaining witnesses of the fact. In the passage of Jordan, in commemoration of which the twelve stones brought from the bed of the river while it was dry, were set up at Gilgal, there was pro-

* Waring’s *Essay on the Principles of Human Knowledge*, p. 35.

bably an equal number. When, the action of gravity upon his body being suspended, our Lord "walked upon the sea" to his disciples in the vessel, there were fewer witnesses : but were so many wanted to attest the fact, and gain belief? In answering this inquiry, let it be recollected, that what caused the 'rupture of' the silent 'continuity' of physical non-existence, in the original creation of the universe, will doubtless justify an apparent 'rupture of continuity'* in the performance of a miracle. The physical world was created that it might be inhabited by intellectual and moral beings : was the end worthy so remarkable an event as the rupture of this imaginary law? Doubtless. In like manner we affirm, that when some great moral good is to result from any other rupture of the same law in the operation of a miracle, (and of this the Great and Wise Being who thus operates either mediately or immediately, can judge better than such short-sighted creatures as we are,) the end is equally worthy of the means. To say that the laws of nature are constituted independently of any regard to *moral* tendencies, is to say that the Creator of the Universe regards the less, and disregards the greater ; and if this, or something like it, be not said, it cannot be affirmed that a strong and marked deviation from the course of nature is 'an infringement of nature's laws.' Hence, then, to recur to our inquiry, let it be admitted that the passages through the Red Sea and through Jordan, actually took place, and that several hundred thousand persons survived to testify to the truth of these astonishing occurrences : (and no one can refute the arguments upon which Leslie and others have established their reality :) let it be admitted too, for that is evinced by the history, that those miracles were productive of beneficial moral consequences ; and then let us see how *they* tend to produce conviction as to the subsequent miracle of our Lord's walking on the sea. Pious reflecting men might then have said, 'This, 'tis true, is an extraordinary event, and confirmed by ' but few witnesses : but they are men of veracity, and they tell ' us, moreover, that themselves could scarcely believe it when they ' saw it, but "were sore afraid." Yet, we know very well ' that our forefathers passed over the Red Sea, and through ' Jordan, as on dry land : and the contemplation of those wonderful occurrences, has often strengthened the faith, and confirmed the hopes of our forefathers and ourselves. It is *possible* then, that such extraordinary things *may* happen and be ' productive of good, for they *have* happened. We know also

* We employ this term out of complaisance to the Edinburgh Reviewer ; though if he should have the opportunity of consulting our Review, vol. vii. (of the old series) p. 38, he will see it proved that this boasted 'law' is a mere figment.

‘ that “ the Messiah is to come,” and that when he cometh “ all power from on high will be given him :” perhaps, then, this may be he, for these honest and discerning men declare that “ even the winds and the sea obey him.”’ On the other hand, a sceptical investigator of those days, might have said, ‘ They tell a strange story of a man who has been walking on the sea ; but it is witnessed only by about a dozen illiterate fishermen, and it is utterly incredible. There are also equally strange narrations of our forefathers having passed through seas and rivers as upon dry land. But it cannot be : it would be “ a suspension of gravity,” “ a violation of the course of nature ;” “ these are facts of which the improbability is so strong, that *no testimony can prevail against it.*”’

Now, we may safely put it to the unperverted understanding of our readers, to determine whether the reasoning in the first of these imaginary cases, is not exactly that of the philosopher, who believes that platinum will sink in water, because he knows lead does ; and whether, in the latter case, as well as in the analogous case of all who now pretend to doubt of miracles, the reasoning (if reasoning it can be called) is not precisely that of the man who was alike ignorant of platinum, of lead, of density, of apparatus, and of experiments. If men who have not deliberately attended to a certain subject, will nevertheless pronounce dogmatically respecting it, and that in direct opposition to the mature sentiments of hundreds who have investigated the matter in question to the bottom, they must excuse us if, in relation to that point, (however highly we may think of them in other respects,) we class them with the ignorant.

Let us observe, lastly, that the evidence of testimony admits of an unlimited augmentation on *two* different accounts ; that of the *veracity* of witnesses generally, and that of the *number* of concurrent witnesses, while the probability of the happening of a specific event depends solely on analogous experiments, and thus admits of increase only on *one* account : for from this it follows, that *the evidence which may accompany the former is capable of indefinitely surpassing the latter.* This was asserted long before Hume was born : and if neither he, nor his admirer, on whom we have now been animadverting, had ever glanced at the subject of miracles till he had felt himself competent to refute the assertion, we should *doubtless* have been spared the necessity of penning these strictures.

Art. III. *A Charge delivered to the Clergy of the Diocese of Chester, at the Primary Visitation of that Diocese, in July, August, and September, 1814.* By George Henry Law, D.D. F.R.S. Lord Bishop of Chester. 4to. pp. 35. Price 2s. 6d. Rodwell. 1814.

A 'Primary Visitation' places an episcopal guardian of the National Church, in circumstances peculiarly interesting and important. For the *first* time, he appears before his clergy, in order to deliver *ex cathedra*, those instructions and admonitions, which the existing state of things may require. From this constitution of the ecclesiastical system, in which he occupies so high a dignity, it might be supposed that he possesses rare and distinguished endowments. Having discharged with fidelity the duties of the inferior and subordinate stations, through which he has advanced to the episcopate, it may be presumed that he has given lucid proof of superior attainments; that he has not reached his sacred elevation by secular artifice; and that his promotion is not owing to the accidental influence of powerful and opulent connexions. Thus accredited by previous character, and the union of all requisite qualifications, those who were before his brethren and his equals, are prepared to meet him with deference, and cheerfully to acquiesce in his episcopal decisions. If however, as 'divine permissions' are, in the present state, often marked with inexplicable mystery, it should appear that he claims nothing on the score of superior talent; that no enlarged comprehension has characterized his views; and that, in an Establishment, depending for its support on its incorporation with the State, on legislative enactments, on the most splendid patronage, on national wealth, literary talent, and popular prejudice, he has, notwithstanding, all the narrowness of a sectarian, and all the tears of an alarmist; we may without the gift of vaticination, predict what will be the scope and the aim of his primary charge, and of what sort of materials it will consist. Instead of those extended reasonings which might happily elucidate some of the peculiar doctrines of Scripture or the faithful applications of sacred truths to the pastoral duties of his clergy, we shall find our attention directed to some recondite discussion on the danger of the Church—the increase of Separatists and the unpardonable sin of Schism! If any measure has recently been projected, that does not tend to the *exclusive* support of the national hierarchy, whatsoever philanthropy, reason, or revelation, may suggest in its favour, it will be proscribed, calumniated, and condemned. It is not enough that, others "cast out Devils," unless it be in the way and manner 'by law established.' The demoniac may save among the tombs for ever, unless the exorcist have the

sanction and credentials which an Act of Uniformity requires. It will be deemed no argument against such scrupulosity of requisition, that the increasing population of the country demands those benevolent contrivances to meet its moral exigencies, for which the Legislature has made no provision. Every scheme that liberal ingenuity may devise, unless it be to add props and buttresses to the walls and bulwarks of the Establishment, will be suspected ultimately of hostile intentions; and nothing but an episcopal *imprimatur* will be considered of sufficient authority to sanction and consecrate the works of benevolence.

So repulsive is the ordinary character of Visitation charges, that we are confident, every reflecting member of the Church of England must feel, with respect to many of them, unqualified disapprobation. We have often heard of the contracting and fanatical tendency of sectarianism; but fanaticism and illiberality are not confined to the walls of a conventicle. They are sometimes the unseemly supporters of an episcopal throne; associated, as we might expect, wherever such qualities appear, with extreme ignorance of the varieties of religious opinion, and the existing character of religious sects. We could easily substantiate these accusations, by references to the charges of bishops and archdeacons, and to sermons delivered in their presence, and published under their patronage. When perusing such effusions, we have generally found them made up of political servility; most complacent satisfaction with the *status quo* of the venerable Establishment; strong fears, notwithstanding, of the prevalence of a certain dangerous party within the Church, who are represented as far more formidable enemies, than all the "armies of the aliens" without; and who arrogantly assume to themselves an evangelical character; and, (what is always the most pungent article in the composition,) a tremendous distortion of the principles and practices of modern Dissenters. The 'grand rebellion,' the horrors of the French revolution, and all the political sedition that may now and then disturb the country, are not infrequently attributed to the influence of their principles, or to principles, it is often sagely asserted, so far resembling theirs, that the same consequences might be expected, were it not for the checks and counteractions of our happy Constitution! It would be worse than trifling, to argue against these illogical and pernicious representations, were it not for the tone of authority with which they are advanced, and their fatal tendency to confirm the most inveterate and ungrounded prejudices. We well recollect the last Primary Charge that was circulated among the clergy of the diocese of Chester, after it had been frequently delivered in various parts of the diocese. All the extravagances that individual folly had

committed among the Separatists, either in the way of thinking or of acting, were charged on the principles of Dissent; and the meek Christians within the pale of the Establishment, were solemnly exhorted to avoid the schismatic, in the same spirit of abhorrence and contempt, with which they regarded the infidel! It is obvious, that if the Church of England, or any other religious Communion, were to be judged of in this summary way, there would be no end to indictment and criminality; but reasoning is out of the question when the *avos ipse* of a dignified ecclesiastic is both proof and argument.

‘I pity the man who can travel from Dan to Beersheba, and cry, It is barren.’ And surely, a deficiency of benevolent feeling, as well as of enlightened and correct information, must be charged on those who can see, in the exertions of modern Separatists, nothing but the operation of hostile and anti-episcopal principles. Is it presumptuous or arrogant to inquire—what would have been the moral and intellectual degradation of an immense proportion of the lower and middle classes of society, especially in our manufacturing districts, had it not been for the active philanthropy of Dissenters and Methodists? It has been owing, either to their ingenuity, or their prompt and persevering application of the contrivances of others, that many thousands of the poor have been taught to read the Holy Scriptures, who would otherwise have remained totally destitute of religious instruction. Were we to suppose that the clergy of the Establishment had never, in any instance, relaxed in their exertions, but had been uniformly active in the discharge of their appropriate duties, their efforts could not have kept pace with the progress of population; and, not to say how much those efforts would have declined, but for the powerful stimulus derived from the activity of their neighbours, we may confidently assert, that the major part of that increased population would have grown up in awful ignorance of every moral and religious duty. Breathing, from their very infancy, a pestilential atmosphere, and capable of supporting themselves before half of the days of their youth had passed over them, they would have been subjected to no mental culture, or no moral discipline: the habits of premature vice would have grown with their growth, and strengthened with their strength; and the commercial prosperity of our country would have been the era of its moral degradation, and the fearful foreboding of its ruin. At this crisis, by the operation of various causes, a prodigious impetus was given to the exertions of religious communities, dissenting from the National Church: the zealous members of that Church became more active and decided in the cause of Christian philanthropy; and the result has been, among all parties, an increased attention to those sublimely interesting objects, the

diffusion of knowledge, and the prevalence of practical piety, which are of infinitely greater consequence than the interests of the hierarchy on the one hand, or of the Dissenters on the other. Our common Christianity is far more important than either; and if the expanded benevolence of an Apostle pervaded the heart and feelings of both, the advocate of each system would exclaim in the true spirit of primitive religion,—“If Christ be preached,” if sinners be turned from the error of their ways, “therein I do rejoice, yea, and will rejoice.”

We are far from considering the Charge before us as directly entitled to all the animadversion that is expressed or implied in these remarks on the too general character of Visitation Sermons, and in this frank exposure of our opinions and feelings. A tone of great calmness pervades the composition; but we fear it is the effect of deficient energy rather than of mild temper. We have seldom perused a discourse, delivered on such an occasion, that possessed less of intellectual attraction.

The two principal subjects of the Charge, are, ‘The Society for Promoting Christian Knowledge,’ and the ‘Madras Schools.’ After some remarks on the increased energy of the former institution, his Lordship adverts to the ‘British and Foreign Bible Society,’ in the following style. We give all he says on the subject.

‘It is a circumstance much to be regretted, that comparisons have been drawn, and an opposition excited, between the members of this and of that more recent institution, which is denominated “the Bible Society.” Such, however, and most unfortunately, is the case. Far be it from us to impute improper motives, unless proved, to any description of persons; still less to that *numerous and respectable society, which includes so many of the good and great, and whose professed object it is—to dispense the word of God.* From my heart I believe that AS A BODY, they are actuated by no other incitement, than a wish to promote the present and eternal happiness of their fellow creatures. But still the friends of the Church are, as we think justified, in giving a decided preference, and EVEN AN EXCLUSIVE SUPPORT to the more ancient society, and that—for the following reason. The Bible Society, by the very terms of its constitution *dispenses the Bible alone, excluding the Prayer Book.* Now, as the one has been heretofore accompanied with the other, *the systematic rejection* of the latter, may induce the suspicion, that our forms of prayer are not held to be essential, and by consequence, that our religious establishments are not necessary. It is idle to argue, though it has been alledged, that the members of the Bible Society may and do, individually, disperse the Prayer Book also. The fact we are willing to allow, and in its utmost latitude; *but still, this is not the question: the main, the only point to be ascertained is, what constitutes the professed object, and the design of the Society itself? ITS CLAIM UPON PUBLIC SUPPORT MUST REST ON THAT ALONE.*’

And now for an admirably luminous and apposite illustration of this profound logic.

‘An absolute monarch may promptly dispense justice and mercy, but what argument is that in favour of tyranny? An Atheist may practise many public and private virtues, but who on that account would abjure his God? In like manner, the merits and results of an institution must be judged of not merely by the profession or conduct of even a large portion of its members, *but by its own abstract nature and qualities.* And in forming this estimate, we are also called upon to consider, *what the probable consequences of any plan would be, in case it were very generally adopted.* Judging then by these rules, we cannot but think that *the tendency of the Bible Society is unfavourable to our Church establishment.* And we have less difficulty in forming and declaring this opinion, inasmuch as we are not called upon in this, as in many other cases, to balance a good against an evil; but may procure, through our own established society every advantage which can be looked for, from the other, and all this without incurring any concomitant risque or harm. For these reasons, my Reverend Brethren, I hope without prejudice, I am sure without hostility, it is my decided conviction, that by joining the Bible Society you may, though unintentionally, *endanger the interests of the CHURCH AND STATE*; but that you will most unquestionably render service to both, by giving your *undivided* support to the Society for Promoting Christian Knowledge.’ pp. 11—14.

We have so frequently directed the attention of our readers to the subject of this Charge, that nothing but its local influence in one of the most extensive dioceses in the kingdom, and the circumstance of its being the first episcopal dehortation published against the Bible Society, would have induced us to notice this tissue of concessions, suspicions, and misrepresentations. ‘*Nihil est autem tam volucre, quam maledictum; nihil facilius emittitur, nihil citius excipitur, nihil latius dissipatur.*’*

His Lordship begins by regretting the opposition that exists between the advocates of the two Societies. We just ask, who commenced that opposition? And if the new Institution will ultimately ‘endanger the interests of the Church and the State,’ why does his Lordship consider that opposition, as ‘a circumstance much to be regretted?’ ‘Such, however, and most unfortunately, is the case,’ that it is impossible to reconcile his fears and his regrets. His Lordship possesses a ‘decided conviction’ that the Bible Society ‘is unfavourable to our Church Establishment,’ and yet he is extremely sorry that there is any opposition to that Society! It is not the only dilemma to which our Right Reverend Author is reduced.

The next thing worthy of remark is, his Lordship’s belief,

* *Cicero pro Cn. Plancio.*

(and in this instance, it is *ex animo*—for he believes ‘from his heart,’) that the members of the Bible Society ‘AS A BODY’ are actuated by the purest and most benevolent principles: their ‘professed object is to disperse the word of God;’ and it is their ‘wish to promote the present and eternal happiness of their fellow creatures.’ And again, he observes that ‘its claim upon public support must rest’ on this, its professed object, and on this ‘alone.’ This professed object, then, to use his Lordship’s language, is ‘its own abstract nature and qualities.’ Now what are the ‘probable consequences,’ ‘judging by these rules,’ of the Bible Societies; or, in other words, of those principles and dispositions which lead the members of these Societies, to promote the present and eternal happiness of their fellow creatures, by ‘dispensing the word of God?’ The interests of Church and State may be endangered! The man who can for a moment imagine this to be the consequence of dispersing the Bible, must believe, either, that the Bible itself is opposed to the interests of Church and State, or that those who distribute the Bible are aiming at that object! We cannot suppose his Lordship would adopt the former opinion, or at least that he would directly avow it, though it is consequentially implied both in his fears and in his reasoning: he must therefore adopt the latter. But if those who disperse the Bible are aiming at the ruin of Church and State, how came his Lordship to assert that ‘from his heart’ he believed their motives to be pure and good; and that AS A BODY they were actuated by these motives? To assist his Lordship in this second difficulty, we will suppose him to have imagined, that while *the body* of the Bible Society was thus rightly influenced in its principles and aims, some of *its members* (not of course ‘among the good and great’) were designing to effect the ultimate overthrow of Church and State! But really, in trying to extricate his Lordship, we feel ourselves involved in a difficulty. Upon maturer consideration, we cannot persuade ourselves that his Lordship can suffer his imagination to be under the influence of the visionary notion, that the dissemination of Bibles in any way, and by any Society whatsoever, can be injurious to the civil or ecclesiastical Constitution of our country. And if there were individuals so wicked or so weak, as to carry on an underhand plot of most absurd and sinister policy, while they were members of a Bible Society, we cannot see how their alliance with such a Society could promote their designs. The weapons of this Institution are not carnal; and a banditti of villains might as well expect to accomplish their projects of blood and rapine, by a Bible Association, as Dissenters, were such their object, effect the subversion of the Church or State, by supporting the Bible Society. Besides, if

such chimeras can assume to the mind's eye of his Lordship, the shape and complexion of realities, then so far from attempting to effect a disjunction of the members of the Establishment from the Bible Society, he ought to use every method in his power to secure their attachment to it; for their influence alone can effectually counteract the secret machinations of the suspected party. Let the Bible Society '*as a body*' be right, and schismatics may plot on for ever, but they will plot in vain!

But, seriously, we inquire, *why* are Dissenters the objects of suspicion? *Why* should the tone of invective and insinuation be incessantly indulged against them? What *proofs* are there of hostility to the Church Establishment? Have they ever betrayed their private opinions at the meetings of Bible Societies? Have they ever adopted the ungenerous expedients of malevolent railing? When, and where, have they held their seditious conventions? In what dark chamber have they formed their projects of systematic and daring conspiracy against either 'Church or State?' We are firmly persuaded that every candid and unprejudiced inquirer will give them credit for benevolence as pure and disinterested, as totally devoid of all private and sectarian aims, as persevering and assiduous, as simple, unmixed, and sincere, as ever animated the heart, and directed the energies, of the most upright and conscientious Episcopalian. The Dissenters have 'borne their faculties' most meekly amid all their accusations; and they will continue to do so. In the diffusion of scriptural truth, in the counteraction of ignorance and vice, in training up the children of poverty to habits of Christian morality, in promoting the influence of pure and undefiled religion at home and abroad, they will find ample scope for all their efforts and all their prayers; and the testimony of approving consciences, and the visible proofs of Divine approbation, will constitute an abundant reward. Meanwhile, we are confident that in these "works of faith and labours of love," they will enjoy the sanction and co-operation of all in the religious Establishment of their country, who can look beyond the pale of their own Communion; and who, divested of hierarchical as well as sectarian prejudices, can rejoice in the success of every scheme of Christian benevolence.

It is our firm belief that while there are various ostensible grounds of opposition to the Bible Society, the real and scarcely concealed reason of that opposition, is a proud and indignant feeling towards all orders and degrees of Dissenters, and a scornful reluctance to be associated with them in any project of religious liberality. It is the principle of exclusion and monopoly that has led to this feeling, the too natural consequence of an ecclesiastical incorporation; and the fact which

we should have contemplated as one of the greatest blessings, in the reaction of the Bible Society on the hearts and characters of its members—the spirit of enlarged and mutually benevolent affection which it has been the means of exciting and preserving,—is the very subject on which the alarmists have grounded their fears and apprehensions. But without dwelling on this unhappy spirit of disunion, let us inquire what is the reason urged by his Lordship on the clergy under his charge, for declining to co-operate with the members of the Bible Society? It is this alone—the ‘not joining the Prayer Book with the Bible.’ This is very improperly called a ‘*systematic* rejection’ of the Prayer Book; and an ‘exclusion’ of it. Such representations imply two things, both of which are false in point of fact, and inconclusive in point of reasoning. They convey the idea that before the Bible Society was instituted, the Bible was never given alone, nor indeed ever printed alone. A perfect stranger to the controversy on the subject, and to the state of our country, would imagine, on the first reading of this Charge, that the Bible and Prayer Book had been heretofore inseparable; and would be astonished to learn that of the thousands of Bibles published by royal authority within the last century, a very small proportion indeed have had the Prayer Book attached to them—that there was never any legal enactment for that purpose—and that even the Society for Promoting Christian Knowledge had circulated immense numbers of Bibles on precisely the same principle as that of the Bible Society! He would also suppose, from the language of his Lordship, that at the very formation of the new Institution, when its radical principles, were for the first time the subjects of discussion, it was formally determined to exclude the Prayer Book; thus selecting that particular formulæ for the purpose of expressing and exemplifying ‘its abstract nature and qualities.’ Now, though we never heard the secret history of this portentous Society, we have no doubt that neither the Prayer Book of the Churchman, nor the Breviary of the Catholic, nor the Catechism of the Dissenter, ever came under their notice. They thought not of rejecting either the one or the other, but merely and exclusively of increasing the circulation of the Bible, and the facilities for securing that circulation.

But the representations of his Lordship are as inconclusive as they are incorrect. The rejection of the Prayer Book, or, as it ought to be read, the distribution of the Bible alone, it is asserted, will induce the suspicion that ‘our forms of prayer are not held to be essential; and, by consequence, that our religious establishment is not necessary.’ ‘Essential!’ to what? To the spirit of prayer—to the reality of religion? This, even his Lordship will not assert; he must mean then, essential to

his religious Establishment. But we still inquire, how can the distribution of the Bible alone lead to that suspicion? It can never have that effect on those who conceive that the Prayer Book derives its authority from the Bible; and those who conceive that it wants that authority, can never be brought to alter that opinion by having the Prayer Book bound with their Bible. Besides, it is the object of the Bible Society to distribute the sacred volume UNIVERSALLY—among all parties, and in all nations; and how is it possible for this object to be accomplished by reducing it to a mere engine for the support and extension of the Church of England? Of what use would the Prayer Book be in Scotland, on the Continent; and among the Reformed Churches in general? And is there to be no recognition of the people of those countries, or the members of these communities as Christians? Are there no common principles on which all the faithful can meet without compromise; without any sacrifice of their convictions, any obliteration of their respective peculiarities? If we adopt the prejudices of his Lordship, there *are none*! The ‘Society in Bartlett’s Buildings,’ to which no one can, according to its constitution, even be a subscriber, unless he be certified to belong to the Establishment, is the *only* Society which the clergy should support: it is to have not only their preference (it would be natural enough for a bishop to say this,) but it is declared to be entitled to their EXCLUSIVE SUPPORT! And if any benefit accrue to the National Church from the operation of the Bible Society, that is, from the distribution of the Scriptures alone, it is merely accidental and fortuitous, and no more the consequence of the principles and tendency of that Society, than the clemency of a tyrant is the effect of despotism, or the virtue of an-atheist, the result of his infidelity! But of this inane mode of reasoning, we have had enough. It has been so often and so ably refuted by the most convincing arguments, and the most persuasive eloquence, in the writings of *Dealtry*, *Milner*, *Cunningham*, and *Simeon*, it has been so frequently and minutely discussed in our own pages, and it must meet with so immediate a confutation in the reflections of every thinking and unbiassed mind, that nothing but strong prepossessions and voluntary inattention could give even to an episcopal manifesto a temporary impression.

On the subject of the Madras schools, we should not say one word, were it not for a statement in reference to the Lancelian schools, which the most superficial observation must enable any one to disprove. Contrasting the two systems of education, his Lordship says,

‘The Madras plan instils sound religious principles into the tender minds of the rising generation. It makes them good men, and good citizens, whilst the other teaches them indeed to read and write; but

in one particular, and that of all the most important, it is, for the most part, very lamentably deficient. It leaves them to pick up their religion as they can, any where, or no where.' p. 16.

In answer to this representation, it is quite enough to inquire, whether a plan of education which derives all its moral and religious instructions exclusively from the Scriptures, and which makes the constant use of those Scriptures, an essential part of the system, can, with any regard to truth or justice, be termed 'lamentably deficient,' or be said to 'leave the children to pick up their religion any where, or no where.' We would remind his Lordship of a prohibition in the Decalogue, which he seems on this occasion to have forgotten. "Thou shalt not bear false witness against thy neighbour."

There is, however, one part of the Charge on this subject, of which we would speak in far different terms: we allude to the Bishop's advice on the duty (on the part of the officiating minister in every parish,) of 'collecting together the children, and familiarly instructing them' in the formularies of the church; and the practicability of extending the principles of the 'Madras system' to the schools already established and endowed. Even in teaching the 'learned languages,' he thinks, and with great propriety, that it might be 'beneficially adopted.'

It only remains for us to notice another part of these episcopal instructions. Some of the clergy in the diocese of Chester, have been, it should seem, too ready to admit itinerating clergymen into their pulpits. These 'wandering stars have rushed beyond their appointed orbits, and occasionally darted their portentous beams, across the neighbouring spheres.'

'The "spirit of itinerancy" is one of the "alarming symptoms of the present day. Much enquiry and consideration, therefore," observes his Lordship, 'are demanded from you, before you accede to those numerous requests which are made for the occasional use of your pulpits.—In justification of this intrusion, the plea of some charity, or the interests of some popular society, are for the most part brought forward: and persons unknown themselves apply in the name of a Committee little more known, for the accommodation of churches, in more populous districts. Far be it from me to counteract the views of any one charitable institution whatever; but why, I must ask, should not the regular minister be applied to on these occasions?—Such officious interference tends to degrade the clergy, and is totally inconsistent with any system of church discipline and unity.—Nor less imperatively do I condemn all intrusion or meddling of one pastor with the cure of another. It is a line of conduct totally irregular and unauthorized, dictated by vanity, and productive of confusion and schism.' (pp. 21--23.)

Here are numerous topics for inquiry and animadversion. Does his Lordship mean to condemn the 'popular societies' and

their 'unknown committees' for employing those advocates on their behalf, who are deemed most competent by their zeal, their knowledge, or their eloquence, to plead the cause of their 'charitable institutions,' 'the views of which his Lordship tells us, it is 'far from him to counteract?' How far it was his intention to counteract them, notwithstanding his assertion to the contrary, we may best ascertain from his very depreciating estimate of their respectability! But why, we must ask, are the managers of such institutions to be spoken of thus scornfully? Does his Lordship suppose, that there are no diversities of talent among his clergy? Is he ignorant that some are much better qualified than others to plead for such institutions? Would he allow of no discretionary power in these matters; and not permit committees and ministers to make those arrangements which they may deem most eligible for the interests of benevolence? His Lordship could exercise his oratorical powers out of his proper sphere; and by the appointment of a 'committee as little known' as some more humble managers of these affairs, he appeared, on a recent public and popular occasion, at the Metropolitan Cathedral. If we were to inquire, 'Why was not the regular bishop of the diocese applied to on such an occasion?' our 'interference' would be deemed, and justly deemed, very 'officious;' for it would be replied,—Has not his Lordship a right to form what engagements he pleases, when they do not prevent his attention to his episcopal duties? And so we would venture to plead on behalf of those itinerating clergy, whom his Lordship so rigidly condemns. If, at the request of popular societies, which may in any emergency make as good a selection as a knot of courtiers, or by previous correspondence between one clergyman and another, a zealous, well qualified, eminently impressive preacher, presumes to appear, now and then, out of his own pulpit, why should this be deemed 'inconsistent with church discipline and unity?' Is this man neglectful of his own peculiar charge? Is he not as much distinguished by his active benevolence, his pastoral fidelity, his uniform consistency *at home*, as he is by his zeal and popularity *abroad*? But he may preach doctrines contrary to the Articles and Homilies of the Church; and the parochial minister is 'accountable not only for the doctrines which he delivers, but for those also, which, by his sufferance, are promulgated by others.' And what is to be done in this case? One would think that an episcopal jurisdiction would extend to the residence of this erratic divine, and prevent his promulgation of dangerous doctrines in his own parish as well as in his neighbour's. One would imagine it to be 'totally inconsistent with an episcopal system of church discipline and unity,' that the possibility of such a circumstance should exist; that any man under the

care of faithful and vigilant overseers, should 'promulgate those doctrines' in the pulpits of his brethren, which seriously affect their responsibility, and all the while belong to this 'System of Church Unity.' How natural for a Dissenter to ask, Where are the benefits of an Act of Uniformity? But waving such inquiries as these, it is natural to ask still further, Where are the proofs of this itinerating heterodoxy? It is surely the height of disingenuousness thus to accuse without evidence, and to censure without discrimination! If the 'popular societies,' thus indignantly treated, and their unknown committees are, as his Lordship tacitly admits, beneficially employed; if clergymen are not entirely divested of their personal liberty, their power of locomotion, and are somewhat more than mechanical appendages to a pulpit, possessing rather more spontaneity than a 'velvet cushion;' if they preach only that doctrine in their occasional excursions abroad, which they are *allowed* to preach constantly at home, if there be no proof that, by this extension of their labours, they have violently obtruded themselves into the vineyard of others, and that notwithstanding their extra-official engagements, they are unimpeachable in the sphere of their own duties; then all this 'imperative condemnation' is mere *ex cathedra* flourishing;—*vox et præterea nihil*;—hase, and 'baseless, as the fabric of a vision!' It is vastly amusing to find this severity of censure, soon after followed by a very gracious apology for *non-residence*, and a condescending restriction of the term to those who are guilty of the total 'non-performance of duties.' Thus it should seem, some do too much, and others, too little. Activity is censured, and indolence is extenuated. It is well that episcopal judgements are not irreversible!

We had intended to notice that part of the Charge which respects the 'salaries of stipendiary curates,' the average of which throughout the diocese is, according to his Lordship's statement, *71l. per annum.* His Lordship 'clothed in purple, and faring sumptuously every day,' (we wonder he could look these humble labourers in the face, when he uttered the unfeeling opinion,)—his Lordship has the conscience and the hardihood to tell them notwithstanding, that '*this sum must be allowed to be as large as could with propriety be demanded or wished for.*' When such a man talks to those whom he thus insults, about a recompense in heaven, and exhorts them to contentment, we feel that our forbearance and patience are about to forsake us: we pause, and can only wonder at the mysteries of Providence!

Art. IV. *Memoir of the Queen of Etruria, written by Herself.*—An Authentic Narrative of the Seizure and Removal of Pope Pius VII. on the 6th of July, 1809; with Genuine Memoirs of his Journey from Rome to France, and thence to Savona; written by one of his Attendants. Translated from the Italian. 8vo. pp. 180. price 7s. 6d. Murray. 1814.

OF the monarchy of Etruria history has barely had an occasion to make a slight memorandum. It will perhaps be just mentioned as one among those many little temporary eminences thrown up in the prodigious combustion and agitation of Europe during the last twenty years. Its locality was where a dukedom had long existed under the denomination of Tuscany, and may perhaps so exist again, if the House of Austria, so exemplary at all times, but especially just now for moderation, should not be compelled by considerations of the public good, to occupy every thing in Italy down quite to the sands of the Mediterranean.

A princess of the Bourbon family was appointed queen of this suddenly created state, her husband being, doubtless, effectively the king. He lived comparatively but a short time to sustain the dignity; she lived to lose it; and has survived that loss a number of years, to experience a very unenviable succession of fortunes, and to write, so lately, it should seem, as the spring of the present year, this brief but spirited record and vindication. The voucher for the genuineness of this Memoir, and for the truth of the Narrative concerning the Pope, is the 'Reverend Father Macpherson, lately arrived in this country from Rome, who communicated the Original Memoirs, in the Italian language, to the publisher.'

The fair writer begins by assigning her parentage; but she might derive more *eclat* from being proclaimed as sister to that most illuminated and magnanimous of all modern potentates—Ferdinand VII. King of Spain and the Indies. At the age of thirteen years and a half, she 'contracted matrimony,' to use her own or her translator's stately formality of phrase, 'with the Infant Don Louis of Bourbon, eldest son to the Duke of Parma.'

— 'I continued,' she says, 'nevertheless, to reside in Spain, as Princess of Parma, with my parents and brothers—most happy in my union with a husband, whom I loved with the greatest tenderness, and who returned my affection. After we had been six years married I had a son, to whom we gave the name of Charles Louis, my father having held him at the font. In this manner we passed seven years; about the end of which it was intimated to me, that a treaty had been made, by which my husband was appointed to the throne of Tuscany, with the title of King of Etruria. This intelligence was a matter of the utmost surprise to me, who knew nothing about the treaty which was said to have been concluded. Shortly

after this communication, I received instructions to quit Spain, in order to repair to Tuscany; which was done accordingly in April, 1801.

Their route was through Paris; for so it was ordered by the man who was then beginning to make no ceremony of dictating to kings and queens, or to the still prouder rank of title-wearers; and whose downfall has left the earth's potentates to indulge a wondering and awkward exultation at their strange, novel condition of having no one from whom to receive orders, they being fairly left to stand once more, on their old *jus divinum* ground. And this direction of the journey was dictated by the First Consul for the purpose, as was inadvertently betrayed by the Prince of Peace, 'of an experiment, to see what effect the appearance of a Bourbon would have in France.' This exceedingly frightened the royal pair, in whose imaginations the idea of Bourbons in France was inseparable from images of prisons, mobs, iniquitous tribunals, and executions. And their alarm was greatly heightened when, on arriving at the Spanish frontier, accompanied so far by the 'guards and the whole household, of the king of Spain, they were doomed to see these gallant and faithful attendants quit them, all but four or five noblemen and a confessor, and were consigned over to a French general with a guard of French soldiers. Across all France they nevertheless made their journey perfectly undisturbed, except by bad health that detained them some weeks in Paris; the fish-women were minding their business, their midnight slumbers were not interrupted by the *toxin*, the very spectres of Marat and Robespierre had ceased to walk, and the guillotine had long since been put to the use of fire-wood.

They found their palace at Florence in a state more fit for a party of *sans-culottes* than for a portion of the loftiest family in the civilized world.

'We had the mortification to find it stripped of every thing; part had been carried away by the late Court, and, since their departure, those who succeeded them had completed the work by taking whatever remained; so that, for some time after our arrival, we were obliged to the pobility for supplying us with candlesticks, dishes, and other furniture, from their own houses. It was the first time that a daughter of a King of Spain, accustomed to roll in gold and silver, found herself constrained to eat out of earthen ware.'

There are several more occasions for being amused, if that word may be forgiven, at the kind of innocent wonder which seemed to seize this princess, at finding it even possible that a person of such descent as hers could be reduced in any point to the level of ordinary mortality. She makes a most ingenuous

confession of her amazement, several years afterwards, at the incredible fact, declared to her by her parents, that the royal family of Spain had descended to a state below a throne.

‘ I was totally ignorant of all that had passed, and the first words my parents spoke to me, on reaching Bayonne, were, “ You must know, daughter, that our family has ceased for ever to reign.” At these words, I thought I should have died. I knew not what might follow, having never figured to myself the possibility of such an occurrence. I took my leave, and retired to my chamber more dead than alive.’

Considering all that she had by that time lived to hear of the fortunes of contemporary monarchs, we think this was a simplicity which even a female brought up in the Court of Madrid might have outgrown.

The kindness with which she uniformly speaks of the people of the new kingdom would seem to indicate that the young sovereigns had some proof that they might have been regarded with complacency by their subjects, had it not been for the vexatious circumstance that their dominion was occupied, in all its strong points, by bodies of French troops, a severe grievance of which all their petitionary representations to the great King-maker obtained no further redress than the removal of these detested aliens from the capital alone. This pertinacious intrusion would not suffer the mass of the people to be fully convinced that the gentle pair of Bourbons were not friends or tools of the rough and ferocious Director-general of Europe.

An ill-timed summons from our heroine’s royal parents, to attend the marriage of a brother and of a sister, occasioned a comfortless journey to Barcelona, in the course of which her husband suffered a severe fit, and a great permanent accession of illness, and herself fell in labour on ship-board. They were too late for the ceremony, and were soon sent back to Florence, by a voyage in which they encountered a hurricane, and of which the termination was followed by the death of her consumptive husband, who left her a widow at the age of twenty-one, with two infants. His will appointed her Regent of the kingdom. After she had continued for several years, and become tolerably happy at last, in the exercise of this office, she received a sudden and authoritative intimation from the French minister that, by cession on the part of Spain, the kingdom of Etruria now belonged to France; and she was compelled to bid adieu, in the winter of 1807, to ‘ a country,’ she says, ‘ in which my heart has remained ever since.’ This event was soon followed by her father’s renunciation of his crown in favour of his son; and that again by the inveigling away of this sapient and virtuous successor to Bayonne, to perform in his turn a similar act of humiliation.

From this period the story becomes a rapid detail of vexations and removals ; of the selfish and careless treatment experienced from her parents, whose easy and luxurious exile this treatment soon rendered it intolerable for her to accompany ; of her negotiations with Buonaparte for a competent and regular allowance for an establishment ; of his harshness, capriciousness, deceptiveness, and non-fulfilment of his engagements ; of her unsuccessful attempt, at Nice, to escape to England, followed and punished by a rigorous imprisonment, of two years and a half, in a convent at Rome ; and of the unfeeling, unrelenting harshness of most of the agents charged with the execution of the imperial orders concerning her ;—an accusation which can cause the reader no sort of surprise excepting so far as it involves General Miollis, whose confessedly accomplished character in some respects, would not have prepared us to hear that, even however provokingly proud the princess might be, and however flagrant the guilt might be deemed of her attempt to escape to England, he could sometimes visit her in her captivity, with manners that seemed to mock her distress.

‘ General Miollis came frequently, not only to visit me in the unworthy office of gaoler, but to insult, with his sardonic laugh, and insolent discourses, my deplorable condition.’

No exaggeration will be imputed to the epithet here applied to her condition, when we consider the wanton excess of rigour, beyond all necessary precautions for security, with which she was confined.

‘ They allotted me a chamber which looked into the inner court, and I was never suffered to place myself at any of the outer windows.’—‘ Once a month only, and even sometimes at longer intervals, General Miollis brought my parents and my son to visit me ; and to him I was allowed only to give one kiss, and look at him from a distance, and always in the presence of witnesses. These visits, rare as the indulgence was, were only a quarter of an hour, at most twenty minutes, in length. In this melancholy situation I remained, for two years and a half, so entirely excluded from all intercourse with the world, that whenever a stranger came to visit the monastery, I received an intimation to shut myself up in my chamber ; which I was not permitted to quit till duly apprised, by the prioress, that the visitors had left the house.’ p. 47.

As to her royal parents, however, the shortness and infrequent return of her interviews with them were no part of her infelicity ; for when, at length, in consequence of the peace concluded between Murat, King of Naples, and the Allies, it was announced to her that she was free, she was anxious to remain in the convent till she could make some arrangement for

living separately from these honoured and loving personages; and she complains of it as a cruel hardship that the same authority that liberated her, peremptorily insisted on her taking up her abode under their roof. That it was 'under their roof,' is all that can be said for it on the score of parental indulgence. She says,

'My only consolation arises from having my son near me; in all other respects I am still a sufferer. A most wretched apartment is assigned me; my mother's lowest waiting-woman being better lodged than myself. A single table is provided for the whole family; and though, as a special favour, my board is furnished out of it for one month, at the end of it I shall be deprived of this indulgence, and must look elsewhere for sustenance.'

It is fair to notice that in this and several other passages, an incomplete or equivocal language leaves it doubtful whether the grievances she suffered when associated with these seniors, were chiefly caused her by their ungracious dispositions, or whether they were partly inflicted at the dictation of those authoritative managers who had an absolute control over the affairs of all the parties. But the reader will be strongly determined to attribute them mainly to the parents, when he observes that the daughter never utters, with respect to *them*, one sentence or phrase of exculpation. Every previous impression we had received of the merits of those worthy personages, will be directly or incidentally confirmed by her statements; which we must endeavour to believe she was most reluctant, as far as they were concerned, to make, but was absolutely compelled to do it, in self-vindication against a prevailing unjust estimate of her character; as also, to make known, to all whom it may concern, the precariousness of her situation and the extent of her necessities.

And who, does the reader surmise, is concerned first and foremost? But he can be in no uncertainty; it is, of course, that nation which so beneficently and prudently exhausts its vitals to pay, pension, and in every way support, just whatever personage or state is the least likely to manifest any sense of the obligation.

'I hope,' she says, in conclusion, 'that this kingdom, under whose government I was seeking an asylum from barbarians, (an attempt from the discovery of which I have sustained so many sufferings,) will be now the support and defence; and the instrument of restoring me and my children to their rightful possessions.'

Our 'age of chivalry' is *not* yet 'gone;' and it cannot be less than our duty to answer this appeal by making some more exertions and sacrifices, to try whether this royal personage

is morally a kin to her illustrious brother of the peninsula, who has so liberally requited what we have done for him, by recently and successfully stipulating for a large loan, (when, or how, to be repaid?) as an absolute condition of his not shutting us out from the commercial advantages which he gratuitously gives to that nation which has been doing its utmost to reduce his kingdom to utter desolation.

It would seem not very generous, to say nothing of gallantry, to throw out any thing partaking of an unfavourable sentiment concerning a queen in adversity, if there were any indications that adversity had been salutary to her. Some parts of her narrative will call forth the compassionate sympathy of every rightly disposed reader; she suffered much of what to a person of any rank would have been very great distress. But this compassionate feeling, so justly due, will not prevent our perception or suspicion that we are beholding a mind but little refined, or mellowed, or subdued, or elevated, by the events it has experienced, the discipline it has undergone. There are no signs of moral reflectiveness, no glimpses of wisdom, no tinge of pensive sublimity, no devout references to Providence. There is habitually apparent a perfectly ordinary temperament, a mere strong resentment at injustice, a considerable share of the unthinking arrogance of high rank, and an unmitigable desire to reign. Her ideas of the style in which it is unhappiness for a princess not to live, betray no dawnings of philosophic dignity. She ought certainly to excite the sympathy of sundry great and royal personages of each of these lands; but the millions who, under the enormous burdens brought upon the community by the ambition and quarrels of great and royal personages, find a distressing difficulty just to live, would be tempted to think that she sometimes complains too soon. In some of the straits which she describes, the kind-hearted among them would feel for her; but when they hear her, after herself and her whole family had descended to the state, and therefore the wants of private life, exclaiming, in a tone of indignant emphasis, "Thus 88,000 francs per month," (between thirteen and fourteen hundred pounds sterling,) "were to serve for the support of myself, my children" (that is, two young children) "and my household;" and that too in a country where this sum was probably of twice the relative value that it is at present in England,—they must change their compassion into that distant, respectful perhaps, but rather wondering feeling, which regards personages of high descent as endowed, by way of pre-eminence, with a constitution infinitely more voracious of this world's good things than could be permitted in the humble portions of the race.

The latter narrative in this volume, which describes the cir-

circumstances of the Pope's seizure, and subsequent triumphant progress,—for such, by the account, it soon became—is perhaps the more entertaining of the two. We should again apologize for so light an expression; but as the old gentleman did not come to any very serious harm, the profane readers, without the sacred pale, would, in spite of this holy and benevolent pontiff's inquisition, could they from their windows see that edifice, be irresistibly diverted by the awful and pathetic solemnity of this narrator's style. The piece will merit to be preserved, for the use of critical lecturers, as a sample of epicotragic diction employed to the unintended effect of inflating the insignificant into the ludicrous.

Even if the narrative had exhibited the 'Holy Father' sustaining a much greater degree of positive suffering than its strongest language pretends, it would have come upon us some months too late; as any power of forcing a compassionate interest which, in that case, the representation might have had at an earlier period, would have been lost by the delay of the publication till the time of the Pontiff's exhibition of himself in his state of recovered prosperity. So meek, so resigned, so gracious, so benevolent, so calmly dignified, as he is here described to have been in his evil day, we have lived to see him resume the lofty arrogance appropriate to the dynasty of the "Man of Sin." The ignorant and bigoted priest has hailed the breaking up of the grandest political tyranny of modern ages, as affording a blessed opportunity of fixing faster and firmer on the human mind the iron bands which had worn a little more loose by time, and in some instances had been, to appearance, almost broken by the straining of recent convulsions.

The want of the reverential compassion which the anonymous writer of this narrative demands, will not, however, allow, in the mind of any humane Protestant reader, a disposition to be gratified by the coarse rudeness with which this head of a pernicious Church was treated, at the time of his seizure, and in some stages of his journey. Some of the basest of the Italian and French tools of the great tyrant did certainly take full advantage of the opportunity of displaying their own qualities and their master's. In this, and in many other instances, one is even ashamed of that man's low taste in scoundrels,—unless the general state of society in his great empire was become such as to allow him no choice of better-mannered perpetrators.

There is a detailed account of the plan and execution of the attack on the Pope in the Quirinal Palace, in which, suspecting the design against him, he had endeavoured to secure himself at east against a sudden surprise. Miollis was the French

commandant in Rome; the general dispositions made by him were carried into effect by General Radet, who 'had formerly been penitentiary canon in a French cathedral, and was at this time inspector of the French gendarmerie, and of police, at Rome.' But, says the writer,

' Their greatest merit was their having brought with them the galley-slave, Francesco Bossola, who had formerly served in the palace, in quality of porter, and who, having committed a robbery in the apartments of his Holiness's private chaplain, had obtained the pardon of his life from the clemency of the Pope himself; being reserved for the present occasion, to perform the part of guide to the satellites who were destined to the attack of the palace, and the seizure of the person of the venerable Pontiff, Pope Pius VII. For this service he was to receive 100 piastres; and he accordingly pointed out to them all the doors, stairs, and passages, by which they would have to proceed.'

The number of French troops in the city was trifling; and even when joined by some hundreds of conscripts from Naples, and a number of 'degenerate sons of the capital,' and ill-affected people from the provinces, the force was still so inconsiderable as to render the commanders extremely anxious to execute the design with a secrecy and rapidity which should prevent any alarm and insurrection of the population of the 'beloved city,' which, the narrator says, would easily have frustrated the enterprise. It is to the credit of the Pope that he does not seem to have been disposed to avail himself of this expedient, which would probably have been, at all events, the cause of great bloodshed. The achievement was performed late in the night.

There is much liveliness of description in the account of the circumstances of the Pontiff's self-possessed and moderate deportment, of the manners of his captors, and of the successive stages of his journey into France, and back again into Italy. We cannot fairly afford more space for the story; we must be content to state in general that, in spite of all the precautions of the French agents, the journey soon came to resemble a procession of some most favourite and popular Pagan idol. The intelligence constantly preceded him with inconceivable rapidity, and every where the roads, the inns, and towns, were beset with innumerable crowds of people, of all classes, and from all distances, who came to pay homage and receive benedictions. His conductors hoped that as soon as he should be once fairly on French ground, this offensive enthusiasm would abate; but the inundation became the more formidable the further he advanced; and in the route through Grenoble and Valence, to Avignon, he involuntarily exercised

the supreme sovereignty of the country, a sovereignty which took hold of the inmost souls of the people. In vain the appointed directors of the journey bustled, and threatened, and raged; in vain the local magistracies attempted to interfere; in vain was it attempted, in some instances, to keep the idol secluded from the people's sight, to which expedient that idol itself made not the slightest objection. The vast populace collected, and pressed, and demanded, with tumult irresistible. The sound of the most dreaded name in all France was completely lost on their fears, and some of them were heard to pronounce that name with very irreverent associations.

‘ To his excessive amazement, Boazar, (the chief manager of the march,) was doomed to observe, with his own eyes, and to convince himself, even in France itself, of the prevailing influence of our holy religion over the hearts of all faithful worshippers. It was in vain that the vice-prefect, the military commandant of Grenoble, and Boazar himself employed every possible precaution, by keeping the holy father under the strictest watch, to prevent or disperse the assemblage of the populace: for, from the very first day of his arrival in this city, so vast a multitude flocked from all the adjacent country, to behold the supreme pontiff, and kiss his feet, that it became necessary to devise means for giving safe vent to this pious ardour. So that, at last, having fixed upon a convenient spot in an adjacent garden, where the general desire might be accomplished without danger, several hours were devoted to the reception of the crowds that poured in from all quarters. The same method was observed during ten succeeding days.’

At Avignon the phrensy grew to a still more victorious defiance of all restraint or measure. But it should seem that before this time the august head of the Gallican Church had become alarmed in his palace of the Thuilleries; for here an order was received to take the Pontiff back again, by a different route, to Italy.

‘ The whole of this, (order,) however, was not communicated to us at once; but we continued our journey under the most profound secrecy, without being able to guess at what place we were destined to rest. This order of retrocession was probably issued in consequence of information sent to government by the vice-prefect of Grenoble, and the principal magistrates of the other towns on our route; all of whom had been spectators and cruel witnesses of the devotedness with which the Pope was received in every corner of the land, and by every description of people. It was natural, then, to remove from France a visible monument of Bonaparte's perfidy, and try to quench, in some remote quarter, the splendour of that celestial light which the Pope every where diffused by his sacred presence. ‘ Who knows (the emperor may have thought to himself, between the accesses of his furious passion) that the brightest

flames may not be kindled by the Pope's arrival, in proportion as he draws nearer the heart of my empire?"

Art. V. *Philosophical Transactions, of the Royal Society of London.*
For the year 1812. Part II. (concluded.)

XIII. Additional Experiments on the Muriatic and Oxymuriatic Acids. By William Henry, M.D. F.R.S. V. P. of the Lit. and Phil. Society, and Physician to the Infirmary, at Manchester.

DR. HENRY's former communication on this subject was published in the Society's Transactions for 1800, but the controversy which has since arisen relative to the nature of oxymuriatic gas, having again called his attention to the subject, he has been induced to attempt its further elucidation with the advantages of greater experience and dexterity in these nice manipulations, and more perfect apparatus. The repetition of his former experiments has served to convince Dr. H. of their general accuracy; but it has enabled him to correct one error into which he at that time fell, relative to the proportions of hydrogen disengaged from muriatic acid gas by the action of electricity, both in its natural state, and when dried by exposure to dry muriate of lime. Though the difference did not exceed one per cent. he was still inclined to think that some moisture was absorbed by the muriate from the gas; but he has now satisfied himself by more accurate experiments, that under equal circumstances, precisely the same proportion of hydrogen is disengaged from the gas, whether it has been exposed or not to the muriate of lime, and its greatest amount does not exceed $\frac{1}{13}$ or $\frac{1}{15}$ of the volume of the gas employed in the experiment. Another fact which is unfavourable to the opinion of moisture being so intimately combined with muriatic acid gas, as has been generally believed, is, that the evolution of caloric which Dr. H. observed in his former experiments, on placing muriate of lime in contact with muriatic acid gas, takes place only when the salt has absorbed moisture from some foreign source, and hence no heat is evolved when the experiment is made with muriate recently cooled from a state of friction, and over mercury which has been carefully deprived of its moisture by boiling.

In attempting the decomposition of muriatic acid gas by electricity, if the operation is conducted over mercury, no oxymuriatic gas is found in the residuary gas, calomel being formed by its union with mercury; but as there is always an early limit to the effect produced, Dr. H. has ascertained that when

the volumes of hydrogen and oxymuriatic gas together amount to the proportion of about 1 to 35, the decomposition of the muriatic acid gas ceases, or at least that effect is compensated by the reaction of the evolved gases on each other, and the two operations balance each other. This is the effect produced when the operation is conducted without the presence of mercury; but Dr. H. found that when 30 measures of hydrogen were mixed with 400 of muriatic acid gas, and electrified over mercury, that a very important change was produced in the results, for the mercury remained unchanged at the end of the operation, and the proportions of muriatic acid gas and hydrogen, remained unaltered. Although the proportions of hydrogen and oxymuriatic acid gas, which Dr. H. obtained in his experiments from the decomposition of muriatic acid gas, did not correspond exactly, yet Dr. H. thinks the proportions disengaged, are exactly equal when the experiment is conducted with precision; and the diminution of volume when the experiment is made over mercury, compared with the hydrogen evolved, agrees with this view of the subject.

When a mixture of muriatic acid and oxygen gases, is electrified over mercury, the results are a diminution of volume, and the mercury becomes tarnished; but if the operation is conducted without the presence of the metal, there is a production of water and oxymuriatic acid gas. Dr. H. did not succeed however in determining the proportions in which these gases combined, the results of several experiments made with this view not having been uniform. On the whole, this paper adds but little to our means of estimating the comparative value of the two theories relative to the nature of oxymuriatic acid.

XVI. On the Motions of the Tendrils of Plants. By Thomas Andrew Knight, Esq. F.R.S.

THE tendrils of plants fulfil the purposes for which they are fitted by their structure and economy, with certainty so unerring, that their actions have been frequently noticed as presumptive proof of the existence of sensation in vegetables differing perhaps in degree only from that with which animals are endowed. This view of the subject has always appeared to us to rest on a very slender support of facts; and the experiments and observations of Mr. Knight, have traced this familiar but curious property of many vegetables to the influence of light; an agent by which the functions of vegetable life are extensively controlled. The experiments were made upon the Virginia creeper, the vine, and the ivy: they appear to have been conducted in the most unexceptionable manner, and their results were uniform and conclusive. They demonstrate, in the most satisfactory manner, that the tendrils invariably take

their direction from the light, so that the shade of the opaque objects in their vicinity to which they attach themselves, causes them to take that direction in which they are certain to find support. The reasoning of Mr. K. when he attempts to explain the manner in which this effect is brought about, is too mechanical; but a new fact is always valuable, although its discoverer may be unsuccessful in his attempts to connect it with the known laws and operations of nature.

XVIII. An Account of some Experiments on different Combinations of Fluoric Acid. By John Davy, Esq.

THE experiments related in this communication are but a small part of an extensive series in which Mr. Davy engaged at the request of his brother, but in which he was for the most part anticipated by the investigations of Gay Lussac and Thenard, into the nature and properties of fluoric acid, an account of which appeared in the "*Recherches Physico Chimiques.*" Mr. Davy has therefore simply detailed such facts as appear to have escaped the industry of these excellent chemists, but which were developed in the course of his own laborious inquiry. He first treats of the combinations of fluoric acid with silica, the presence of which earth he thinks is necessary to enable the acid to assume the gaseous state, and when the acid is completely saturated with this earth, Mr. D. found it lost its power of corroding glass, and might be kept for weeks without the vessel being injured in its transparency, except by a slight deposition which he did not examine. This gas was decomposed by ammonia in solution, and its composition determined: it consists of 61.4 silex, and 38.6 fluoric acid. This gas is condensible by water in so large a proportion, according to the estimate of Mr. D. as 365 times its own bulk; part of the silica being deposited at the same time, so as to give the mass a gelatinous character. This liquid solution of the acid in water resembles the ordinary fluoric acid in its general character, but it contains less silex, and Mr. D. therefore considers it as subsilicated fluoric acid. It is decomposed by ammonia, and the fixed alcalis and earths, as well as by the sulphuric, boracic, and muriatic acids. Heat also produces a partial decomposition of it, silicated fluoric acid gas being disengaged and some silex deposited; and hence Mr. D. takes occasion to remark that the process recommended in chemical books, for obtaining fluoric acid gas free from silex, by heating the subsilicated acid, and collecting the gas over mercury, is never successful, the product being always the silicated fluoric gas. Silicated fluoric acid gas combines uniformly with twice its volume of ammonia, and the combination volatilizes unaltered if it is heated without the presence of moisture. Like the

gas itself, this salt is decomposed by water, the same proportion of silica being deposited as by the gas, and the saline solution is therefore a subsilicated fluid of ammonia. Its taste is pungent and saline; it reddens litmus paper, and forms brilliant transparent crystals by slow evaporation. It is very soluble, but not deliquescent, and sublimes unchanged when heated; and Mr. D. confirms a fact noticed by Scheele, that when its solution is evaporated at nearly a boiling temperature, it corrodes the glass or porcelain vessel, the silex being again deposited on redissolving the salt in water. It is decomposed by sulphuric and muriatic acid, and the fixed alkalies, and by ammonia, which occasions the silex to be deposited, and forms a pure fluid of ammonia. This salt is decomposed by a gentle heat, ammonia being disengaged, and a fluid with a higher proportion of acid being formed; at a higher temperature the salt fuses, and is dissipated in dense suffocating fumes. This however happens in metallic vessels only, for in glass ones it is decomposed, and the glass is corroded. Its action on glass is so powerful that it may be employed for etching on that substance; and it is preferable, because it is more manageable than the acid itself. The most remarkable, however, of the compounds into which fluoric acid enters, is its combination with boracic acid, which was first discovered by Gay Lussac and Thenard. Mr. Davy calls it fluorboracic acid. The specific gravity of this gas is more than twice that of atmospheric air, 100 cubic inches weighing 73.5 grains. It is absorbed by water in a proportion far exceeding that of any other gas, that fluid condensing about 700 times its own volume. In this state it has some resemblance to sulphuric acid: it is slightly tenacious, and possesses the property of charring animal and vegetable substances, a property which was observed by the French chemists to belong to the gas itself. The specific gravity of this liquid acid is 1.77. The gas is absorbed by sulphuric acid in the proportion of 50 times its volume, the compound acid being fuming, and more tenacious, than pure sulphuric acid, though less so than a combination of the same kind which distills over after the pure fluid boracic acid ceases to be produced. This fluid is very tenacious, and far more volatile than pure sulphuric acid: the addition of water to it occasions a white precipitate which Mr. D. did not examine, but it is not contained in the direct combination of these acids. Gay Lussac and Thenard found that fluor boracic acid gas combined with an equal volume of ammonia, and formed a white, solid, opaque compound; and Mr. Davy found that a second and even a third volume of ammonia might be combined with the gas, the result being in this case, a colourless transparent liquid like water, but not having any of that fluid in its composition. This compound however

is not permanent, for even exposure to the air occasions a separation of part of the ammonia, and it again assumes the solid form; and the same effect is produced by heat and the muriatic and carbonic acid gases.

XIX. Further Experiments and Observations on the Influence of the Brain on the generation of Animal Heat. By B. C. Brodie, Esq. F.R.S.

AN account of Mr. Brodie's former experiments was given in the Transactions of the Society for 1810. By these he had established the fact that the circulation of the blood might be kept up by artificial respiration after the brain was removed or its influence suspended, and that the blood underwent the usual changes of colour, from black to red; but as the temperature of the animal was found to diminish more rapidly than in animals not subjected to artificial respiration, it appeared desirable to carry the inquiry a step farther, and to determine if carbonic acid was formed under these circumstances, and what might be its proportion when compared with the quantity formed in natural respiration. The account of Mr. Brodie's experiments on this subject is contained in this communication, and the results are rather surprising. The average quantity of carbonic acid formed during natural respiration was ascertained by experiments on three rabbits, selected as nearly as possible of the same size, to be 54.81 cubic inches in an hour. The result of comparative experiments on three other rabbits, in which a state of complete insensibility had been induced by the action of a vegetable poison, and in which respiration was kept up by artificial means, gave an average of 53.99 cubic inches for the same space of time; but notwithstanding this, the temperature of the animals sunk faster, than in others recently killed, but not made the subject of experiment. The near coincidence in the result of these experiments is sufficient to prove that we are not yet in possession of a perfect theory of the production of animal temperature; nor do we see any objection to the inference of Mr. B. that the temperature of warm-blooded animals is considerably under the influence of the nervous system. That the function of respiration is one of the sources of animal heat, cannot be doubted; perhaps it is the primary one, since it prepares the blood for the various important purposes to which it is subservient in the animal economy; but as the evolution of heat is an almost constant effect of chemical action, it is reasonable to presume from analogy that the various secretions which are constantly going forwards, contribute in no trifling degree to maintain the temperature of the animal. We are at present very far from being able to form any tolerable estimate of the influence of each taken

singly; but as our means of doing this shall increase, we may expect to make a nearer approximation to a just theory of this most interesting part of physiology.

XX. On the different Structures and Situations of the Solvent Glands in the digestive Organs of Birds, according to the nature of their Food, and particular modes of Life. By Everard Home, Esq. F.R.S.

THIS communication is illustrated by several well executed engravings, without a reference to which, it is impossible to make any analysis of it that will be either interesting or useful.

XXII. On some Combinations of Phosphorus and Sulphur, and on some other Subjects of Chemical Inquiry. By Sir Humphry Davy, Knt. LL.D. Sec. R.S.

THIS paper is valuable chiefly on account of the illustrations it gives of the theory of definite proportions in chemical combinations. The first section relates to the combinations of phosphorus with chlorine, of which one is solid, white, and crystalline, and contains twice the proportion of chlorine, to the other, which is fluid, limpid as water, and when acted upon by the water in the atmosphere, gradually evaporates in dense fumes. When the solid compound is acted upon by water, it dissolves in it with a good deal of heat, and the solution, when evaporated, affords pure phosphoric acid. The liquid compound treated in the same way, affords a solution which, when evaporated to the consistence of a syrup, yields transparent crystals, which on examination prove to be phosphorous acid, or rather hydro-phosphorous acid. When heated pretty strongly in the air, it burns brilliantly, emitting at the same time globules of gas which inflame at the surface of the liquid. Its decomposition in close vessels gives phosphoric acid, and a peculiar gaseous compound of phosphorus of hydrogen, which is not spontaneously inflammable, but explodes when mixed with air and heated to near 212° . Detonated with oxygen, three volumes of the gas absorbed more than five volumes of oxygen, a little phosphorus being precipitated. Heated with potassium, it expanded to twice its volume, the potassium being converted into phosphuret, and the residuary gas being pure hydrogen. Sulphur produced a similar effect, but the gas produced had the character of sulphureted hydrogen. Sir H. Davy estimates its composition at 4.5 of hydrogen in weight, and 22.5 phosphorus, and from these data it is easy to determine the composition of the hydro-phosphorous acid, and the proportion of oxygen required to convert it into phosphoric acid. When the compounds of phosphorus and chlorine are acted on by water in small quantity, muriatic acid is disengaged with considerable

ebullition, the water being at the same time decomposed, and phosphoric acid being formed from the solid, and phosphorous acid from the liquid combination; no other products are formed, and neither oxygen, hydrogen, chlorine, nor phosphorus is disengaged, so that the ratio in which any two of these bodies combine being known, the others may be determined by calculation. A more perfect demonstration of the existence of the law of definite proportions cannot be wished for, than these combinations afford.

The observations on the combinations of sulphur consist chiefly in an application of the theory of definite proportions to determine their composition. If, for example, sulphuretted hydrogen, and sulphureous acid, consist of a solution of sulphur in hydrogen and oxygen, it is only necessary to know the difference of the specific gravity of the gas in the simple and compound form to determine the composition of the latter. Thus 100 cubic inches of oxygen weigh 34. grains and 100 cubic inches of sulphureous acid weigh 68 grains; and sulphureous acid consequently contains equal weights or proportions of sulphur and oxygen. Sir H. D. made some attempts to combine sulphureous acid with oxygen, both by heat and electricity, so as to obtain sulphuric acid free from water, but his efforts were not successful, and the combination does not seem to take place under any circumstances except water is present. Sulphureous acid gas and nitrous acid gas have no action on each other except the vapour of water is introduced, when they form a solid crystalline hydrat, from which the nitrous gas escapes when it is thrown into water.

A few general observations on the relation of water to the chemical composition of bodies, close the communication. Sir H. D. observes, that most precipitates of earths or metallic oxides obtained from aqueous solutions, contain definite proportions of water which very much modifies their properties and external character, and he notices the following fact in confirmation of the opinion that the contraction in volume of the pure earths when strongly heated is owing to the expulsion of water which existed in combination with them. Zircona, precipitated from its solution in muriatic acid by an alkali, and dried at a temperature below 300° , is a soft white powder which does not scratch glass; but when heated to 700° or 800° , water is suddenly expelled from it, and it becomes at the same time red hot. After this change it is found to be harsh to the feel, its parts have acquired a considerable degree of cohesion, and a gray colour, and it has become so hard as to scratch quartz.

Art. VI. *A Plea for the Deity of Jesus, and the Doctrine of the Trinity, &c.* By the Rev. David Simpson, M.A. With a Memoir of the Author, and the Spirit of Modern Socinianism exemplified: by Edward Parsons. pp. lxxv. 586. price 12s. Baynes, 1812.

THE Author of this work is well known to many, by his "Plea for Religion." Our readers, according to their different tastes, will, from their knowledge of *that* work, anticipate what may be expected in the volume before us. It was first published by Mr. Simpson, under the title of "An Apology for the Doctrine of the Trinity;" so that, strictly speaking, this is only a second edition with a new title, and some slight alterations, which are stated by the Editor. The first edition was published in 1798. It is not our common practice to notice second editions, nor do we design generally to adopt it; but several reasons have induced us to announce this work to our readers; especially as we are here presented with "Memoirs" of the Author, which we believe were never before published;—to which is added a Preface on "the Spirit of Modern Socinianism," both written by the Editor.

We were highly interested with the "Memoirs." From what appeared in his "Plea for Religion," we were persuaded that Mr. S. was a man of singular integrity; and the account with which Mr. Parsons has favoured us, confirms our former opinion. Mr. Simpson was born October 12, 1745, at Ingleby Arncliffe, near North-Allerton, Yorkshire. His father was a respectable farmer. A singular impression on his mind, while reading prayers one Sunday evening in his father's family, led him to think of devoting himself to the ministry. His father was at first opponent to the desire of his son; at length, however, he acceded, and placed him under the care, at first, of the Rev. Mr. Dawson, of North-Allerton, and then, of the Rev. Mr. Noble, of Scorton; and Mr. Simpson afterwards entered at St. John's College, Cambridge.

During the first vacation, which he spent at his father's house, he visited the late Rev. Theophilus Lindsey, who then lived at Catterick, in Yorkshire. Mr. L. inquired concerning his studies, and finding that he had entirely neglected the *Bible*, he urged him to attend to it. Mr. Simpson was powerfully struck with the exhortations of his friend, and ashamed of his ignorance and inattention. At that time *he had not a Bible!* He purchased one of the quarto size, with the marginal references, and studied it with avidity. And though (as he confesses) he was at first rather ashamed, that his new Bible should be seen by his companions, lest he should incur the imputation of Methodism; yet, a complete conviction of its truth,

and of the importance of its doctrines, both to his own salvation, and the salvation of others, soon overcame that feeling, and he turned his attention with earnestness to the acquisition of such information, as might enable him to proclaim the Gospel of Christ.

We need scarcely remark that our sentiments, and those of Mr. Lindsey, are far apart from each other; but we most cordially approve the advice he gave his young friend, and wish it may be adopted and followed by others in proportion to its worth. The result shews, that one good principle may produce incalculable effects. Mr. Lindsey, we think, widely deviated from the doctrine of the word of God; but his valuable exhortations, gave such a direction to Mr. Simpson's mind, that in the end, he cordially embraced, and zealously defended, those very sentiments which Mr. Lindsey soon afterwards renounced.

On his ordination, our Author was curate to the Rev. Mr. Unwin, at Ramsden, in Essex. Here he continued two years, and then removed to Buckingham. At this place he had to encounter serious difficulties. The doctrine which he preached, and the zeal with which he urged it on his hearers, excited many enemies. The particulars are not detailed; but the interposition of his Diocesan was thought needful. After giving the affair a complete hearing, the Bishop made the following observation, highly honourable both to himself, and to the party accused. '*Mr. Simpson,—if you are determined to do your duty, as a Clergyman ought to do, you must every where expect to meet with opposition!*' Such a remark was a strong evidence of the Bishop's opinion, while it contained a sentiment which deserved to be recorded, and which deserves to be remembered.

Mr. Simpson left Buckingham, and went to Macclesfield, as curate of the old church in that town. Here also he had to encounter opposition. An appeal was made against him; but he was now in another Diocese: the Bishop of Chester agreed with his opponents,—and he was *silenced!* If any of our readers should ask—*for what?* we reply, from all that we can find, for zealously preaching the most important truths which the Gospel exhibits;—the salvation of fallen, lost man, by the redemption which is in Christ Jesus. One short expression of reproach included the whole charge which they had against him:—He was a *Methodist*.

What a serious evil must have existed somewhere, when a man of integrity, and of piety, in a Christian land, in a Christian Church, and, from all that appears, a man whose sentiments and conduct were conformable to the doctrines and discipline of that

Church, was silenced, because he earnestly endeavoured to lead sinners home to God! Many excellent men in the Establishment, have met with great difficulties on this very account, and if they have not had their career stopped, they have had their faith and patience painfully tried.

A man of Mr. Simpson's cast is not easily subdued. Episcopal authority may impose silence; but an ardent desire to do good is "like a fire in the bones," and there is no forbearing. Indeed, why should a man forbear? He must have a very high idea of the divine right of Episcopacy, who can, in such a case, consent to be silent, if he conceives that his diocesan has formed a decision which is opposite to the good of men, and to the glory of God. How long Mr. Simpson was prevented from preaching in the church, we are not informed; but he was not idle. Wherever he had an opportunity to preach, he embraced it; and his labours in various parts of the country during this period, appear to have been eminently useful.

In spite of opposition, the providence of God replaced him as a minister of the Establishment, in the same church in which he had preached before. An attempt was made to silence him a second time; but a different Bishop filled the see. Mr. Simpson wrote in his defence to his Diocesan, and in a manly way admitted that part of his adversaries' charge which related to what they called Methodism. He even acknowledged, that his preaching had increased the number of those who attended the meeting-houses of the Methodists; and frankly said, 'I own the fact; I have often thought of it; but I confess myself unequal to the difficulty. What would your Lordship advise?' During this contest, a kind friend (Mr. Roe) proposed to *build him a church* in a different part of the town; and Mr. Simpson agreed to resign the curacy he then held, if the new church were consecrated, and he were legally secured as the Incumbent. His opponents allowed that his proposal was generous. Persecution thus assisted in finding him a resting place; and here Mr. S. laboured during the remainder of his days. An impression, however, was made on his mind, which was not favourable to the Establishment; and we do not wonder that his attachment to it should have been shaken, after the convincing proofs which he had *felt*, that there was nothing in its constitution (how much soever it was the boast of many) that would protect from harassing difficulties, a clergyman, whose only crime appears to have been, zeal in preaching the doctrines which the Church avows! The State can secure the emoluments of the Establishment, to those who enjoy them according to

law, but it cannot secure any thing else. Every day renders the truth of this remark more and more evident.

Mr. Simpson had now a wide field of usefulness before him, and for six and twenty years he laboured incessantly. He did not confine his exertions to one mode of operation: he strove to do good in various ways, and we cannot doubt of his success. He had six or seven hundred monthly-communicants; and he himself acknowledged, at a moment when boasting seemed at the greatest imaginable distance from his thoughts, that "the appearance of fruit, at times, had been large." But he so strongly felt a growing objection to the National Church, that he determined to quit it. And this extraordinary step, he said, he was compelled to take, by the dictates of his conscience. What renders his resolution the more remarkable, is, that he died a few hours before the time, at which he had intended to bid farewell to his flock! His investigation of the subject was finished; his determination fixed; but he was spared the pain which the following of the dictates of his conscience would certainly have produced. How unsearchable are the ways of God! In the course of his life, he met with some very heavy afflictions. He lost his first wife, after they had been married only fifteen months; and his second only thirteen days previously, to his own departure. One child died in infancy; and the next, a daughter, after a lingering illness, died a few months before her parents. Her age is not mentioned, but she appears to have given them reason for thankfulness, that they sorrowed not as those who had no hope. The last scenes of his own life, strongly marked the Christian character; and after having shewn in various ways, the supports arising from *a good hope through grace*, he left this mortal scene, March 24, 1799. Aged 54.

But it is time to turn our attention from the man to the book. In the Editor's preface, the reader is chiefly directed to Mr. Belsham's "*Calm Inquiry concerning the Person of Christ*," as the last great work on the Unitarian side of the controversy. Mr. Parsons does not enter into the contest with his adversary by examining and refuting, either his criticisms or his arguments; but he selects several of his statements, holds them up to view at once, that the reader may see at a glance what the system is, and to what it tends; and then determine, whether it bears any resemblance to the doctrine of the New Testament. The design is judicious: to most readers it will present as much as they wish to know. Nor can the Unitarians complain of it as unfair, since the statements are extracted from a writer, who is considered and represented as a man of eminence among them: though we are in justice bound to say, that we believe many who are called Unitarians, and who generally unite with them, do not go the lengths of Mr. Belsham. Indeed this is

not at all surprising; the only thing that excites our wonder is, how any man with the New Testament in his hand, can go so far. He must be a veteran indeed in controversial Divinity, who is not shocked at the strange statements which are here collected; and which impress more deeply when they are brought together, than when they occur successively during the perusal of an octavo volume.

As to Mr. Simpson's Plea, it is something like the net that "gathered of every kind." The Author was a man of considerable reading, and he diligently collected what he thought of importance; but he collected too indiscriminately. He possessed great liberality of sentiment, by which we do not mean carelessness of mind respecting the importance of religious opinions. The doctrine which he believed, he thought of consequence; but he strongly felt, and most explicitly avowed, the right which every man has to examine for himself; and he rested the result of every inquiry, on the strength of the evidence which was produced in its favour. The following passage is greatly to his honour. The reader will bear in mind, that it was written in the year 1798.

"As the author avows himself a believer of the pre-existence and divinity of the Saviour of mankind, and the personality and deity of the Holy Ghost, after the fullest investigation of these subjects of which he is capable, the reader will therefore peruse those parts of this Apology with caution, and weigh the premises and conclusions with the most scrupulous exactness. He is not backward to confess, that to him these doctrines appear essential to the Christian scheme of redemption. If others are of a different opinion, he has no quarrel with them. Every man must examine and judge for himself. To our own master we stand or fall. He has no fear but the genuine truths of Christianity shall ultimately prevail, whatever those truths may be. God will vindicate his own cause. The gates of hell have long been at work to subvert the whole system of divine truth, but they have not yet prevailed, nor is it to be apprehended they ever will. The great Head of the church, indeed, is shaking the nations, and is about to purge his floor. The gold, silver, and precious stones shall abide the day of trial; but the chaff will be blown away; the wood, hay, and stubble shall be burnt up; all superstitious ordinances shall be subverted; but the Word of the Lord shall endure for ever.

'Here then the author of this treatise rests his faith. Antichrist may fall; superstitious observances may cease; religious establishments may be tumbled into ruins; empires and kingdoms may be overturned; princes and governors may be deposed; the wise men of the world may take part with the enemies of truth; error and delusion may run like wild-fire among the thickest ranks of the people; unbelievers may rage, and minute philosophers imagine a vain thing; but the *Bible* shall arise out of its present obscurity, and, being stripped of all human appendages, shall be universally had in honour: the

method of redeeming a lost race therein revealed shall be generally seen and embraced; the enemies of evangelical religion shall be confounded world without end; Jesus shall reign, triumphant over all opposition, in his glorified human body, at the right hand of the Majesty on high, till all the ends of the earth have seen his great salvation, and every opposing power is brought into complete subjection. At the present moment, he is dashing the nations together like the vessels of a potter; but yet, notwithstanding the confusion and disorder of the world, of which we have heard so much, and which we ourselves may yet possibly witness; all the dispensations of creation, providence, and grace, are founded in wisdom and goodness, and shall wind up, to the Redeemer's everlasting honour. pp. lxi, ii.

Mr. Simpson divides his work into various parts. The Editor has altered the original division, by calling the "Miscellaneous Observations" which are at the beginning of the volume, the *first part*. Here we find the Importance of the Doctrine of the Divinity of Christ stated. Its reasonableness. Observations on the Unity of God. Of the Plurality of Persons. General Arguments; and Objections answered. After this we find, in the *second part*, information concerning the Messiah, for the first three thousand years of the world; and then, through the times of the Prophets. Observations on the name Jehovah, and the Divine Appearances recorded in the Old Testament. In the *third part*, we have testimonies to the character of our Lord, by Christ himself, and by his apostles; and both the direct and incidental evidence which the Author found in the New Testament. In the *fourth part*, we have a view of the doctrine concerning the Holy Spirit, from both the Old and New Testaments. In the *fifth part*, a view of the Doctrine of the Trinity, from the same sources. In the *sixth part*, the opinions of the ancient Jews concerning the Plurality of the Divine Nature. In the *seventh part*, the Opinions of the Heathens on the same subject. In the *eighth part*, Testimonies of the Fathers, down to the beginning of the fifth century. Then follow miscellaneous evidence, and a recapitulation of the whole: and the work closes with *Addenda*, which consist of a concise Scriptural view of the Divinity of Christ; and a compendious view of the Son, of the Holy Ghost, and Blessed Trinity, from Dr. Clarke; for the purpose of shewing how utterly inconsistent his statement was with modern Unitarianism.

The plan is chronological: the evidence adduced being quoted in the order of time. Most of the arguments and testimonies, which learned men have produced in favour of the Unitarian doctrine, are so arranged, that the reader may, without much trouble, find the substance of what has been adduced on the different parts of the subject. Yet justice obliges us to say, that though this work is valuable as an index, or rather,

perhaps, as a storehouse of materials; though here are excellent, and, we think, unanswerable reasoning and remarks; still we cannot apply unqualified praise to the whole. Here are historical testimonies, which are a millstone about the neck of Unitarianism; and here are reflections on the historical evidence which we think decisive. But we observed passages brought forward, which do not prove the point for which they were quoted; and though they certainly have no bearing in the opposite direction, yet they increase the size, rather than the value of the volume.

It was no part of Mr. Simpson's plan, to combat his opponents by critical investigations respecting the text, or the translation of particular passages; and we therefore find very little of this nature in the present work. But the form which the controversy has assumed, particularly of late, renders Scripture criticism an object of great importance. We recommend it earnestly to the attention of all who are called into this field of inquiry, and who have the previous requisite knowledge: and we have no doubt of the final result. The friends of error will be many: they are always assuming; but in the end, the evidence in favour of the truth must be heard. They who study the New Testament with simplicity of heart, may find in it many things which they do not fully understand, and which may require the light of eternity fully to elucidate; but surely they will not find, that the *converse* of what it says, is the truth as it is in Jesus!

The same causes which render Unitarians blind to the doctrine of the New Testament, seem equally to have operated on their minds, respecting the opinions of the ancient Church. They have caricatured every thing. According to them, the ancient writers were Unitarians, or, if not, they testified, notwithstanding all that they say to the contrary, that their fellow Christians in general were not of the same faith with themselves; or, if nothing else will do, their writings are interpolated, and the truth can be seen, only when they are '*corrected by an Unitarian.*' The ancient creeds, which were considered as expressing the faith of the Church, and which assert sentiments that no *modern* Unitarian will acknowledge, are yet represented as no reason that *ancient* Unitarians should not enter the churches of the Orthodox. And though there were no bonds of union among Christians in those days, but those of faith and love, no appointment to bishoprics but by the people themselves, and no endowments to render either the bishops, or any other servants of the Church independent; yet strange as it may appear, the people believed one thing, and the ministers, the contrary! As to those who are called Heretics, they tell us, that the Ebionites, though always classed with

Heretics, were not Heretics, but the original, sound, orthodox Christians: that these like themselves, had no idea of the pre-existence of Jesus Christ; and that some persons in Africa, who so firmly believed the Divinity of Christ, that they supposed it was the Father who was incarnate, and who suffered, were Unitarians! What is still more, because those who hastily adopted and speedily gave up the above mentioned notion, were, at the time, a numerous body in Africa, therefore the bulk of Christians, every where, were Unitarians. We do not pretend to say that either party is free from prejudice. The mind frequently views objects through coloured mediums. Not only the philosopher, but the Christian, each in his respective researches, should strive to form as unprejudiced an opinion as he is able. But with this in view, and exercising all the caution and impartiality which we could command, we have given the controversy between the Unitarians and ourselves, a long and close investigation: we have often paused, and asked, whether the New Testament expressions were calculated to leave a *Unitarian* impression on the mind? We have been compelled to say, No. If the inspired writers intended to teach that system, they were the most unfortunate of all men in the choice of their words. In reading the Fathers, we asked repeatedly, Were these men Unitarians? And we were compelled to reply, No. Difficult as it may sometimes be, exactly to describe the theory which they individually maintained, it is not difficult to see, that they were not Unitarians themselves, and that they denied Unitarianism ever to have been the faith of the Church. Our conviction is, that the system in question is an *excrescence*: it is not the natural, healthy production of the tree on which it is found:—it is a *fungus*, which is attached only to some decayed part.

The work before us, is of so multifarious a nature; that it is difficult to give a specimen; and we fear, that we have already trespassed on the patience of our readers. But on one point we were forcibly struck;—we find in the contents, at the beginning of the section, (p. 18.) the following sentence:—*Fletcher's irresistible reasoning against Dr. Priestley*. This reasoning, is, we acknowledge very forcible; though we should not adopt all the expressions used by Mr. Fletcher, yet we do not see how any of Dr. Priestley's followers are to answer it, taken in the whole. The Dr. says Mr. Simpson, p. 19, in his controversy on the Trinity, takes for granted, and lays it down as a first principle, that the doctrines of the Trinity and Atonement, are impossible, and such as no miracles can prove, &c. Mr. Fletcher selected a variety of the Doctor's statements concerning the Deity, in which he completely acknowledges that we know nothing of his nature; and then turns his argument on

him, and shews how unreasonable it is, first to confess that he knows *nothing* of God, and then to pretend to *know* clearly what is inconsistent with the Divine Essence. The quotations from Dr. Priestley are truly curious; we will copy them, and refer to the places where they are to be found. 'With a wisdom worthy of a Christian sage, he (Dr. P.) speaks thus in his *Disquisitions on matter and spirit*.' "Of the substance of the Deity, WE HAVE NO IDEA AT ALL; and therefore all that we can conceive or pronounce concerning it, must be merely *HYPOTHETICAL*." *Disq.* Vol. I. p. 144, 145. The above sentence is taken from two paragraphs; and though it conveys nothing which the Dr. would not have allowed, yet his words should have been quoted more fully.

Again, p. 21. 'The learned Doctor, continuing to speak as a true philosopher, says, "We know there must be a first cause, because things do actually exist, and could never have existed without a cause, and all secondary causes necessarily lead us to a primary one. But of the nature of the existence of this primary cause, concerning which we *know nothing* but by its effects, we cannot have *any conception*. We are absolutely confounded, bewildered and lost, when we attempt to speculate concerning it. This speculation is attended with *insuperable difficulties*. Every description of the Divine Being in the New Testament, gives us an idea of something filling and penetrating all things, and therefore of *no known mode of existence*.'" These sentences are taken from the *Disquisitions*, Vol. I. pp. 146, 185.

Again, p. 21. "In two circumstances that we do know, and probably in *many* others, of which we have *no knowledge at all*, the human and Divine nature, finite and infinite intelligence, *most essentially* differ. The first is, that our attention is necessarily confined to one thing, whereas he who made and continually supports all things, must equally attend to all things at the same time; which is a most astonishing but necessary attribute of the one supreme God, of which we can form *no conception*, and consequently in this respect, *no finite* mind can be compared with the Divine! Again, the Deity not only attends to every thing, but must be capable of either producing or annihilating any thing: so that, in this respect also, the Divine nature must be *essentially different* from ours. —There is, therefore, upon the whole, manifold reason to conclude; that the Divine nature or essence, besides being simply unknown to us, has properties *most essentially different* from every thing else.—God is, and ever must remain, the *incomprehensible*." *Disq.* Vol. I. p. 141, 142, 143.

P. 22, 23. "It must be confessed, with awful reverence, that we know but little of ourselves, and therefore *much less* of our maker, even with respect to his attributes. We know but little

of the works of God, and therefore *much less* of his Essence. In fact we have *no proper idea* of any essence whatsoever.— It will hardly be pretended that we have *any proper idea* of the substance even of matter, considered as divested of all its properties." Disq. p. 139.

These statements have all the effect of concessions. Socinians must either take new ground, or confess that "God is great and we know him not." If this be all that human reason can do, how presumptuous is it for men to pretend to say, what can, or what cannot, consist with the unity of God! They would be much better employed in listening to the plain declarations of the inspired teachers, and in receiving "with meekness the ingrafted word;" and though they might not even then be free from speculative difficulties, yet their souls would be "nourished up in the words of faith and of good doctrine."

Art. VII. *Poems and Imitations*. By Daniel Cabanel, of Lincoln's Inn, Esq. 8vo. pp. 192. price 10s. Bickersstaff, 1814.

IN spite of Dr. Johnson, and of all that a philosopher may say and reason upon the subject, the poet knows from experience, that there are seasons in which he feels more strongly, and therefore in which he can write more powerfully, than in others: that there are hard-like moods, approaching to inspiration, in which every sensation is transport, and every utterance of the soul, poetry. These moods, it will be found, are not the growth of cities; of crowded streets and smoaky skies: they come over the spirit in the stillness of the country, amidst rocks, and rivers, and green woods, and clear blue skies. Not, we believe, that the beauties of these material forms are necessarily inspiring; but that they have all poetical associations with them, and that they shut out all those which are common, low, or degrading. Hills, whose tops have never been trodden but by the curious traveller; solitudes, over which the same undecaying sun has arisen, day after day, ever since the creation; lakes, in which so many generations have seen the same lovely moon reflected, and the same magnificence of the nightly heavens; woods, that, still budding in spring and withering in autumn, have seemed to remind so many races of men, that, as their life has had its April, so likewise it must have its November;—what overwhelming sensations do these objects excite! And these sensations are poetry, waiting only, like the spirits in the shades, for a corporeal and tangible investment, to issue into day. Surely he is not to be accused of pedantry or juvenile sentimentality, who complains that sensations like these do not visit him in towns, where the cares,

and vexations, and selfishness of business, are connected with every object, and intrude into his mind at every turn.

A place, in which a mood, like that we have described, has been once experienced, becomes thenceforward as it were hallowed to the poet; its very name conveys poetry to his mind. And in some such way as this, we suppose, good-natured critics will account for the profusion of names with which Mr. Cabanel has contrived to fill sixty-five pages, in a poem called *British Scenery*. Such formidable passages as the following are by no means uncommon in it.

'Fractur'd the face of Devon;—Ilfracomb
Uprears her slaty cliffs above the wave;
Dartmoor presents a desolate expanse
Stubbed with Tors;—nor must unnotic'd pass
Lidford's cascade: nor Brent's conspicuous fane,
Perch'd on a rock; nor Pomeroy's remains
In picturesque seclusion; nor the bay
Of Babicomb; nor, in its shelter'd nook
Torquay; nor, Dartmouth, thy sequester'd mart.
Mount Edgecumbe boasts a Paradise marine;
Nor should Oblivion shade thy rivulet,
Arcadian Sidmouth: can the Muse forget
Linton's umbrageous mount, and rocky vale?
Or Linmouth's deep recess?' p. 17.

'Cambria presents a many-featur'd coast,
And rude interior; deep indented vales
Worn by cascades, and masses rear'd aloft;
Snowdon, Plinlimmon, and the crag-crown'd bulk
Of Cader Idris; stretching o'er a tract
Of vassal hills, and torrent-water'd dales,
Mawddach, and Pistil Cain; and seaward, on
To Barmouth's strand, and Harlech's timeworn towers.
Loud roars the surge on Tenby's cavern'd shore.
Nor distant far, Kilgarren's turrets lean
O'er Tivy's subject wave; the vale of Neath
Resounds with cataracts,—from Melincourt,
And Aberdylis, to the district wild
Of Ystradvelty; by the currents fed,
Of Purthin, Tragath, Hepsey, and the stream
Of subterranean Melta, from a cave
Emerging fast by Hepsey's sheltering curve;' p. 35.

One thing further we have to say. If a person will not take the pains to write a plan for his poem beforehand, it would be well if he would at least write an argument afterwards, that he might be able himself in some degree to judge of the order preserved. Mr. C. probably has not done this, and therefore we shall endeavour to do it for him,

Argument of British Scenery.

Address to the genius of landscape. England's 'scenes surpassed by few.' Norfolk, Suffolk, Essex, Hertford, the Cam. Digression to Oxford, Addison, Wartons, Hurdis, Heber, Jones, Blenheim. Farther digression to 'the British annals,' Chatham, Heroes, Poets, from Spenser to Scott. Kent, Sussex, Isle of Wight, Devon, Somerset. Digression to the author's own 'retreat.' Invective against fashion and places of public assembly, drunkenness and gluttony. Redemption. Wiltshire, Gloucestershire, and so on; the whole adorned with many repetitions of threefold notes of exclamation.

Art. VIII. *Childe Alarique*, a Poet's Reverie, with other Poems. The Second Edition, corrected and enlarged. 8vo. pp. 276. Price 10s. 6d. Longman and Co. 1814.

THE Preface to this volume of Poems, contains one of the most singular specimens of self-denying ingenuousness with which we recollect to have met, even from the most modest of youthful poets. 'In order,' says the Author, 'to account for the *extreme feebleness* of the following Poems, it may be proper to observe, that they were composed without any higher aim than that of beguiling the tedium of a long and painful illness;—and with similar views, I was led to publication. Since they were produced, many new ideas have arisen in my mind of what Poetry *ought to be*; and should I ever write again, it will be in a style very different.'

It may be thought that this very candid avowal should disarm the severity of criticism, and that the Author's accurate appreciation of his own work, should be allowed to supersede the decisions of those whose sentence he has thus anticipated. But whatever weight this consideration might have had with us, in the case of a volume of poems just tremblingly put forth, and struggling for a brief existence, it cannot be admitted with respect to the second edition of a work like the present; nor can we persuade ourselves that the Author himself would feel perfectly contented with our restricting our praise to his sincerity, and adopting the sentence he has himself pronounced. We will not suspect him of any thing so offensive as affectation in the depreciating expressions he has applied to his own productions, but will suppose, that, conscious of not having displayed in these poems a very high degree of mental energy, he adopted the language of *extreme* humility, in the hope of propitiating the politeness of the critics and of the public. We will concede to him, then, a mitigated censure of his productions, and remitting the epithet which he has applied to the feebleness of his

muse, though epithets are the last things which a poet is content to give up, we consent to find him guilty of the simple quality alone.

The Author has not informed us of the nature or source of the new ideas which have since arisen in his mind of what Poetry ought to be. Though it may sound like an unmeaning truism, we will hazard in few words our opinion on this subject. 'Poetry ought to be'—*Poetry*.—Mr. Gillies, for that is the scarcely concealed name of the Author of the volume, seems to be well aware of what Poetry is. He is evidently a man of taste and of sensibility. His acquaintance with the works of English poets, though we should judge from the Notes, that his reading has been chiefly directed to modern and contemporary authors, must have furnished him with tolerably correct ideas of what are its requisites. He has imitated what he has admired, and, in some cases, what he has not ventured to imitate, he has inserted as quotations in his rhymes or in his notes. Lord Byron composed a poem, entitled *Childe Harold*, in which he adopted the Spenserian stanza.

'It is almost needless to observe,' says our Author, 'that the name *Childe* was immediately suggested by Lord Byron's admirable romance. But the name only is borrowed.'—'It has been said,' he adds, 'that I have imitated Lord Byron in my poem—but how little do such half-witted critics know of Lord Byron—and how little do they know of me!'

We know not to what half-witted critics the Author of *Childe Alarique* alludes, but certainly nothing could be said more severe with regard to the latter production, than that it was in any respect designed to be an imitation of *Childe Harold*; the spirit and sentiments of which, it would be as disgusting to see imitated, as it would be impossible, for this author at least, to copy, or rather to approach its beauties. He may console himself therefore that it is little that any critics know of Lord Byron, or of him, who think they discover in the poem of *Childe Alarique* itself, any symptoms of such an imitation.

Mr. Gillies has, however, assisted us indirectly in ascertaining the true cause of that feebleness, which doubtless to his own mortification, he discovered to be the undeniable characteristic of these poems. He is, though perhaps unconsciously, merely a poetical imitator. With smooth versification, polished diction, well-pointed rhymes, and a suitable assortment of picturesque phrases and compound epithets,—all the materials with which genius builds the lofty rhyme, he feels he has not succeeded in producing an interesting poem; and the reason, though not at first obvious, is this, that his poems are the copies of a copy—the repetitions of impressions received,

not into the fancy, but the memory, which had no power of giving birth to successive associations of living thought. His imagination has deceived him with the reiterations of an echo, which he has mistaken for the native wood-notes of original genius. It would be difficult always to make out the undefinable distinction between the productions of a creative genius, and the artificial combinations of mechanical skill. Jewish tradition informs us that the wisdom of Solomon was once exercised upon a living and an artificial flower, which were submitted to him; the latter being so perfect an imitation of nature, that the eye could not detect which of the two was the real production. The royal sage, for a moment baffled, observing some bees which had settled near the window of his palace, ordered it to be thrown open, upon which the bees, attracted by the fragrance, soon settled on the flower, and vindicated the wisdom of the monarch.

We hope we shall be excused for attempting to relieve by so poetical a fable the dullness of criticism. Our readers will easily make the application. There may be stanzas so accurately fashioned, that the eye can not detect their artificial origin, but let the fact decide. Do they engage the thoughts, or excite the feelings? No: the fragrance of genius is wanting. The following stanzas are no unfavourable specimen of the poem.

‘ Oh, who can tell the varied joys that wait
The young enthusiast in the lonely shade,
When, all entranced, he goes to meditate
On Nature, in her richest charms array’d!
What artist e’er the magic hues pourtray’d
That float on hill and dale!—Ah, happy he,
If joys like these had not been doom’d to fade,
Like leaves in Autumn withering on the tree,
And yield to pale decay and ceaseless misery!’

‘ Go then, unapprehensive Youth! explore
Whate’er of rapture woodland scenes can yield!
On dauntless pinion let thy fancy soar,
And thousand airy structures busy build!
Be all of Nature’s richest stores reveal’d
In sweet succession to thy watchful eye,
While yet the hues of glory light the field,
And yet is heard celestial harmony
From every sopswood grey and haunted steep on high!’

‘ See now, the Childe to coverts green repair
In the fair, blushing, dewy morn of May;
What bliss in every breath of “common air!”
What transport in the blackbird’s choral lay!

What grandeur in the landscape's fair array !—
 But, ah! what mortal strain his thoughts can tell,
 What pencil could the melting forms pourtray,
 That on his ravish'd sight inviting swell !—
 Oh, dreams beloved ! whilom I knew your influence well !

‘ But now, alas ! my feeble mind no more
 Is borne aloft on Fancy's azure wing ;
 Those dreams have died, like ice-built temples hoar,
 That fade before the first warm breath of spring ;
 Or like the wreck of dry leaves rustleing
 That choke the pathway in November chill.
 Childe Alarique ! thy songs of gladness sing ;
 For thee they blossom yet on dale and hill ;
 Pursue thy woodland path ; of joyaunce take thy fill.’ pp. 6—8.

The feebleness of the Author's numbers, is not, however, the only fault with which the volume is chargeable, nor do we attribute this defect entirely to the want of an original imagination. The languor of mind which is diffused through these productions, appears less like the effect of indisposition, than the result of false sentiment and a defective system of morality. The first poem is intended as ‘ a delineation of the vicissitudes of elevation and despondency, to which poetic minds are liable :’ and ‘ *Childe Alarique* is put for any poetical character.—Burns, for example, or Cowper.’

‘ The species of vicissitude which the author has attempted to describe, has been common to every highly-gifted mind from Shakespeare to Cowper. Some of the noblest intellects have been overthrown in the struggle. Others have been supported by that inestimable light of Reason, which, though clouded for a while, was too powerful to be wholly quenched. Shakespeare survived ; but Chatterton perished. Yet, who that reads the speeches of Hamlet or King Lear, or Jaques, or numerous other passages that might be referred to, (more especially some of the minor poems and sonnets,) fails to perceive the deepest and most unequivocal tone of heart-rending and heart-felt despondency ? If any truly poetical mind was ever free from this tendency, perhaps it was that of Ariosto. Yet of him it is recorded that he was never seen to laugh, and rarely to smile. And of his irascibility Sir John Harrington gives a remarkable instance.’ Notes, pp. 73, 4.

Now, without discussing the fitness of the subject itself for poetical illustration, we must, in the first place, remark upon the philosophical discrimination which is evinced in thus classing together, on the pretence of a fancied resemblance in one particular quality, minds of the most opposite texture and character. The mere vicissitudes of a sanguine temperament, and the sufferings of real life, that remorse which is the dregs of

dissipation and vice, and the fixed despondency of a disordered intellect,—effects in this respect alone similar, that they, for the most part, originate either in the mind's being imperfectly cultivated or diseased, or in some defect in the moral principles,—are to be confounded together, as being but varied forms of a state of feeling, or an attribute of character by which the possessor of poetical genius is unhappily distinguished! No sentiment, we conceive, could be much more pernicious than this; no idea *has been* more injurious to young men of vivid imagination and moderate faculties, than that of a supposed license, easily appropriated to themselves, to indulge the most wayward passions, and to give way to an indolent despondency, or an affected, selfish strain of querulous melancholy. That minds highly susceptible of impressions are subject to more than ordinary fluctuations of feeling, and that where this susceptibility is connected with strength of imagination, there is required a vigilant cultivation of the other intellectual powers, as well as the counteractive influence of active employment, in order to prevent its endangering the moral health of the individual, are truths which cannot be too repeatedly inculcated. But those who know by experience what real calamity is,—and under that name we may include, as the greatest of calamities, despondency,—will despise the folly of the man who begs for sympathy in the strains of woe, or who exalts any misfortune into an attribute of genius. We are very much disposed, for our own part, to question either the genuine sensibility, or the manly virtue of those, who can solace themselves under their real or imaginary ills, with the egotism of complaint, and who talk of beholding nature through 'the cold medium of disappointment and despair.' Are we to estimate their feelings by such verses as the following?

' Blame not, ye pious dull unthinking crew,
Who know not the dominion of despair;
Blame not the anguish which ye never knew,
Who know not Virtue's genuine glory fair,
Who know not those ecstatic sweets to share
That Nature gives and Genius wild and high:
Blame not the lonely soul that thus could dare
The bold adventurous fearful change to try,
And leave at once a world of pain and misery.' Wallace, p 91.

or by such exclamations as

' Oh, Heaven! what ecstasy to weave again
The purple heath-bell into garlands wild'

and again,

' Oh, Christ! their fairy dreams for ever all were o'er.'

To expressions and sentiments like these stronger reprobation is due, than that which they deserve on the score of their *extreme feebleness* of meaning.

But it is time to dismiss 'Childe Alarique.' There is a sacredness in genuine sorrow, in the simplest effusions of a wounded heart, which claim our reverence. Hard is the heart that does not melt with pity and with sympathy over the recital of the misfortunes, and even the errors and follies of the misguided sons of genius. The fate of Collins, of Chatterton, and of Burns, powerfully claims such sympathy. With still tenderer reverence would we approach the grave of the man, who united the claims of worth and of moral excellence to those of genius and of misfortune, and whose sufferings had no relation to his merits as a poet, or his demerits as a man. Such were the character and the case of Cowper, to whom Mr. Gillies would refer us as a counterpart to Burns, in illustration of his *Childe Alarique*! A man who never desponded, till mental darkness quenched the light of hope, and who even then cheerful, except when one dark chord was struck upon, could always impart consolation to the sorrowful, and made any thing but his own ineffable burden the theme of his song. Such men, indeed, whether sorrowing or rejoicing, claim our sympathy. But there is a sort of poetical mysticism (if we may be allowed the use of the term) which cleaves to minds of a certain order, and which would make frames and moods and 'vicissitudes of feeling,' the test of inspiration, and of sensibility. Persons of this description appear to know of no other use to which afflictions can be converted, than that of feeding their melancholy, and of furnishing matter for Sonnet, Ode, or Elegy. Their duties, as well as their enjoyments, and their sufferings, are, it should seem, confined to the sphere of imagination, within which they ever revolve on their own centre. As for the despondency, the melancholy, the sensibility of such characters, we know how to estimate them. We have had our Sternes, our Cuthbert Shaws, our Mary Robinsons: and they have had their admirers. On this subject, the page of biography supplies us with the most impressive comment, in lessons too plain, one would think, to be misunderstood, too salutary to be forgotten.

We hope we shall not be understood as intending any direct personal application of these remarks to the Author of the present volume, whose work we opened with anticipations of a different nature. We regret that he should have been betrayed into a style of sentiment, and of language, which partakes so much of the appearance of affectation. In spite of the unvaried sameness which reigns through the whole mass of his verses, and which results, in some measure, from the narrow range of ideas

in which he has permitted his thoughts to move, we indulge the persuasion, that he might yet produce something more nearly approaching to 'what Poetry ought to be.' The following stanzas, the best, perhaps, which the volume contains, appear to us to justify this persuasion : in justice to Mr. Gillies, we will make room for the whole poem.

' You ask why on my lips the smile
Seems forced, and ever fades away;
You ask why in my eyes the while
No gleam of gladness seems to play;
You ask why in my hollow cheek
No hues of youthful transport glow,
But hectic fires my visage streak,
Or yield to palld tints of woe.—
I dare not tell—the woes that spring
Unceasing in my wasted frame
Still deepening gloom around me fling,
And bar the radiant gates of Fame.
You bid me tune my lyre to themes
Of mirth and gladness as of yore,
And renovate the faëry dreams
That might my peace of mind restore.
But when did roses in the wild
Of sea-beat rocks uncultured blow?
Or when did zephyrs soft and mild
Arise from fields of polar snow?
For me there is no joy—the ray
Of Hope has long been sunk in gloom;
The magic hues have died away
That wont around my path to bloom.'

' Thou know'st not what it is to frame
Illusions bright as those that rise,
When o'er the ocean waves of flame
The sun sinks in the western skies;
Thou know'st not what it is to stray
Through fields in magical array,
Such as for poets only bloom—
Therefore thou canst not know the gloom—
The cureless anguish of the heart
When these wild raptures all depart,
When all is desolate and cold,
And nought appears on wood and wold.
But solitude, and pain, and woe;
These miseries thou canst never know.

* * * * *

' Aye! there is on my soul a weight
Of woe that fain would have relief,
And fain would I to thee relate
The sources of my secret grief.

It may not be—the tale would bring
 Of self-reproach the keener sting—
 Suffice it but so much to tell,
 'Twas not by my own guilt I fell!
 The hopes that lingered in my breast
 Were such as thou would'st deem the best!
 I saw the radiant forms arise,
 I heard celestial harmonies;
 At distance far a lovely land
 I marked in glorious hues expand;
 But nearer dared not—could not go—
 Most true, though strange, my tale of woe!" pp. 263—266.

Art. IX. *Reflections of a French Constitutional Royalist.* By Duschene, of Grenoble, Advocate. Translated by Baron Daldorf, 8vo. pp. 70. price 3s. Souter, 1814.

THIS Pamphlet, which we understand has been suppressed by the Police of Paris, is an acute but very boldly uncere- monious examination of the New Constitution of France. It calls in question the very right of the Senate to propose terms to the king, on the ground of their not being the legally elect representatives of the nation.

'I was present,' (Mr. Duschene begins his 'Reflections,' by stating,) at the "*Royal Convocation*" of the 4th of June. I devoted my every attention to the reading of the preamble, and of the text of the *Ordinance of Reform*. This ordinance, as we are graciously informed, is to be received by the nation in lieu of a *Constitution*. I heard the chancellor of state, with approving smile and appropriate gesture, descant on the sound principles and tutelary advantages, which form the salutary basis of the *ordinance of reform*. I beheld the several members of the house of peers, as well as those of the house of representatives, obediently mute on this momentous occasion. But, in the midst of this august assembly, devotees of an arch saint, I stood as unmoved by sophistry, as I was unconverted by truth. I then thought, and do persist to think, that the French people have an unalienable right to a constitution, freely emanating from the uninfluenced, deliberate, and solemn public discussion, of its natural representatives.

'I shall go further, by asserting, that if this *ordinance of reform* were actually a *constitution*, it would be a constitution miserably defective in those sacred pledges from the crown, which constitute the welfare of the people.

'May I speak?—Ought I to speak?'

These Reflections occupy two 'compartments.'

'In the first place, (continues the Author), I will studiously ferret out, whether our *constitutional charter* ought to have been given to us, under the mask of a simple *ordinance of reform*. In the second, I shall point out its most prominent vices, and its most essential def-

iciencies; at least, so far as they come within my powers of contemplation. In the execution of this task, I shall take especial care not to advance any sentiments derogatory to my loyalty to my king; and what I say, I shall say, with the purest of all possible motives.' p. 9.

We refer those of our readers who wish to follow M. Du Rochene, article by article, through his ferret-like examination of the constitutional charter, to the pamphlet itself. The translator tells us, that he 'has taken infinite pains to convey to the English reader the spirit of this extraordinary work; as well as to follow the original as closely as possible.' He adds, in the self-complacent temper of his original, 'He trusts he has succeeded.' We have no opportunity of disputing this point: he has, in fact, executed his task with considerable spirit.

Art. X.—*A Discourse*, delivered in Boston, North America, at the Solemn Festival in commemoration of the goodness of God in delivering the Christian World from Military Despotism June 15th 1814. By William Ellery Channing, Minister of the Church in Federal Street, Boston. 8vo. pp. 24. Price 1s. London, Reprinted, Hardy, Shadwell: and Black, Parry and Co. 1814.

THE sustained tone of dignified eloquence, partaking at times of the elevation of poetry, and the manly and christian sentiments which distinguish this Discourse, rendered it highly worthy of being reprinted for general circulation in this country. The publishers state in the preface, that 'they cherish the hope that its publication may have a happy tendency to impress the English reader with just ideas of the dispositions and principles of many of the citizens of America, especially of the respectable inhabitants of Boston, and in some degree to lessen the horrors of a war, which, unhappily for both, has some time subsisted between the two nations.'

The motto selected by the Preacher, is expressive of the sentiment which pervades the Discourse. It is taken from Rev. xix, 6. "Hallelujah; for the Lord God Omnipotent reigneth." After the exordium, in which the duty of acknowledging the hand of God in all the events of life and changes of society, is forcibly represented, Mr. Channing exclaims, in reference to the particular occasion of the address:

'Do any doubt the propriety of our expressions of joy on the deliverance of Europe, because the influence of this event on ourselves is not precisely ascertained? To such doubts I might reply, that the cause of this country is necessarily united with the cause of the world. I might say, that every free and enlightened people has an interest in the freedom and improvement of other nations; that there is a sympathy, a contagion of spirit and feeling, among com-

munities as well as individuals; and that the slavery of Europe would have fastened chains on *us*. I might say, that the fallen despot of Europe had not forgotten this country in his scheme of universal conquest, that his disastrous influence has already blighted our prosperity, and that if peace and honour are to revisit our shores, we shall owe these blessings to the fall of the oppressor. But obvious reasons forbid me to enlarge on topics like these. Let it be granted, that other nations are to participate more largely than we in the blessings of this happy revolution. And shall we therefore be dumb, amidst the shouts and thanksgivings of the world? Is it nothing to *us*, that other nations are blessed? Does the ocean which rolls between *us*, sever all the charities, extinguish all the sympathies, which should bind *us* to our kind? Can we hear with indifference, that the rod of the oppressor is broken, because *other* nations were crushed with its weight? Away with this cold and barbarous selfishness! Nature and religion abhor it. Nature and religion teach *us*, that we and all men are brethren, made of one blood, related to one father. They call *us* to feel for misery, wherever it meets *our* view; to lift up *our* voices against injustice and tyranny, wherever they are exercised; and to exult in the liberation of the oppressed, and the triumphs of freedom and virtue through every region under heaven. We are not indeed to forget *our* homes in *our* sympathy with distant joy and sorrow; and neither are we to suffer the ties of family and country to contract *our* hearts, to separate *us* from *our* race, to repress that diffusive philanthropy which is the brightest image man can bear of the universal Father. God intends that *our* sympathies should be wide and generous. We read with emotion the records of nations buried in the sepulchre of distant ages—the records of ancient virtue wrestling from the tyrant his abused power; and shall the deliverance of contemporary nations, from which we sprung, and with which all *our* interests are blended, awaken no ardour, no gratitude, no joy?"

The following passage appears to *us* to be very striking and eloquent. It displays in its just light the character of the fallen oppressor, while it is free from that style of low and angry invective, in which the declamations of *our* preachers and journalists have often been uttered. We have been accustomed to contemplate too exclusively, the political consequences of the power and the conquests of Napoleon.

‘The *moral* influence of this despotism, more than all things else, gave it a character of peculiar horror, and should excite *our* most fervent gratitude for its destruction. It was a despotism of low and vulgar minds. It had nothing of greatness and elevated sentiment. It not only destroyed, like a beast of prey; but it polluted, like a harpy, whatever it touched. Its breath was poison, tainting the atmosphere, and changing its victim into a loathsome mass of corruption. It left not merely a wilderness in the natural world—it desolated the mind, and robbed human nature of all its honourable

attributes. We could have forgiven it, had it only robbed and impoverished, but it degraded Europe. It systematically corrupted, that it might enslave. By its undisguised and unblushing crimes, and its open and successful contempt of the principles of justice, it shook the moral sentiments of mankind, and taught them to look with the indifference of familiarity on deeds, which would once have struck them with horror. Nothing can be imagined more hostile to the authority of conscience and virtue, than the triumphs of a power, which defies God, and honours and recompenses crimes. These triumphs every where offered themselves to the eyes of Europe and the world. The most conspicuous man in Europe and in the world, was a despot, black with crimes, the dark features of whose character were not brightened by a gleam of virtue. His throne was sustained by tributary Princes, and besieged with flatterers and servile dependents. Oh that this page were torn from the history of Europe! Never did Europe know so dark and dishonourable a day, as when her Princes and nobles, her genius, learning, and eloquence, gathered round a base adventurer to do him homage—to do homage to treachery and murder.

One passage more, the close of the Address, shall conclude our extracts.

'It is our hope, that the storm which has shaken so many thrones, will teach wisdom to rulers. will correct the arrogance of power, will awaken the great from selfish and sensual indolence, and give stability to government, by giving elevation of sentiment to those who administer it. It is our hope, that calamities so awful, deliverance so stupendous, will direct the minds of men to an almighty and righteous Providence, and inspire seriousness, and gratitude, and a deeper attachment to the religion of Christ—that only refuge in calamity, that only sure pledge of future and unchanging felicity. Am I told, that these anticipations are too ardent? My hearers, I am not forgetful of the solemn uncertainty of futurity. I am aware, that the unsubdued passions of the human heart still threaten sore and multiplied calamities to the world. Perhaps I have indulged the hopes of philanthropy, where experienced wisdom would have dictated melancholy prediction. But amidst all the uncertainties which surround us, one thing we know, that God governs. and that his most holy and benevolent purposes will be accomplished. One thing we know, that God has mercifully interposed for a suffering world, and broken the power of the oppressor. For this most gracious and wonderful deliverance, let every heart thank, and every tongue praise him. Let the heavens rejoice, and the earth be glad. Let the sea roar, and the fulness thereof. Break forth into singing, ye mountains! and be joyful, ye fields! Kings of the earth and all people, Princes and all judges of the earth, both young men and maidens, old men and children, praise ye the Lord! Praise him with the sound of the trumpet, with the psaltery and harp, with stringed instruments and organs; for his name alone is excellent: for he hath visited and redeemed his people, and his mercy endureth for ever.'

The Appendix contains the Resolutions passed at a numerous meeting of the citizens of the State of Massachusetts, convened at Boston, by which the religious observance of the festival was followed up. We are informed, that the celebration of the festival 'was attended by the Governor, Council, and both branches of the Legislature.'

Art. XI. *Remains*, selected from the MS. of the Rev. James Bowden, late Minister at Tooting, Surrey. Edited by Richard Bowden. 8vo. pp. 570. Price 12s. Conder, 1814.

IN reviewing this volume of '*Remains*,' the sternness of the critic could scarcely do otherwise than yield to the feelings and the partialities of respectful veneration. As it is a posthumous publication, neither prepared nor even intended, by its Author, for the press, the Editor alone is responsible for any defects; but were these more numerous than they are, we should be disposed to admit his apology, founded, as it is, not merely on 'the strength of filial affection,' and 'the urgent request' of friends, but 'principally on the Author's superior and acknowledged excellence of character—the high tone of piety which distinguished him from his very childhood—and the evident sameness of holy principle which actuated him in all the several relations, and through the diversified circumstances, of a life sacred to the service of his Redeemer, and the best interests of his fellow-men.'

It is not enough that the monumental stone perpetuate the memory, and the portrait or the bust represent the external form, of a man like this: it was desirable that, if possible, a correct delineation should be given of the living character, the inward man, and these '*Remains*' are well adapted to the purpose. They exhibit him in his closet, in his study, in the pulpit, in the circle of his friends, and in the bosom of his family.

This volume of '*Remains*' will, doubtless, be a welcome companion to his surviving relatives and friends; and we hope it will become the means of continuing and extending his usefulness. It contains a Retrospect (generally annual) of his life, from the commencement of his ministry in 1767, to the close of his labours in 1812;—a fatherly address, designed as a legacy to his family;—seven discourses, including two charges—one delivered to his son, the editor of the '*Remains*,' the other to the Rev. James Knight, at Kingston, Surrey;—and sixty letters, written on various occasions, to those who were deeply interested in his best affections.

A strain of elevated piety runs through the whole volume; but general readers will, probably, feel most interested in pe-

rating his *Retrospect*, and his *Letters*: the former exhibiting his devout observation of the various dispensations of Providence relating to himself, his family, and his church, the correspondent feelings of his mind, and the closeness of his walk with God; the latter, not merely descanting on general subjects, but especially administering instructions and encouragement to persons oppressed by domestic troubles, by bodily afflictions, by the perplexity of religious opinions, or by the anguish of spiritual distress.

Mr. B. appears to have possessed, in a very eminent degree, the rare talent of speaking 'a word in season to him that is weary.' As a specimen, we select the following extract of a letter addressed to Mr. and Mrs. B, who were then extremely distressed by the prospect of losing a beloved daughter.

'Let not your hearts be troubled at the appearance of the dark cloud that hovers over you. Let a Saviour come *when* he will, and *how* he will, he never comes but on a design of love: he ever brings a blessing incomparably greater than that which he takes away. Could you look *into* the cloud, and see who has made it his chariot,—*beyond* it, and realize the issue of this visitation,—you would chide the murmurings of flesh and blood; you would hail his approach with 'Even so come, Lord Jesus.'

One cannot read these '*Remains*' without being struck with a distinguishing trait in the character of the pious Author,—his fervent concern for the spiritual interests of his children, and his devout improvement, for this purpose, of the Abrahamic covenant. His *Retrospect*, his *Fatherly Address*, his sermons, and several of his *Letters*, exhibit this; and the happy effect resulting from it in his own family; recommend this part of his conduct to the imitation of parents in general.

We conclude this article with an extract or two from the *Letters* addressed to his son, then a student, which suggest a variety of salutary hints to young men in general who are engaged in preparatory studies for the Christian ministry.

'You will not fail, I hope, to be assiduous in your application to those branches of learning in which you are engaged. It were a pity that those who differ from you in their views of the gospel, should outshine you in their literary acquirements. But with all your getting, get understanding: study the scriptures, and study your own heart. Compare these books together, and you will find the remedy as powerful as the disease, and admirably adapted to it. Study the cross of Christ, and you will see more and more reason to cleave to it, to rejoice and glory in it. Indeed, if there is not redemption in the blood of Christ for guilty sinners, we are yet without hope: if this truth is not contained in revelation, there is nothing there which deserves the name of Gospel.'—'I wish you to prize much, and

make yourself familiar with those books which were written by men who drank deeper of the spirit of Christ, than, I am afraid, is usual in the present day; and who treat with far more penetration and heavenly skill, than moderns do, of the great things of God:—I mean such as Owen, Howe, Goodwin, Flavel, and Charnock. Others you may occasionally read, if need be, to form your style: but these to improve your piety, and increase your knowledge of the mystery of Christ. Others you may read, to add to your accomplishments as a scholar; but these, to add to your growth and usefulness as a Christian and a Minister. Others, to polish your arrows; these, to sharpen them.'

Art. XII. *Short Discourses on the Lord's Prayer; chiefly designed for the Use of Country Villages.* By Isaac Mann. 12mo. pp. 145. Hanley printed. Button and Son. London. 1814.

THESE Discourses are pious and sensible. If we cannot announce them as finished compositions, we can sincerely recommend them as evincing real talent, and a devotional temper. We cordially approve of their design, and the execution is, on the whole, respectable. So much has already been written on the Lord's Prayer, that originality was not to be expected; and, indeed, for village reading, it is not desirable. It is obvious, that, for this purpose, evangelical sentiment, stated with clearness, applied with fervour, and adorned with simplicity alone, is most appropriate, and most likely to be useful. The Discourses are eight in number, and of very moderate length. We select a favourable specimen from that on the third petition, entitled, 'How men should perform the Will of God.'

'Friends of the Redeemer! The words are to you of the utmost moment. Jesus went through his work, though it was of all other, the most ardent, [arduous] painful, and, to all but himself, insupportable. Why did he endure the cross? Why was he invincible in conflicts, and unmoved amidst the overwhelming floods of wrath Divine? He delighted to save men and honor his Father. His work was his very life. Imitate him, believer, who acted thus for your eternal salvation!

'Sirner! fly [flee] to this Saviour, whose delight it is to save the guilty. By flying [fleeing] to him, you will find that he did not more to do his Father's will, whilst on earth, than he now delights to save you. To meet you with pardoning mercy, to receive you graciously, to introduce you into the family of God, and make you joint-heirs with himself in eternal glory, will give him heartfelt satisfaction. He is exalted to give repentance and remission of sins.'

We have noticed that the style occasionally rises above the simplicity which we deem desirable in the instruction of villagers; as, 'The philanthropic spirit of the gospel.' 'The mania of passions which rage to the destruction of myriads.' 'Sacrifice your self-righteous vanity, at the altar of Divine honour.'

Some sentences are faulty in another view: as,—'When we approach this God, it is not that our curiosity may be gratified

with a sight of his glory, but, seeing *how he does*, we may go and do likewise.'—'Nor would it be proper, *that I know of*, to suppose, &c.'—'Grace triumphs in harmony with *every other* of the perfections of God.' The compound relative 'What,' is repeatedly used, when the simple pronoun 'Which' would certainly be more correct.

These blemishes, however, detract but little from the general merit of the book, and they will not, in any degree, lessen the usefulness by which, we sincerely hope, they will be attended. Two respectable ministers of the denomination to which Mr. Mann belongs, Dr. Fawcett and Mr. Steadman, join in its recommendation.

Art. XIII. *Oriental Memoirs*: Selected and abridged from a Series of Familiar Letters written during Seventeen Years Residence in India: including Observations on Parts of Africa and South America, and a Narrative of Occurrences in Four India Voyages. Illustrated with Engravings from Original Drawings [to the Number of 94, nearly 80 of which are coloured.] By James Forbes, F.R.S. &c 4 vols. Royal 4to. pp 1935. Price 16l. 16s. Published by White, Cochrane, and Co. 1818.

(Concluded from Page 458 of our last Number.)

THE peshwa, having drawn to his camp every thing of the nature of soldiery that he had any reason to expect, but relying on the English battalion more than on any other part of his army, began a movement toward those whom he regarded as his rebel subjects. The dry season being far advanced, and consequently the water in the wells and tanks greatly reduced, the army seldom remained a night in a place without completely exhausting it, leaving the inhabitants to the resources of a 'heaven of brass over them, and an earth of iron under them.' In some of the positions, all that was contained in these reservoirs was far from sufficing the army itself. Some of the tanks were reduced to the state of a nauseous puddle, in a very short time, by the foremost of the innumerable quadrupeds crowding impetuously into the water. Whatever the rabble host inflicted, was tolerably repaid them in the unavoidable evils of their march.

The commencement of a morning march was pleasant, but by the time the Mahrattas were in motion, and the sun had gained an ascendancy, the heat and fatigue became excessive; a fierce glow impregnated the atmosphere; clouds of burning sand, driven by hot winds, continually, overwhelmed us; and to complete the unpleasant combination, the *coup-de-soleil* frequently struck the European soldiers with instant death.

Heat and dust pervaded the camp; fetid smells, and swarms of flies, rendered it inconceivably offensive. I can easily suppose the plague of flies was not one of the smallest judgments indicted on Egypt; few things, not venomous, could be more troublesome than

these insects; they entirely covered our food, filled the drinking vessels, and made it difficult to distinguish the colour of a coat. Those who had read Gulliver's Travels, magnified these disagreeable effects by recollecting the loathsome slime and disagreeable appearance of the flies in Brobdingnag.

'The heat this day was dreadful. The country was still beautiful, but the hot winds and burning dust which continually overwhelmed us, were an alloy to every pleasure; the immense clouds of the latter, occasioned by the motion of three hundred thousand men and animals, in a light soil, which for eight months had not been moistened by a single shower, is inconceivable, nor have I language to describe the rage of the hot winds.'

On reaching a river, the opposite side of which presented the camp of the enemy, the gallant Ragobah and his Mahrattas justly deemed it much more entertaining to see a detachment of the English sustain and bravely repulse repeated attacks of the enemy's cavalry, than take any part in the action themselves. Several hundreds of the enemy perished, their whole army retreated, first cutting down the trees, destroying a village, and burning all the corn and provender they could not carry off.

'The surrounding plain was covered with putrid carcases and burning ashes. The hot wind wafting from these fetid odours, and dispersing the ashes among the tents, rendered our encampment extremely disagreeable. During the night hyznas, jackals, and wild beasts of various kinds, allured by the scent, prowled over the field with a horrid noise; and the next morning a multitude of vultures and kites were seen asserting their claim to a share of the dead. It was to me a scene replete with horrid novelty.'

'The dreadful scenes on the field of battle [this passage relates to a subsequent battle,] before the sepulture of our dead, and the removal of the wounded, together with the groans of elephants, camels, horses, and oxen, expiring by hundreds, united to the noise of vultures, and screams of other ravenous birds hovering over them, realized the sublime invitation in sacred writ, for the birds of prey to come to the feast of death: "Come, and gather yourselves together, that ye may eat the flesh of kings, and the flesh of captains," &c. &c.

The former of these two paragraphs, representing that a great number of dead bodies were found on the deserted ground, unless the carcases of the brutes be exclusively intended, we do not exactly know how to reconcile with the assertion which accompanies the latter of them, that,

'The Mahrattas seldom leave a body on the field, and venture almost to the cannon's mouth, rather than suffer the remains of a friend to be exposed.'

They came several times in contact with the enemy, and in one of the conflicts the English suffered severely; a detach-

ment of them being drawn, by the treachery of one of the chieftains in Ragobah's army, into a position where they were separated and surrounded. The traitor soon met his deserved fate.

A number of curious and of tragical incidents are related in the course of the narrative of movements and battles; and our Author is continually displaying new scenes of cruelty and devastation. The city of Neriad had been twice assessed and plundered within the three preceding months, but obtained not, on that account, any abatement of Ragobah's demand of a large contribution.

'The most melancholy scenes occurred in every quarter, of families delivering up their last mite, and houses robbed of every moveable to answer their proportion of the tax: if insufficient, the wretched owners, stripped of clothes and necessities, were left in nakedness and poverty; or, under pretence of secreting valuables they never possessed, tortures were inflicted with merciless rigour. So common are these executions among the Mahrattas, that our allies thought nothing of the cruelties in Neriad. Britons were not so unconcerned; their generous bosoms glowed with indignation against such wanton oppression; but all remonstrances were vain; Ragobah and his officers, like Gallio, "cared for none of these things."

The account of the oppressive exactions in this city, comprehends one of the most remarkable exhibitions of human character, and one of the strangest catastrophes, in the whole book. There is a tribe of people called Bhauts, residing chiefly in the province of Guzerat, but not unknown, our author says, in other parts of India.

'Like the troubadours and minstrels in Europe, in the days of chivalry, they seem chiefly occupied in repeating verses of their own composition, or selections from the mythological legends of the Hindoos. They chant their verses in a style peculiar to themselves, not unpleasing to a stranger, as the modulation of the voice, and an energetic graceful action, give effect to the poetry,' &c. &c. &c.

'Many of them have another mode of living; they offer themselves as security to the different governments for payment of their revenue, and the good behaviour of the zemindars, patels, and public farmers; they also become guarantees for treaties between rival princes, and the performance of bonds by individuals. No security is esteemed so binding or sacred as that of a Bhaut; because, on failure of the obligation, he proceeds to the house of the offending party, and in his presence destroys either himself or one of his family, imprecating the most dreadful vengeance of the gods on the head of him who had compelled them to shed their blood. This is deemed a dire catastrophe; as the Hindoos are taught to believe that the Bhaut's life, to which a superstitious veneration is attached, over and above their common horror of bloodshed, will be demanded from the aggressor by an offended deity; it is therefore

very uncommon for an obligation to be broken where a Bhaut stands security.

For this responsibility, the Bhauts receive an annual stipend from the district, village, or individual they guarantee. They sign their name and place of abode to the agreement; but instead of affixing their seal, as customary among other tribes, they draw the figure of the catarra, or dagger, their usual instrument of death.

These people claim an exemption from taxes, and are so invincible in their resolution respecting this subject, that,

Every attempt to levy an assessment is succeeded by the *Tarakas*, a horrid mode of murdering themselves and each other. This, from invariable custom, it is absolutely incumbent on them to do: for were they voluntarily to submit to any imposition, those of their own tribe in other places would refuse to eat with them, or intermarry with their families.

There were many families of this tribe in Neriad; they, of course, refused to pay the demanded proportion of Ragobah's imposition, the English officers in vain pledging themselves for their protection, if they would quietly pay the quota. The Bhauts on the one side, and the peshwa on the other, were equally inexorable; and now comes the consequence:

The whole tribe of Bhauts, men, women and children, repaired to an open space in the city, armed with daggers, and with a loud voice proclaimed a dreadful sacrifice. They once more prayed for an exemption; which being refused, they rushed furiously upon one another, and a considerable number perished before our astonished troops could disarm them. One man, more cool and deliberate than the rest, brought his family to the area before the durbar: it consisted of two younger brothers, and a beautiful sister, all under eighteen years of age; he first stabbed the unresisting damsel to the heart, instantly plunged the dagger into the breast of one brother, and desperately wounded the other before he could be prevented: indeed, the whole horrid deed was in a manner instantaneous. I afterwards heard this man boast of having sacrificed his father a few months before, in the glorious cause for which he had now become a fratricide.

This one individual, we should think, might fairly defy all rivalry; but these sanguinary honours, regarded as distinctive of the tribe, were not to be enjoyed without competition.

A particular sect of Brahmins claimed the same privilege of exemption: on being refused, they likewise vowed revenge; but acting more wisely than the Bhauts, they purchased two aged matrons of the same caste, who having performed the duties of life, were now past the enjoyment of its pleasures, and quietly submitted to the sacrifice. These ancient ladies were sold by their daughters, for forty rupees each, to enable them to defray the expence incurred by the funeral ceremonies, on which the Indians all lay a great stress. The victims were then conducted to the market place, where the Brahmins, calling aloud for vengeance, dispatched them to another

state of transmigration. After these sacrifices neither Brahmins nor Bhauts thought it any disgrace to pay their share of the imposition.' Vol. II. p. 28.

The marvellous facility with which the souls of Hindoos can take their leave, to set off on this transmigration, is one of the most striking characteristics of this vast population; and as, on the one hand, it does not give us any impression of an exalted vigour of spirit that in its relation to superior beings spurns mortality and the sublunary world; it does, on the other, give an impression of something slight, weak, and evanescent, of something like *ignes fatui*, that, developed from the fermentation of elements, glimmer, wander, and vanish. It is wonderful to see what a number of arbitrary occasions there are for making the exit, and how readily they are seized, notwithstanding the trivial nature of the point immediately constituting their call for the extinction of a life. We will quote one more of the numerous instances given by our Author; and it is from a class distinguished, in some respects, by a degree of sense and dignity above the ordinary level of Hindoo inanity.

About four years before my appointment to the Baroche, some Mahomedans, walking through a village, where a family of *Raj-poots* resided, approached their house, and accidentally looked into a room where an elderly woman was eating. They intended no insult, they saw her at her meal, and immediately retired: but this accident occasioned a disgrace on the *Raj-poot* lady, for which, on her part, there could be no expiation. She at that time lived with her grandson, a fine young man, who was absent when the Mahomedans committed their trespass. On his return home, she related the circumstance, and her determination not to survive it, she therefore entreated him instantly to put her to death; a step which she had deferred only that she might fall by his hand. The youth's affection and good sense induced him to remonstrate with his venerable parent, whom he endeavoured to dissuade from her purpose, by alleging that none but her own family knew of the disgrace; the very men who were the innocent cause of it, being unconscious of the offence. Persevering, however, in her resolution, but unable to persuade either her grandson or any other person to perform the sacrifice, she calmly waited till he next went from home, and then beat her head against the wall with dreadful violence. On his return, he found his venerable parent in this agonizing and shocking state. She again entreated he would finish the sacrifice, and release her from misery: he then stabbed her to the heart. By the English laws he was secured as a murderer, sent to Bombay for trial, and confined in the common prison till the ensuing sessions. The grand jury found a bill for murder: the petty jury, composed half of Europeans and half of natives, found him guilty; and the judges condemned him to death. The *Raj-poots*, in general, have a noble mien and digui-

fied character ; their high caste is stamped in their countenance : this young man possessed them all : I saw him receive his sentence, not only with composure, but with a mingled look of disdain and delight, not easy to describe.'

Notwithstanding a disposition in the government to clemency, the sentence was executed, chiefly as it should seem, because its remission would have been of no use, the young man firmly declaring that, at all events, he would not survive the unmerited dishonour of imprisonment and trial.

The view of that phenomenon so widely displayed in India, the facility of throwing life away, combines with many other facts presented in human society, to suggest the melancholy reflection, what an incomparably more extensive willingness there has always been among mankind, to offer their lives in sacrifice to evil than to good. In the great comprehensive record of all lives and deaths, what a stupendous and awful disproportion there will be found to be, between the number of those who have consentingly devoted themselves to death for the interests of adventurers, tyrants, and impostors ; in homage to superstition and idolatry ; and in deference to human opinion, beguiling or overawing them under the forms of fame, reputation, laws of honour, and the like—and the number of those who have surrendered life in a simple, enlightened devotement to truth, virtue, and the Almighty. There is inexpressible melancholy in the thought, that life—which there is so much in the constitution of nature to make men regard as the most precious of terrestrial possessions—that life, which it has always required a most rare exertion of faith, and conscience, and courage, to expose or surrender for the pure sake of the true God and heaven,—has been yielded up or flung away with the utmost promptitude, by innumerable multitudes, at the requisition of trifles, delusions, and abominations.

How low soever an estimate a Hindoo may entertain of his own life, he is sure to have his brethren adopting his opinion. They will see him lose it, or help him to be rid of it, with all possible coolness of philosophy. The general effect of our Author's very numerous and various relations of facts, is, that there is nothing on earth which the Hindoos regard as of less importance than the lives of their neighbours. The Brahmins especially, with all their pretended and attributed tender solitudes not to hurt a cow or even an insect, appear to regard the deaths of persons of the inferior castes no more than the dropping of withered leaves from a tree ; and would probably feel little more uneasiness in causing their death, than in striking a tree to bring its leaves down. It is a somewhat more serious thing to stop the breathing of those of their own

class ; but even among them, these instances of this trifling operation being performed, with little reluctance or remorse, when some point of interest or revenge is to be obtained by it. They were, indeed, of an amphibious kind of moral constitution, adapted to subsist in the elements of either cruelty or fraud : of the two, the latter, perhaps, imparts the more habitual complacency. The account of Rogonath-Row's court is one among fifty descriptions that might just as properly be quoted.

' From long observation among the Mahratta chieftains and principal officers in the camp, they seemed more or less influenced by a jealousy of each other, and trying which should gain the ascendancy by duplicity, chicanery, and intrigue. In my attendance as secretary to the British commander, at the durbar tent, where Ragobah generally held a cabinet council every evening, I had excellent opportunities of seeing the higher ranks ; from the Brahmins, who, under the Peshwa administration held secular situations, to all the principal military officers and ministers of state. Dissimulation seems to be the predominant trait in the Asiatic character ; very few Europeans are a match for them. In my visits to Brodera, during the negotiation with Futty Sihng, I witnessed such dissimulation, treachery, and meanness, in the prince and his ministers, as would with difficulty be believed by a generous Englishman unused to these people. On one occasion his naib, or vizier, thought proper to deprive me of my sword, and detain me a prisoner for some hours in a close room in the palace : a circumstance to a person then in a public character, which his master could not be ignorant of, though he afterwards thought proper to assert it was done without his knowledge. Nothing could exceed the insolence of the men in office when they obeyed the vizier's commands ; nor the mean apologies of himself and all concerned when they repented of their error, and honourably dismissed me to Ragobah's camp.'

Nevertheless, by the very constitution of man, the sense of obligation to something out of himself, in other words of right and wrong, will absolutely haunt him, and adhere to him in some form or other. And the degree which any people holds on the scale of cultivated intelligence as well as of morality and religion, will be strikingly indicated by the things upon which this sense of obligation fixes the mark and the emphasis of duty and guilt. This Indian population, amid such a dissolution and abandonment of what may be called the primary morals, is notwithstanding overrun to an inconceivable degree with conscientious scrupulosities, and is constantly seen in that monstrous combination of functions—'straining at a gnat, and swallowing a camel'—and the intrinsically narrow, grovelling quality of their minds, is glaringly manifested by the circumstance, that a vast proportion of their superstitions relate to eating. We may readily judge of the elevation of the man, when the religion is that of rice, and butter, and platters.

It is our duty to express great admiration of the disinterestedness of that profound respect which some of our senators, officers, and literati, who have been in India, have testified for the 'religion' of the natives, when we consider how much this 'religion' must have come in the way of the convenience of these gentlemen. Some slight notion of this may be formed from one short paragraph.

'An English table, covered with a variety of food, is necessarily surrounded by a number of servants of different castes to attend the guests. At Baroche, Surat, and Bombay, a Hindoo will not remove a dish that has been defiled with beef; a Mahomedan cannot touch a plate polluted by pork; nor will a Parsee take one away on which is hare or rabbit. I never knew more than one Parsee servant who would snuff a candle, from a fear of extinguishing the symbol of the deity he worships: nor would this man ever do it in the presence of another Parsee.'

It seems that the tolerance which false religions so well deserve from one another, and which none of them can be so undiscerning as to be betrayed to maintain willingly towards the true, prevails now to a somewhat unaccountable extent between the Hindoos and Mahomedans. This is affirmed by Mr. Forbes in the words of a preceding writer.

'The Hindoo is often seen to vie with the disciple of Ali in his demonstrations of grief for the fate of the two martyred sons of that apostle; and in the splendour of the pageant annually exhibited in their commemoration, he pays a respect to the holidays prescribed by the Koran, or set apart for the remembrance of remarkable events in the life of the prophet or his apostles. This degree of complaisance is perhaps not surprising in the disciple of Brahma, whose maxim is, that the various modes of worship practised by the different nations of the earth spring alike from the Deity, and are equally acceptable to him; but even they who follow the intolerant doctrines of the Koran, are no longer those furious and sanguinary zealots, who, in the name of God and his prophet, marked their course with desolation and slaughter, demolishing the Hindoo temples, and erecting mosques on their ruins.'

The insufficient cause assigned by the writer here quoted, for this relaxation on the part of the Mahomedans is, their experience of the impossibility of converting the Hindoos; but we may be sure that no question about that would ever enter into the calculations of a genuine Moslem zealot. Such a zealot was Tippoo Sultan, from one of whose compositions is here produced a veritable fulmination of that fiery superstition, one of the noble roarings of the "Lion of the Lord." We wish our Author, in place of his warm felicitations of the Asiatics on this reverence for each other's opposite delusions, had really explained the cause of the phenomenon.

It is quite superfluous to say, that no irradiations of science

have contributed to this instigation of temper, or change of policy, in the true believers. Nor does the mere attrition of time appear to have as much effect on the power of a superstition as it has on almost all things else. The Hindoos are an evidence that a length of ages may do fully as much to impair the features of idols and the structures in which they are adored, as to lessen the tenacity of the superstitious notions, or dissolve the system of rites and consecrated customs. Perhaps, however, time may do more injury to the *activity* of a delusive faith than to its tenacity; it may rest with great weight of authority on the minds of the tribes that inherit it, and yet, by a necessary effect of time, decline in the inspiring, impelling power which made their ancestors cheerfully brave death to extend its dominion. Something, in Hindoostan, may reasonably be put to the account of a climate, which, through a great debilitation of physical energy, must necessarily affect the mind with a languor much more favourable to indifference and acquiescence than to the hostile efforts of a propagandist. Long familiarity, besides, lessens repugnance, even in spite of a disapproving judgement.

But may not the change which our Author describes, be attributed, in a very material degree, to the modern communication between India and north-western Europe? Not that the Faithful have taken any lessons from us on the subject of toleration. But, for one thing, the Mahomedans, as well as the Hindoos, have been found to regard our progress in India as a most ambitious, and powerful, and formidable invasion. Both parties have been inspired with hatred and fear of us, as foreigners, conquerors, usurpers, and infidels; and few things have a greater tendency to conciliate hostile parties than a community of hatred and fear, as directed towards some third object. And again, the astonishing military superiority of these invading infidels, their unremitting advances in power and acquisition, and the apparent consolidation of their ascendancy, must have somewhat lowered, in spite of their utmost fanaticism and pride, the active arrogance of their lofty notions of the supremacy on earth of themselves, and their prophet, and his cause; and the holy warfare against the idolaters will have fainter attractions in proportion as that sacred cause itself appears in danger of succumbing under another denomination.

The Mahomedan princes have so degenerated from the high, and what may be called refined style of fanaticism as to take much more interest in the purses than the faith of their servants and subjects. They are ingenious at getting at their object. One instance may suffice. It was a little financial operation of the prince of Scindy, whose capital is Tattah, on the banks of the Indus, where one of the Author's friends was in the capacity of English resident.

'The principal officers in the commercial and revenue departments are Hindoos. The prince and his court are Mahomedans, who, like other oriental despots, permit these officers to amass wealth by every mean in their power, and then seize their prey.

'The collector of the customs was a Hindoo of family, wealth, and credit. Lulled into security from his interest at court, and suspecting no evil, he was surprized by a visit from the vizier, with a company of armed men, to demand his money; which being secreted, no threatenings could induce him to discover. A variety of tortures were inflicted to extort confession; one was a sofa, with a platform of tight cordage in net-work, covered with a chintz palampore, which concealed a bed of thorns placed under it. The collector, a corpulent banian, was then stripped of his jama or muslin robe, and ordered to lie down on the couch: the cords, bending with his weight, sunk on the bed of thorns; those long and piercing thorns of the bulbul or forest acacia, lacerated the wretched man whether in motion or at rest. For two days and nights he bore the torture without revealing the secret; his tormentors fearing he would die before their purpose was effected, had recourse to another mode of compulsion. When nature was nearly exhausted, they took him from the bed, and supported him on the floor, until his infant son, an only child, was brought into the room, and with him a bag containing a fierce cat, into which they put the child and tied up the mouth of the sack. The agents of cruelty stood over them with bamboos, ready at a signal, to beat the bag, and enrage the animal to destroy the child. This was too much for a father's heart! he produced his treasure; and on his recovery was sent for to court, invested with a sirpaw, or robe of state, and exalted to a high situation in another province: there to accumulate more wealth, and, at a future period to be again subject to the capricious fiat of a needy despot.'

We transcribe also what is immediately added, though it brings the other great division of the natives into rivalry with the Mahomedans in cool contriving cruelty.

'Another act of tyranny, sometimes practised by the Mahrattas, is called the sheep-skin death. On this occasion the culprit is stripped naked, and a sheep being killed, the warm skin of the animal is stretched to the utmost, and sewed tight over the prisoner's body; he is then conducted to the flat roof of the prison, and exposed to the fervour of a tropical sun; the skin contracting by the heat, draws with it the flesh of the agonizing wretch; until putrefaction, hunger, and thirst, terminate his sufferings.'

The mention of the concealment of treasure in the above extract, recalls another part of the work, where, after mentioning the prevalence of this practice of secreting wealth, as proved even by the frequency of the discovery of such lodgements, he relates an extremely curious adventure which occurred to himself during a journey from Baroche to Dhuboy. It was at Nurrah, a large ruined village,

It had been plundered and burnt not long before, by the Mah-ratta cavalry, when general Goddard took Dhuboy. The principal house, a mansion far beyond the general style of Hindoo buildings, had belonged to a man of family and opulence, who emigrated during the war, and died in a distant country. The house and gardens were then in a state of desolation. I received private information that under a particular tower in this mansion was a secret cell, known only to the owner and the mason who constructed it; that very man gave me the intelligence; adding it was purposely formed to contain his treasure without the knowledge of his family, and was afterwards closed with strong masonry.

We accompanied the informer through several spacious courts and extensive apartments, in a state of dilapidation, until we came to a dark closet in a tower, in one corner of the mansion. This was a room about eight feet square, the diameter of the interior of the tower, some stories above the supposed receptacle of the treasure. In the floor of this closet we observed a hole in the bricks and chunam, of which it was composed, sufficiently large for a slender person to pass through. We enlarged the opening, and sent down two men by a ladder. After descending several feet, they came to another chunam floor, with a similar aperture. This also being enlarged, and torches procured, I perceived from the upper room that it was a gloomy dungeon of great depth. I desired the men to enter it and search for the treasure; which they positively refused, alledging that throughout Hindoostan, wherever money was concealed, there existed one of the genii, in the mortal form of a snake, to guard it. I laughed at their credulity, and enforced the order for their immediate descent with some energy. My attendants sympathized with their feelings, and under a deep impression of fear, seemed to wait the event in a sort of awful expectation. The ladder being too short to reach the floor of this subterraneous cell, I ordered strong ropes and additional torches to assist their descent. They at length reluctantly complied, and by the lights held in their hands, during a slow progress down the ropes, we could distinguish, through the gloom, the dark sides, and moist floor of the dungeon. They had not been many seconds in search of the treasure, when they called out vehemently that they were enclosed with a large snake, and their cries, ascending from this dismal abyss, were most horrible. I still remained incredulous, and would not suffer the ropes for facilitating their escape to be lowered until I had seen the serpent. Their screams were dreadful, and my resolution inflexible; until at length, by keeping the upper lights steady, I perceived something like billets of wood, or rather more resembling a ship's cable coiled up in a dark hold, seen from the deck; but no language can express my sensations of astonishment and terror when I saw a horrid monster rear his head, over an immense length of body, coiled in volumes on the ground; and working itself into exertion by a sort of sluggish motion. What I felt on seeing two fellow-creatures exposed by my orders to this "fiend of vengeful nature," I must leave to the reader's imagination. There was not a moment for reflection; down went the ropes, and we drew up the panting terrified wretches speechless; but

to my inexpressible joy, no otherwise affected than by the cold perspiration and deathlike state produced by fear, which soon subsided. Some hay being then thrown down upon the lighted torches left in the cavern, consumed the mortal part of the guardian genius, as we afterwards took up the scorched and lifeless body of a large snake; but, notwithstanding a minute search, no money could be found. The proprietor had doubtless carried off his treasure when he fled to a foreign country. As the cells in the tower were all very small and deep, and the walls of strong masonry, it appeared wonderful how this snake had subsisted.

‘I wished very much for one of the ancient psylli, or a modern snake-charmer in my train at Nullah, to have called forth the serpent who had guarded the treasure confided to his care until its owner most probably carried it away, but forgot to liberate the centinel. Having acted faithfully in his trust, his life ought to have been paid.’

A Parsee servant then with Mr. Forbes, and whom he describes as ‘an intelligent man, unprejudiced, and not tainted with superstition,’ gave him an account, which he seems to admit as probably true, of one of his countrymen at Surat having, a few years before, found both the serpent (a cobra di capello) and the money, in a similar recess, discovered by him in repairing a house.

It is an admirable faculty of detecting good in evil that the people of these regions possess, to be able to regard these hooded serpents rather as guardian genii than as fell destroyers. But nothing that bears any sort of analogy to the great enemy of man has failed to obtain kindness and reverence in some part of this world. Indulging this sentiment, the people of Dhuboy may regard themselves as among the most privileged on earth, these genii haunting in prodigious numbers the ruins, the groves, and the gardens, and transforming the whole into perfect fairy land. According to our notions indeed, the infinity of monkeys would rather profanely break in upon the refinement and sacredness of this spiritual economy: not so in the feelings of many of the Hindoos, in whose religion and poetry the monkeys also hold an exalted place. One of their greatest heroes and demigods, by the name of Humaioon, was of this majestic genus. The progeny of heroes and demigods, however, cannot condescend to live among these people, but they must be rendered subservient to paltry and spiteful purposes.

‘Previous to the commencement of the periodical rains, about the middle of June, it is customary to turn the tiles on the roofs of all the houses in the towns and villages of Hindoostan, both of Europeans and natives. These tiles are not fixed with mortar, but are regularly laid one over the other, and by being adjusted immediately before the setting in of the rains, they keep the roof dry during that period; after which their being misplaced is of little consequence, in

a climate where not a shower falls for eight months together. At this critical juncture, when the tiles have just been turned, and the first heavy rain is hourly expected, the injured person who has secretly vowed revenge against his adversary, repairs by night to his house, and contrives to strew over the roof a quantity of rice or other grain; this is early discovered by the monkeys, who assemble in a large body to pick up this favourite food: when finding much of it fallen between the tiles, they make no ceremony of nearly unroofing the house, when no turners of tiles are procurable; nor can any remedy be applied to prevent the torrents of rain from soaking through the cow-dung floors, and ruining the furniture and depositories of grain, which are generally formed of unbaked earth, dried and rubbed over with cow dung.'

He believes there were as many of these as of the human animals in Dhuboy; the roofs and upper part of the houses seemed entirely appropriated to their accommodation. And they were so jealous of any thing like even the most distant approach toward an intrusion on the precincts of their rightful territory, at least the intrusion of a white man, that when Mr. F., for the benefit of shade, had taken to retiring with his book into a veranda, on the back part of the durbar, the monkeys on the roof of an opposite house, offended at the sight of him, so pelted him with bits of tile and mortar, that he was obliged to desist from taking any such liberty.

He often leads us among tribes of more formidable powers. He refers briefly to a hunting party of his friends in the forests of Turcaseer, in which, he says, 'the adventures and escapes of our sportsmen from tigers, and their encounters with boars, hyenas, and other savage monsters, highly entertained us in the tents. Distance of time, and the death of three fourths of the party, deprive them of interest; I shall therefore suppress them.' We really wished he had related some of them, had it only been to shame by contrast the trivial achievements of Colonel Thornton's Sporting Tour. One rare piece of curiosity and adventure is given; and being nearly the thing that we had very often imagined to ourselves as what would be seriously one of the greatest of luxuries, it was read by us with animated interest, but great disappointment that it was made so short.

'For several miles in extent. the Turcaseer forests, in the dry season, are destitute of water. There was a pool in a wild part, whither the natives informed us the savage race nightly resorted to drink; which they could only approach by one narrow pass. One of our eager sportsmen had a platform fixed among the branches of a lofty tree, overhanging this path, where he passed two moon-light nights, and was highly gratified with his success. Among a variety of animals which went to the water, he saw five royal tigers marching together, which the Indians reckon a very extraordinary circumstance.'

We are not quite certain of the full import of the word 'success' in this place. If it means that some of these visitants to the pool there met their fate, it should seem that at least the most harmless of them, the royal tigers, were generously allowed to come and go with impunity.

The whole book does not contain any thing more spirited than two hunting narratives; the one in a letter of Sir John Day to Sir W. Jones, the other in a letter to the Author from Sir C. Malet. In the first instance the game was nothing less than a junto of five full-grown royal tigers, which 'sprung together from the same spot where they had sat in bloody congress: they ran diversely: but running heavily, they all couched again in new covers within the same jungle, and all were marked.' Four of them became the trophies of the skill and prowess of the hunters. The oldest and fiercest of the five prudently retired beyond reach early in the engagement. This was a splendid party, borne in state on no less than thirty elephants.

The latter description is still more striking, as representing a region far more wild and gloomy, and a more direct exposure of the persons of the adventurers. The scene was the forest of Durlee, about twenty miles to the northward of Cambay. The game was not hares, nor antelopes, nor foxes, nor elks, nor buffaloes, nor even wild boars; it was a sort of litter, the playful greetings of which, were it possible for them suddenly to come to the senses of a party of our sportsmen at home, might threaten petrification to the whole gallant field, horses and men, with my lord duke, or his betters, at their head. The game was, in short, a knot of lions. The existence of any animals of this tribe in India excited considerable surprise. We are sorry that the too extensive space we have occupied with curiosities, does not fairly leave us room to insert the whole description. We will transcribe a part of it.

'As we advanced into the wood, we saw in one of its thickest glooms a number of large dead serpents, some entirely devoured, except their skins: some half eaten. and others apparently just killed. We also observed the bones of various animals strewed thick all about this spot. The country people assured me this appearance was the proof of our being very near the haunt of the savage beasts; and mutual exhortations followed to be steady and circumspect; in fact, in a few paces we discovered, in the soft grass and moss, the almost perfect figures of several animals of various sizes, who had been reposing there; and the carnivorous smells which then assailed us, and the numerous and recent impressions of the feet of beasts of prey, left us no room to doubt of the evidence which I had just received, of this being the gloomy residence of the savage race, who had been roused by our approach.

'Having watched for two nights in vain, on the third evening we tied lures of goats and asses under the trees, in three different places,

and at each of these stations three marksmen, including myself, watched in a tree. About midnight, four animals, which we imagined to be tigers, but afterwards discovered to be lions, having, at some distance, taken a momentary survey of the goat tied at one of the spots, rushed furiously on it; and the largest of them seizing it by the neck, with one shake broke the bone, and the animal was instantly deprived of life. The lion then made an effort to carry off his prey, which being purposely bound with strong cords, he failed in the attempt. At that instant two of the marksmen posted with me in the tree, fired, and wounded him, but he suffered only a momentary stupefaction, for immediately recovering, he quitted the slain goat and retired. One of a smaller size instantly came forward and seized the goat, when the third marksman fired, and wounded him; he also directly retired, but, by the light of the moon, we perceived that they both retreated with difficulty.

By the assistance of the people of the country, they were discovered to have retired a few miles, to an almost impenetrable jungle, or thicket, of the extent of several miles, and thither Sir Charles, with eight musketeers, besides the villagers, followed them.

‘Soon after entering this dismal scene, our people, from different quarters, gave the alarm but nothing appearing within shot, we proceeded further into the gloomy forest, which was impervious to the sun’s rays, and so entangled with underwood, that we were obliged frequently to proceed upon our hands and knees. In a short time the villagers discovered and announced the wounded lions; and we were instantly saluted by a most tremendous roar, and a frightful rushing through the thicket; which, with the gleam of sabres, the shouts of the party, and the thick darkness, formed an awful and terrific scene. The animals retreating, we followed, till we arrived at a part of the wood absolutely impenetrable.’ Vol. III p. 91

A manœuvre, in which buffaloes were employed, brought one of the lions, at last, into a more open place, within the aim of Sir Charles and the musketeers, where the stroke of three of their balls hardly sufficed to finish his destruction.

The reader is often compelled to perceive a striking contrast in these oriental regions between Nature, with its animal and vegetable productions, and its aspects and operations of the elements, on the one hand, and Man on the other,—a contrast of magnificence and pettiness. There is grandeur in the forests, the rivers, the tempests; in the elephants, the savage beasts, the brilliance of the feathered tribe, and even in the very flowers; the indigenous human exhibition is that of feeble intellect, credulity, inertness, the poorest modes of superstition, and the impotence of utter slavery. There has, indeed, appeared, now and then, an individual somewhat analogous to a royal tiger, and such an occurrence has afforded a striking illustra-

tion of the quality of the general race, in that the monster found nothing to prevent him devouring as many of them as he pleased.

In several of his stations, Mr. Forbes was at the head of a court of justice; and it should appear, that if the records were published, they would, in point of curiosity, reduce, by contrast, our reports of cases to a very business-like homeliness. He has given a few specimens; one of which is in the form of a grave and earnest petition from a Parsee merchant of Barroche, representing, that the wife of another Parsee merchant in the city had some time before had two devils, (Mr. Forbes thinks the Hindoo translator of the petition should probably have employed the word demons, genii, or spirits,) two devils inhabiting her person, said devils being sisters; that one of these sister devils had taken a fancy to shift her abode to the person of his, the petitioner's daughter, causing her at first great uneasiness; that, however, now his daughter and her inmate were on excellent terms, insomuch that the latter had resisted all the lures and coaxing with which she had been solicited by the other merchant's wife to return to rejoin her sister in her old lodgings; that his daughter's life depended on the continuance of this friendly demoniac residence in her; and that the petitioner prayed his worship to frustrate certain wicked machinations which the other merchant's wife, in revenge for her disappointment, had devised against certain of his, the petitioner's, relatives.

In the exercise of his judicial functions, our Author availed himself, he says, to great advantage, of the ancient institution of the country called *panchant*, a jury of five persons. Two were chosen by the plaintiff, two by the defendant, and the fifth by himself. 'I had,' he says, 'by this means, the satisfaction of pleasing a hundred thousand inhabitants. I was delighted with the simplicity of this mode of proceeding.' This sort of apparatus rendered him officially competent to a multitude of questions of which he could in his own person be no judge. He had very rarely cause to disapprove their decisions, except in cases where some whimsical and superstitious ordeal was awarded. Even in these, however, he seems to have often thought it most prudent to acquiesce; and he gives some truly strange accounts of what he vigilantly witnessed of the mode and result of some of these trials. These ordeals are by fire, water, poison, rice, the balance, and boiling oil.' In this last 'the accused is ordered to take out a ring or coin which has been placed at the bottom of the vessel. There are instances where the prisoner has been terribly burnt; and there are many others, equally well attested, when the hand and arm received no injury. I know that every possible care was taken to prevent deception.'

We must here close an account of this highly entertaining work, though we are very far from having gone over its whole extent for our quotations. Our whole number might have been filled with things as remarkable as those we have so copiously cited.

We have but little to add respecting the general character of the performance. As to the style, the reader will see, in these selections, that it is loose, negligent, and sometimes palpably incorrect; but it is easy, lively, and expressive. We cannot help again complaining, rather strongly, of the quantity of quotation, chiefly, as it must of course be, from books much more easily obtained than the *Oriental Memoirs*, and chiefly too from books very likely to be previously in the possession of most of the persons who will purchase this.

We should have noticed that there is a considerable portion of statistical information in the work; but we thought we should render our readers a more acceptable service, by making such quotations as should give a striking and picturesque display of the appearance of the country, and the manners of its rational and animal inhabitants.

A large share of the latter half of the book is occupied with the substance, but especially with the anecdotes, of the political and military transactions, which, during the long period of our Author's residence, were advancing the British dominion in Asia towards its present ascendancy and vastness. We should be disposed to think the Author somewhat too lavish and indiscriminating in his eulogies of the successive administrations. With regard, however, to the horrid iniquities which, at some periods within remembrance, both men of benevolence and men of party, were led to charge on our Indian government, as to its conduct towards the various princes of the country, the present work will powerfully concur with most of the information so amply supplied to us, of late years, to augment our scepticism and lessen our sensibility. Indeed it would be difficult to decide exactly what should be called injustice toward such a set of vile and pernicious miscreants as the generality of the native powers are proved to be,—powers whose dominion it would probably be the dictate of universal morality that any more righteous power that is strong enough should destroy—provided that in point of time and circumstances it were expedient.

The general effect of our Author's multifarious representations of matters of fact is, to confirm that estimate of the state and character of the people of Hindoostan which has been maintained by the advocates for an earnest effort to diffuse Christianity among them. And this confirmation is the more striking and valuable from the manner in which it grows by progressive aggravation. At his first residence in the East, Mr. Forbes

was much disposed to be delighted with 'the gentle, the pure, the benign, the devout' adorers of the Triad. He fancied he saw something about them congenial with the beauty and the solemnity of the scenery of nature amid which they were placed. It was slowly and reluctantly he admitted evidence to break up the pleasing fascination. He clung to this favourite race of some of our modern poets and philosophers with a fond, lingering partiality. He had momentary relapses toward the same feeling even after experience had brought irresistible truth upon him. And he has permitted his work to retain, in places considerably advanced from its commencement, passages which we consider as reprehensibly lenient to points and rites of the Hindoo superstition, and the devout feelings of its miserable slaves. He also justly seizes with pleasure and even zeal any opportunity of bestowing the commendation due in any particular point or instance, to the people or to individuals. But in spite of all this; the work is throughout its progress, and the more decidedly as it advances, a mighty and overwhelming testimony to the practical effect of the Paganism so extolled recently in our Senate; and in the productions of a swarm of our writers, an effect equalling in malignity the boldest calculation that might have been formed on the cause, and justifying the strongest of the representations, and all the representations, of the most earnest advocates of missions and proselytism. Mr. F. is himself among the number of these; and toward the end of his book enlarges on the subject with great animation; and with an untired prolixity, which the reader will excuse only on account of the excellence of the spirit and the object.

Of the embellishments of this work, we should say, speaking collectively, that they are very splendid and valuable. With their recommendations as simply works of art, they have the merit of being all really *illustrative*: all the rich variety they exhibit strictly belongs to the foreign climes with which the book aims to make us familiar. The coloured prints, bearing the 'fecit' of Hooker, represent birds, fruits, flowers, and reptiles, and most of them are admirably delicate and rich. There is much taste in the disposition and intermixture of the several objects often exhibited in one plate. Of the engravings by Greig, C. Heath, Angus, Storer, &c. it is not necessary to say a word, except that they appear to be in the best manner of those artists. There are a number of elegant ones in a rather peculiar style by Wageman. Of a very considerable number by another artist we cannot speak so favourably, and we wish that a smaller proportion had been assigned to his graver. Some of them have considerable merit, but they are generally distinguished by an excessive dry and hard manner; and especially the clouds sometimes suggest the idea of a solid massy substance.

ART. XIV. SELECT LITERARY INFORMATION.

Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending Information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the Public, if consistent with its plan.

A new Work by Mrs. Taylor, of Ongar, (author of "Maternal Solitude,") entitled *Practical Hints to Young Wives, Mothers, and Mistresses of Families*, will be published in a few days.

In the press, and shortly will be published, "An Easy System of Short Hand, exhibiting all the latest improvements, upon an entirely new plan, founded on long practical experience, from its simplicity and facility of acquirement peculiarly calculated for persons who study by themselves." By James Mitchell, M.A. Teacher of Short Hand.

Mr. Cottle's Poem of Mess'ah, in twenty eight books, will be published on the first of January.

Mr. Wm. Jaques, Private Tutor, and Editor of Professor Franck's Treatise on the Reading and Study of the Holy Scriptures, has in the press, (to be published in the early part of 1815) An Abridgement of the venerable John Arndt's True Christianity.

Mr. Arthur Taylor has in the press, in an octavo volume, an Historical Treatise of the Unction and Coronation of the Kings and Queens of England; with an Appendix of curious documents.

Dr. C. Wordsworth, Dean of Bocking, is preparing to publish, *Sermons on Practical Subjects for the Use of Families*, in two octavo volumes.

Speedily will be published in 4to. illustrated by engravings, *Theory on the Classification of Beauty and Deformity, and their Correspondence with Physiognomic Expression*. By Mary Anne Schimmelpenninck, author of *a Tour to la Grande Chartreuse and Alet*.

Mr. Forster will soon publish an enlarged edition of his *Researches concerning Atmospheric Phenomena*; with engravings illustrative of Mr. Howard's Nomenclature of the Clouds, &c.

Successive Operæ; or, *Selections from Ancient Writers, sacred and profane, with translations and notes*, by the Rev. Henry Meen, are in the press.

Select Poems of Synesius, and of Gregory Nazianzen, translated from the Greek, by H. S. Boyd, Esq. with some original poems, will soon be put to press.

The Rev. J. J. Holmes has in the press, an *Elucidation of the Revelation of St. John*.

Essays, Moral and Entertaining, on the various faculties and passions of the human mind, by Edward, Earl of Clarendon, will soon appear in a foolscap octavo volume.

A *Diary of a Journey through North Wales*, is printing from a manuscript of the late Dr. Samuel Johnson; with prefatory observations, anecdotes, and notes by the Rev. Henry White.

The Rev. R. Miant has in the press, a third volume of *Parochial and Domestic Sermons*.

A *General History of Switzerland*, as divided into nineteen cantons, with a description of the scenery, manners, customs, laws, &c. of the inhabitants, and coloured figures of the costume, is preparing for publication.

The Cadet, a poem, being *Remarks on British India*, as it respects the happiness of those who go thither as cadets, is printing in two small octavo volumes.

Mr. Wm. Anderson has in the press, a *Description of the Cyclometer*, a new invented machine for dividing a circle into any number of equal parts, &c.

Mr. John Cooper will soon publish a translation of Ptolemy's *Quadripartite*, with notes and observations.

The Fourth Volume of Hutchings' History of Dorsetshire, with additions by Mr. Gough, is nearly ready for publication: to which will be prefixed, a life of the author, &c.

A new edition of Ritson's *Biographia Poetica*, with very considerable additions, and a few occasional specimens, is preparing for the press.

Mr. Norris has in the press a second edition of a *Practical Exposition of the Tendency and Proceedings of the British and Foreign Bible Society*.

Proposals have been issued for publishing by subscription at Paisley, by S. and A. Young, *Lectures upon the principal Prophecies of Revelation*. By Alexander M'Leod, D.D. Pastor of the Reformed Presbyterian Church, New York.—To be reprinted, by the author's permission, from a copy that has reached this country in compliment.

We hear that there will be published immediately, *An Essay on the Doctrine of the Trinity*, arranged in the form of Propositions: attempting to prove the Doctrine by Demonstration, founded upon the Divine perfections, natural and moral; some of the powers and faculties of the human soul; the language of scripture; and tradition among all nations. By the Rev. James Kidd, Professor of Oriental Languages in the Marischal College, Aberdeen.

Preparing and speedily will appear, a Translation of the *Memoirs on the Campaign in the year 1796*, by his Imperial Highness the Archduke Charles of Austria; to which will be added, an *Introductory Preface of the Life, Character, and Military Career of that illustrious Personage*. This Work of the Archduke has already been finished by him several years ago, but owing to political motives, the Manuscript thereof remained hitherto confined to his desk, and is only now on the changes of the situation of Europe suffered to be printed.

A new work from the pen of Mrs. Hannah More, may be expected in the course of the present month.

Lieut.-General G. Cockburn's *Narrative of his Voyage up the Mediterranean in 1810 and 1811*, will be shortly published: it contains an account of a tour in Sicily, Malta, and the Lipari Islands, undertaken at a very interesting period, and will be accompanied by numerous well executed Views and Plans taken on the spot, descriptive of a beautiful and romantic country, and illustrative of recent events.

The Rev. W. Shepherd, the Rev. Laet Carpenter, LL.D. and the Rev. J. Joyce, will publish at Christmas, in 2 vols. 8vo. illustrated with Plates by Lowry, *Systematic Education, or Elementary Instruction in the various Departments of Literature and Science, with Practical Rules for studying each Branch of Useful Knowledge*. The important period of human life which commences when young persons are freed from the restraint of school discipline, is often ill spent, for want of some useful object of mental pursuit. The living instructor is, perhaps, not at hand to point out a course of study; and many an ingenious youth falls into the habit of desultory and baneful reading, who, with proper guidance, might have formed a decided taste for the acquisition of wholesome knowledge, in the prosecution of which he might have improved his mind, and have been preserved from frivolity and vice. Influenced by these considerations, the Authors of *Systematic Education* have had it in view to supply those who are between sixteen and twenty-five years of age with such guidance. They have endeavoured to offer such elementary instruction as may afford a good preparative for future reading, and to point out the best sources of farther information on the subjects of which they treat. It has been their aim to compress within a narrow compass, a great fund of important knowledge, which could only be obtained by the perusal of a multitude of volumes; and they flatter themselves that, on some topics, their Elements will supply materials not unworthy of the attention of the Preceptor, who may be engaged in conducting the studies of pupils somewhat advanced in scholastic attainments. Having thus briefly detailed the objects of their work, they respectfully submit the decision, as to its merits in point of plan and execution, to the candour of an enlightened public.

The Rev. Archdeacon Coxé has just completed a new edition of *Memoirs of the Kings of Spain of the House of Bourbon, from the Accession of Philip the Fifth to the Death of Charles the Third, 1700—1788*. Drawn from unpublished Documents and secret Papers. In six vols. 8vo.

Art. XV. LIST OF WORKS RECENTLY PUBLISHED.

BIOGRAPHY.

Memoirs of the Lives of Dom Annaud Jean le Bouthillier de Rancé, and of Thomas à Kempis. By Charles Butler, Esq. cr. 8vo. 4s. sewed.

EDUCATION.

A Series of Questions upon the Bible, by the Rev. E. Stanley, Rector of Alderley, for the Use of Families and Upper Classes of Sunday and other Schools. 3s. 6d.

With a separate Key of Reference to each Verse, containing the Answer. 1s. 6d.

A New Edition, revised, of An Explanatory Pronouncing Dictionary of the French Language, in French and English; wherein the exact Sound and Articulation of every Syllable are distinctly marked. To which are prefixed, the Principles of the French Pronunciation, Prefatory Directions for using the Spelling Representative of every Sound, and the Conjugation of the Verbs, regular, irregular, and defective, with their true Pronunciation. By l'Abbe Tardy, late Master of Arts in the University of Paris. 12mo. 7s. bound.

FINE ARTS.

Picturesque Views of Public Edifices in Paris. By Messrs. Segard and Testard; aquatinted in imitation of drawings, by Mr. Rosenberg. 4to. 1l. 11s. 6d. coloured, 2l. 12s. 6d.

HISTORY.

History of England, from the Northern Conquest to the Accession of Edward the First. By Sharon Turner, F.S.A. 4to. 1l. 16s.

MISCELLANEOUS.

The London Catalogue of Books, with their Sizes and Prices. 1814. 8vo. 8s. half-bound.

* * A few Copies on thick Post 4to. 14s. in sheets.

Rules of Life; with Reflections on the Manners and Dispositions of Mankind. 12mo 8s. boards.

The Biographical Dictionary; Vol. XVIII. Edited by Alex. Chalmers, F.S.A. 8vo. 12s. bds.

The Velvet Cushion. Second Edition. 5s.

A Collection of Scripture Maps; exhibiting the principal Places mentioned in the Old and New Testament, accurately coloured. 8vo. neatly half-bound, 14s. 6d. 4to. 18s.

POLITICAL ECONOMY.

A Letter to the Earl of Liverpool, the probable Effect of a great Reduction of Corn Prices, by Importation; upon the relative Condition of the State and its Creditors; and of Debtors and Creditors in general. 8vo. 3s.

POETRY.

Roderick, the last of the Goths; a tragic Poem. By Robert Southey, Esq. P.L. 4to.

Dermid; or, Erin in the Days of Boru: a Poem. By John D'Alton, Esq. Barrister at Law. 4to. 2l. 3s. bds.

The Modern Dunciad; a Satire. With Notes, Biographical and Critical. In foolscap 8vo. 5s. 6d. bds

A New Edition of *Lara: a Tale.* By Lord Byron. 8vo. 5s. 6d. sewed.

Poems, by Hugh Lawton, Esq. Royal 4to. 1l. 5s. bds.

THEOLOGY AND SACRED LITERATURE.

Strahan's Pearl Bible; the smallest ever printed. Price in boards, 18s.; in silk, 19s.; red morocco, 1l. 4s.

Parts XI and XII, which conclude Mr. Frey's Hebrew Bible. The whole may be had in 2 vols. bds. Common, 3l. 3s. royal, 4l. 10s.

Also, A Hebrew Grammar; together with the whole Book of Psalms. 10s. 6d.

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ERRATA in the December Number.

Page 573, line 4, for similar, read similar.—Page 639, line 1, for instigation, read mitigation.—Page 639, line 9, from bottom, for denomination, read dominion.

